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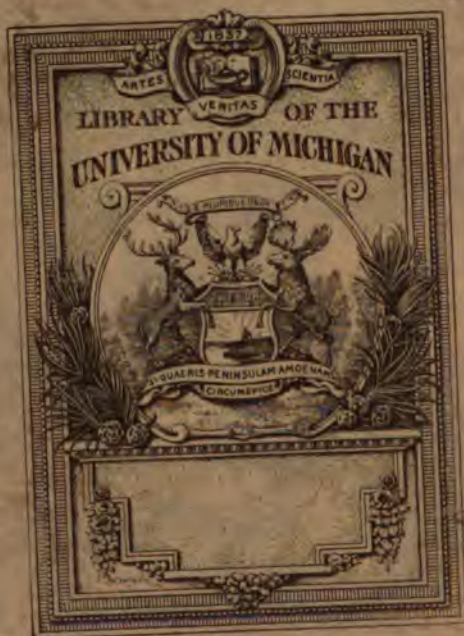
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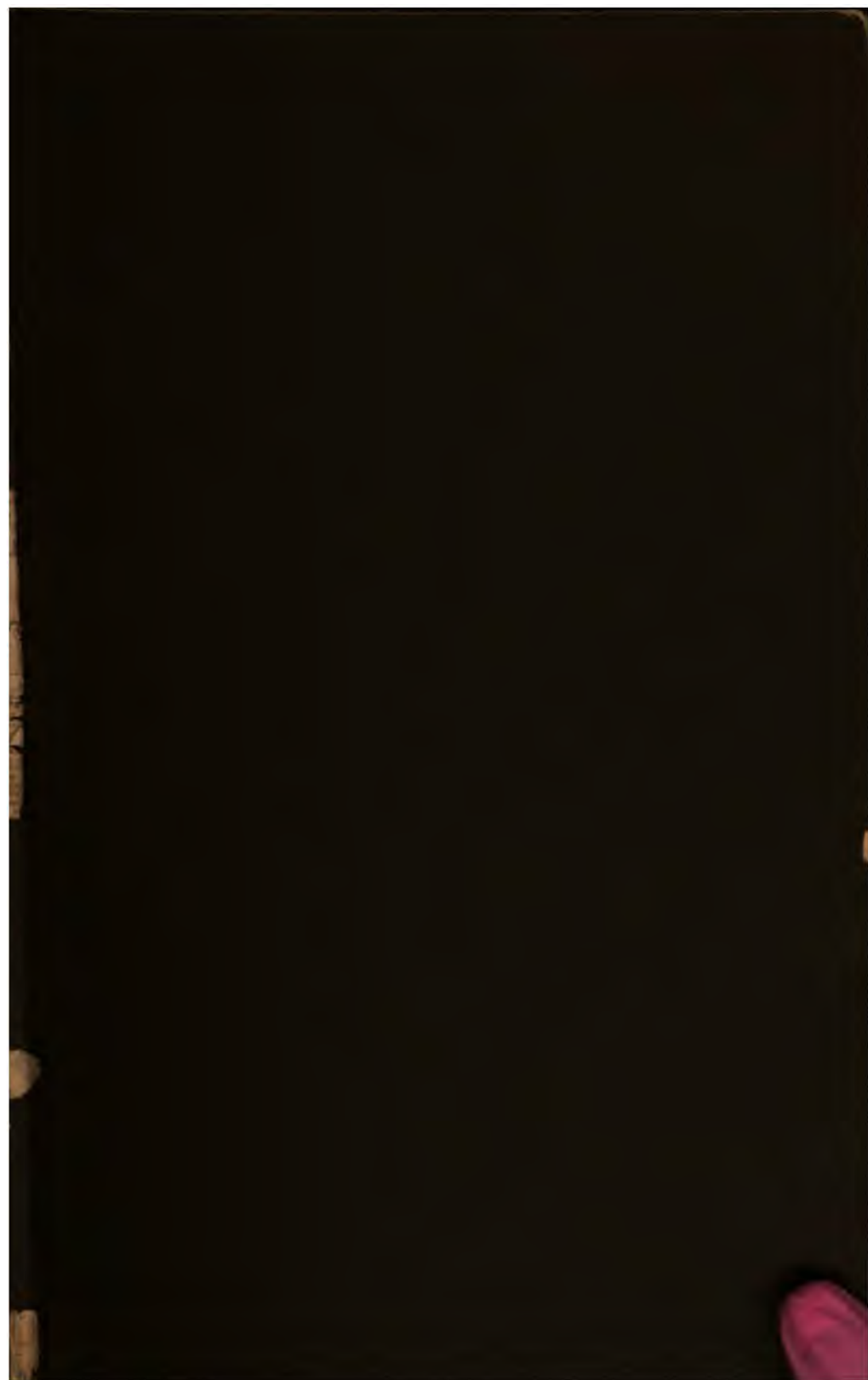
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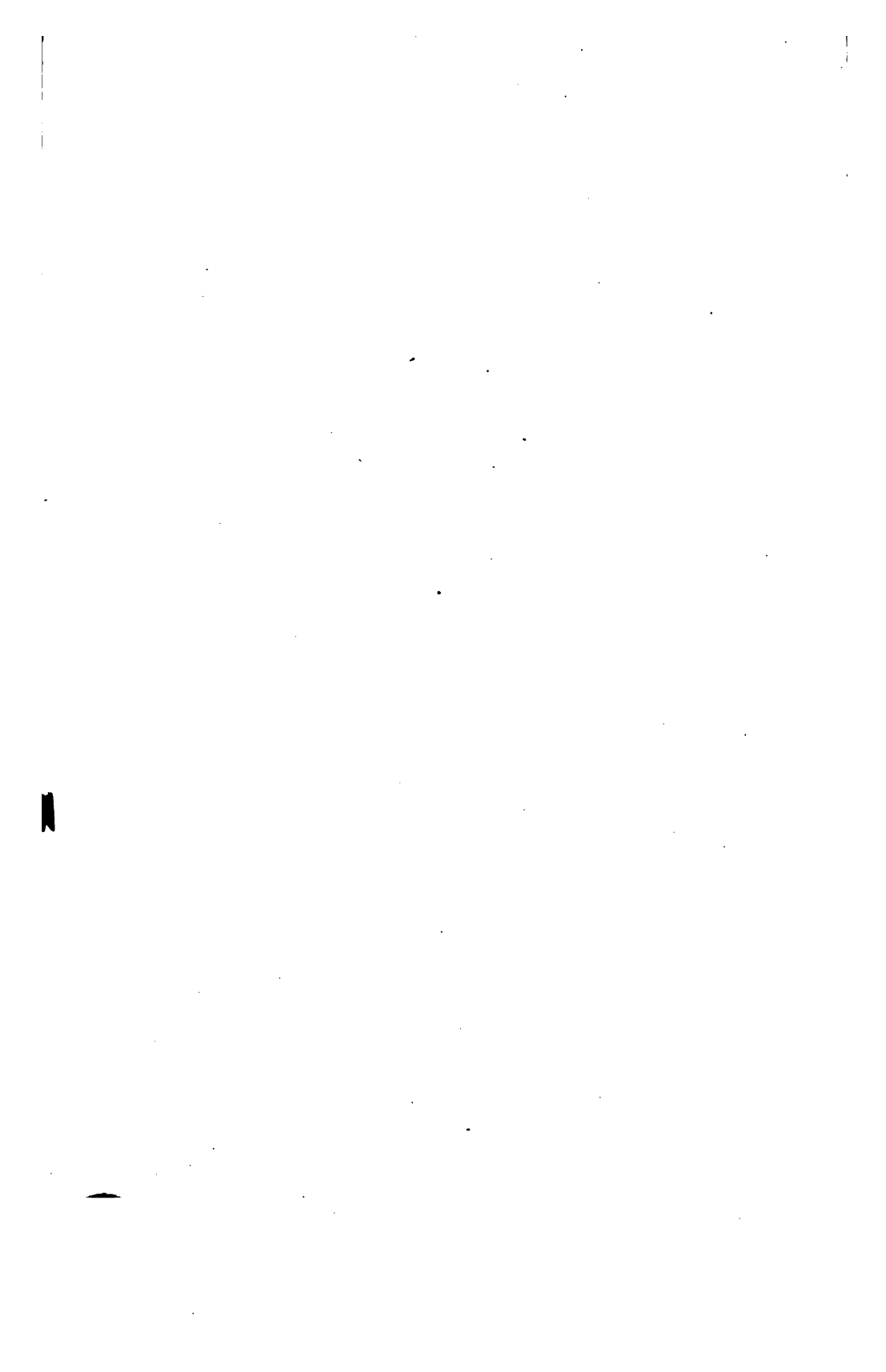
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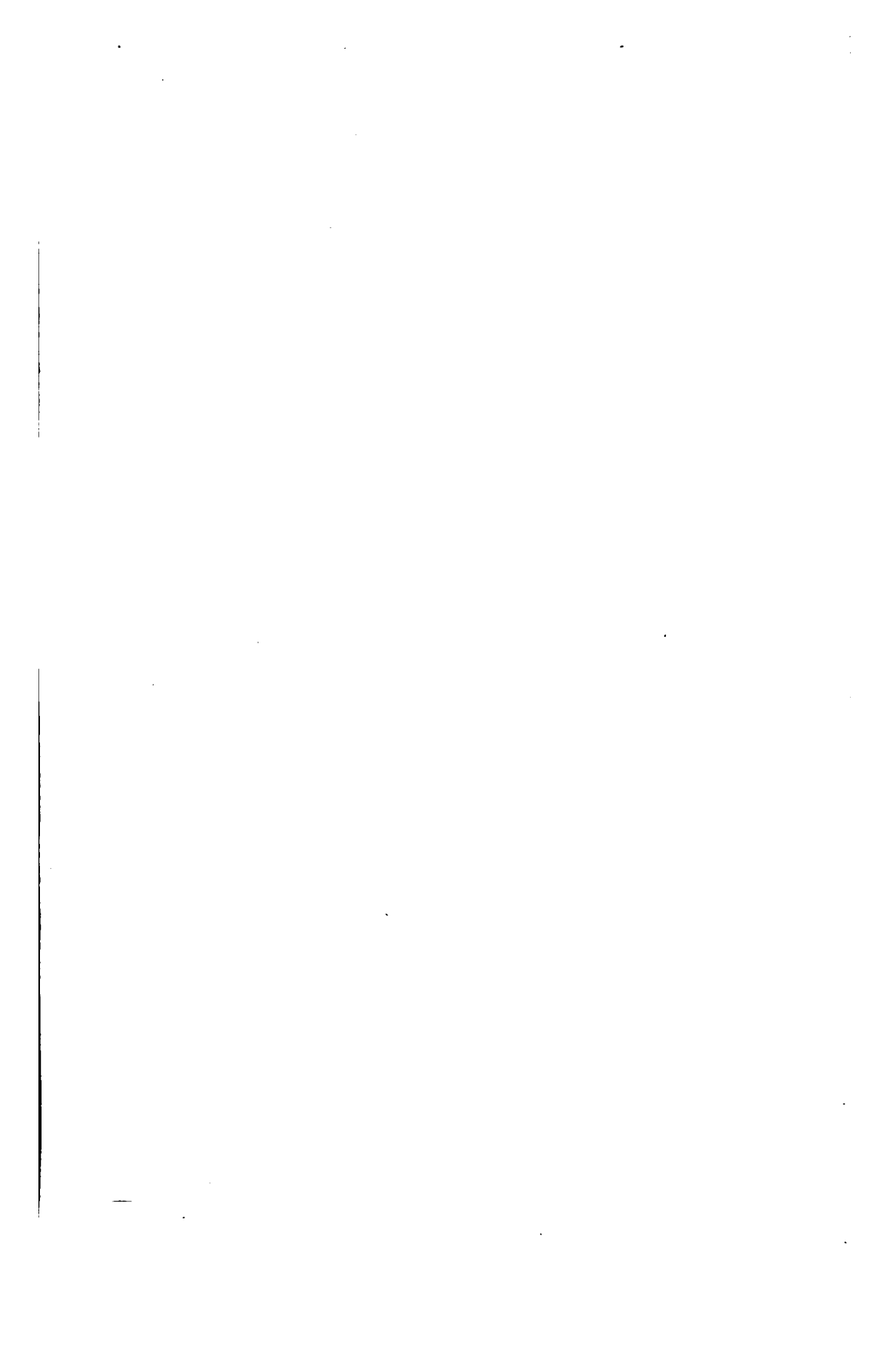






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**BIOGRAPHY OF BISHOP BAROLAY.**



1840



BY H. BARCLAY, D.D. LL.D.

Author of 'The Church of England in the Nineteenth Century'

## SIXTH VOLUME BIOGRAPHY

THE LIFE OF HENRY MARTINEAU

LONDON:

PATRIDGE & Co., 9, PATERNOSTER ROW.

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1883

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JOSEPH BARCLAY, D.D., LL.D.

Third Anglican Bishop of Jerusalem.

A

MISSIONARY BIOGRAPHY.

*Courtney, J* B

“He being dead, yet speaketh.”—HEBREWS XI. 4.

London :

S. W. PARTRIDGE & Co., 9, PATERNOSTER ROW.

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1883.

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TO

THE REV. WILLIAM WAYTE ANDREW, M.A.,

OF WOOD HALL, HETHERSETT, NORFOLK,

VICAR OF KETTERINGHAM,

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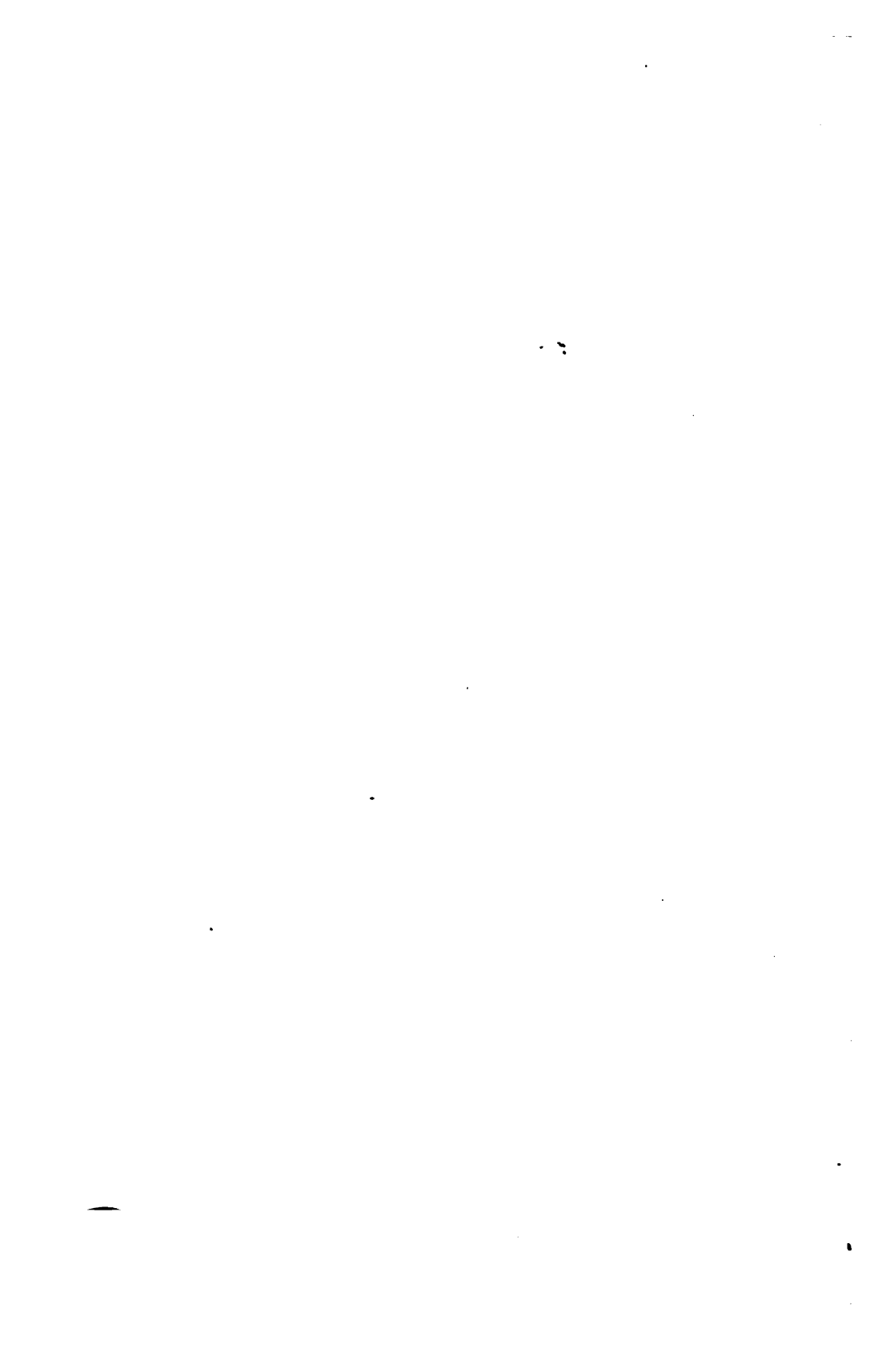
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BY

THE AUTHOR.

12 JUL. 15 4 A M

Received 10 6-71 11.7.1.



## P R E F A C E.

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FROM the mass of papers and letters which Bishop Barclay left behind him, it may be inferred that the idea of a Biography was before his mind. No document, however, has been found containing any instructions about the preparation of it, or giving any intimation as to the person to whom he may have wished the work to be entrusted. His Biographer has, therefore, been left entirely free to take his own course, and to act according to the best of his judgment in selecting from the papers whatever seemed best calculated to illustrate his character. An intimacy of many years' duration, and the unrestricted freedom of private intercourse have also enabled him to obtain an amount of information about his views on many events in his career, beyond that contained in the written documents, which no other person outside his family probably possesses. The materials for the history of the concluding years are ample, because he had latterly become more careful about the preservation of his papers than he had previously been, although a few of considerable importance have been lost, and because friends who knew him in the East have willingly

supplemented deficiencies necessarily caused by his sudden decease. After all some matters have been left without elucidation, which could have been explained by Mrs. Barclay if she had survived, and which have, therefore, been either altogether omitted or only noticed incidentally.

The missionary and other journals are, without exception, interesting. They present the man as he was, fond of adventure, ever fearless, devoted, and thinking only of his duty. The narratives of escapes from danger show that mission life in the East is not free from serious peril, but no one, when reading them, would ever suppose that they produced any impression upon him. The risks of shipwreck, of being robbed and murdered, of captivity among the Bedouin, of destruction by wild beasts, and from the violence of fanatical mobs, through all of which he came unscathed, except in a single instance, are described as if they were the ordinary incidents of the missionary career to which he had devoted himself. Those who may care to read the journals will find that the danger of losing his life on several occasions was great. They have been reproduced as he wrote them, very few corrections being found necessary, and they tell their own story.

It has been difficult to determine the spelling of the names of places in the Danubian Principalities, in the Holy Land, and in the Peninsula of Sinai. The forms adopted by Dr. Barclay have been followed, except in those cases where they are entirely at

variance with other authorities. Whatever errors may appear must be attributed to the author's ignorance of Oriental languages. He was usually careful about the nomenclature, so that the cases where alterations seemed to be desirable are few.

For a history of his inner spiritual life no materials exist, nor was it expected that any would be found among his papers. His personal religion was not of the demonstrative type, making itself felt rather in the principle which moved his actions, in his outward demeanour, the tone of his mind, and in his preaching. Observations scattered throughout his journals and diaries, and in his letters, written down unconstrainedly as a matter of course, and arising out of the surrounding circumstances, if it had been thought desirable to bring them together, would have shown the reality of his faith, the sincerity of his religious convictions, and his entire and unreserved self-surrender to the service of God. It has been thought better to reproduce them separately, in the places where they occur, because when left as they stand, they all lead up to the conclusion that he was a true member of the Household of faith. Whatever his spiritual history may have been, he never thought proper to divulge it to any man, except on one occasion, when an inquisitorial question on this matter was put to him, and which will be referred to hereafter.

In all cases, in order to prevent the possibility of identification, the names of those persons who differed

from him, or seem to have taken courses which did not command the unanimous approval of others, have either been entirely suppressed, or fictitious initials have been used, with the object of preserving the clearness of the narrative. Except in a very few instances, the names of his friends, to whom it was his delight to talk in all the freedom of familiar intercourse at different periods of his life, have also been omitted, because the story is not of them, but of him, and because they themselves would not wish to be drawn from a happy obscurity solely on the strength of a private acquaintance.

The Biography has been written to preserve the memory of a holy and righteous man, the "one man among a thousand," whose unsullied name is so precious in the eyes of surviving relatives and friends.

It has also been written that the seven young and desolate children, who in His mysterious providence have been cast upon the Fatherhood of God, may have ever before them in their future life conflict the example of both parents, animating them to the faithful discharge of duty, and showing them how to accept the good and neutralize the evil which are in reserve for all.

If these results shall be attained, the labour expended upon the Work will not have been fruitless.

S. MARK'S DAY, 1883.

## TABLE OF CONTENTS.

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### CHAPTER I.

	PAGES
Parentage, Birth, and Education, 1881—54 ... ..	1— 18

### CHAPTER II.

Bagnalstown, 1854—58 ... ..	19— 89
-----------------------------	--------

### CHAPTER III.

Constantinople, 1858 ... ..	40— 69
-----------------------------	--------

### CHAPTER IV.

Constantinople, 1858—59 ... ..	70—128
--------------------------------	--------

### CHAPTER V.

Constantinople, 1860 ... ..	129—163
-----------------------------	---------

### CHAPTER VI.

Jerusalem, 1861 ... ..	164—192
------------------------	---------

### CHAPTER VII.

Jerusalem, 1862—68 ... ..	198—241
---------------------------	---------

**CHAPTER VIII.**

Jerusalem, 1864—66 ... .. 242—285

**CHAPTER IX.**

Jerusalem, 1867 ... .. 286—313

**CHAPTER X.**

Jerusalem, 1868 ... .. 314—336

**CHAPTER XI.**

Jerusalem, 1869—70 ... .. 337—374

**CHAPTER XII.**

Howe, Westminster, and Stapleford, 1870—79 ... 375—432

**CHAPTER XIII.**

The Jerusalem Bishopric ... .. 433—466

**CHAPTER XIV.**

The Episcopate, 1880 ... .. 467—540

**CHAPTER XV.**

Conclusion of the Episcopate, 1881 ... .. 541—587

...

## CHAPTER I.

### PARENTAGE, BIRTH, AND EDUCATION.

1831—54.

WHOEVER expects to find in this biography a record of heroic acts, rhetorical triumphs, or great literary achievements, will be disappointed. It is rather the story of a life marked by the conscientious discharge of duty, unstained by the vices of selfish or ambitious aims, and singularly free from grievous errors or mistakes. A searching scrutiny of it, from the beginning to the close, has failed to bring to light either youthful follies, or the indiscreet language or actions of more mature years. The author, having resolved to present to contemporaries and posterity a faithful portraiture, is, therefore, happily liberated from the necessity of either recording slurs disparaging to the memory of the dead, or of dishonestly suppressing all notice of discreditable transactions, which other biographers of ecclesiastics deceased within living memory, have thought it desirable to omit. There is no indiscriminate eulogy. Bishop Barclay was not free from weaknesses, but, while they never degenerated into vices, they contributed, by the contrast, to bring into clearer view the simplicity and excellence of an otherwise guileless character.

The family can be traced to a remote period in Scottish history. Robert Barclay, who was one of the founders of the sect of the Quakers, was a member of it. A younger branch seems to have migrated to England, because in the reign of James the First, Sir Maurice Barkeley, or Barclay, or Berkeley, who was an influential Somersetshire gentleman,

the details of the birth, baptism, marriage, and death of their several members. In the case of the first, frequently the exact time down to the hour and minute is recorded. The date of the baptism, with the names of the sponsors, officiating minister, and the church are also preserved. Joseph was baptized on the 16th of August, 1831, four days after his birth, in Strabane Church, by the Rev. Mr. Collis, curate of the parish. His mother remembered, that at the moment when the formula of admission into the Christian covenant was being repeated, a thunder peal burst over Moarne Lodge with such violence, that the doors of the house were shaken open. This natural phenomenon did not produce any effect upon the family, which was too well instructed to be troubled with superstition. Owing to some oversight, the entry in the parish register seems to have been omitted. When a certificate was required to be exhibited to the Bishop in 1854, previous to Joseph Barclay's ordination, the Rev. James Smith, who searched the registry of Camus Juxta Mourne, failed to find any trace of it. The deficiency was supplied by an extract from the family Bible, in which the details had been duly entered. Better care had been taken in recording the marriage of his parents, of which the particulars may still be seen in the register of the parish of Finner, as well as in the domestic record. He afterwards invariably entered the name of the clergyman by whom his own children were baptized, and the church where the ceremony was performed.

John and Rebecca Barclay were both considered handsome, the latter being gifted by nature with a sweet and pleasant expression of countenance. The son inherited his light complexion from his mother, who, with true maternal partiality, used to say that he looked in childhood and youth, "just like an angel." In the years of his early or later manhood, when provoked, he was capable of assuming an expression of sternness, which speedily passed off without leaving a trace behind. His general characteristic demeanour was sympathetic and good-natured, as was becoming in a clergyman whose business it was to deal with the souls of men. The frontispiece gives a correct idea of the habitual expression of

his face in the prime of his manhood, except that it does not show that his hair and beard were both of a light sandy colour, with a golden tinge, without a single trace of grey or sign of decadence. When he returned to England, after a long residence in the East, the sun had given to his face a brownish hue, which did not entirely pass off till years after. He was short-sighted, but otherwise there was no defect in his vision.

The boyhood of Joseph Barclay was uneventful. As he advanced in years, he became fond of the sports in which the sons of many Irish country gentlemen delight. Fishing and shooting were his favourite pastimes, in following which he had on several occasions providential escapes from sudden death. In due time he was sent to a preparatory school in Strabane, kept by a Presbyterian minister called Allen, who was constrained to augment by this means, the scanty income received from his congregation. Among the other pupils was one, who afterwards became a distinguished student of Trinity College, and is now Vicar of St. Mary's, Crown Street, Soho, in London. Joseph continued in the school making satisfactory progress in his studies, till he was fourteen years of age, when his father died. Soon after this event, his mother removed to Lower Rutland Street, Dublin, with the view of obtaining a better education for her children, than a country town could supply.

No institutions corresponding to the great English public schools exist in Ireland. The only educational establishments at all resembling them, are the Royal Schools, which have small endowments, and exhibitions tenable at Trinity College on certain conditions, after competitive examinations conducted by the junior Fellows. There were none of these in or near Dublin, so that the work of grounding boys in the branches of knowledge necessary for a future collegiate education, was carried on principally in schools of private adventure. One of them, conducted by the Rev. J. P. Sargent, in Upper Great George Street, notwithstanding great drawbacks, was of long standing, and of some note, owing to the subsequent success of the pupils in Trinity College, of

whom two had obtained Fellowships, and others numerous academic distinctions of lesser importance. Mrs. Barclay placed her son under the tuition of this gentleman, with the view to his preparation for entrance into Trinity College, although his future profession had not been decided on. For four years he was a pupil in this collegiate school, during which time he was correct in his conduct, punctual in his attendance, and diligent in his studies. In addition to the ordinary branches of a school education, he was well grounded in Greek, Latin, Hebrew, and elementary mathematics, without a knowledge of which, his future academic career would have been attended with great difficulties. He worked so successfully, that on one occasion, at a general examination, he was the best answerer in the school, carrying off ultimately two medals and several other prizes. To his great indignation, the former were afterwards stolen from him when prostrate with illness in Constantinople.

At this period of his life, he was a tall fair-complexioned youth, somewhat lively in his manners, like other Irish boys, fascinating in his demeanour, and not vicious or disorderly. The correctness of his conduct was the natural result of his home training, because, from his earliest years, the example of his pious parents was before him, which, after his father's death, was intensified by the unworldly life of his widowed mother. Her regularity in family worship made a powerful impression upon him, and contributed to preserve him from evil. The death of his elder sister, in the twentieth year of her age, showed him both the brevity of human life, and the power of true religion, because she passed away in perfect peace, relying upon the finished work of Jesus Christ. As a memorial of his affection, he caused to be inscribed on her tombstone in the graveyard of Little George's Church, Dublin, the legend, "The maid is not dead, but sleepeth!" At an early age, and before the death of his father, he had acquired an idea which influenced the whole of his future life. In Strabane he had never seen a Jew, but having read in books about the chequered fortunes of the scattered nation, he became so interested in them, that

he formed the boyish notion of becoming a missionary, saying often to his parents, that when he grew to be a man, he would go and preach to the Jews, and try and convince them that Jesus of Nazareth was the Messiah. After his mind had been filled for some years with this idea, it lapsed into abeyance, and was not revived till after his ordination. This was only one aspect of the religious feelings with which he was influenced. At an early age his conscience was awakened by the power of the Holy Spirit, prompting him to good, and stimulating him to maintain the habitual practice of private prayer, which was never afterwards abandoned, or even intermitted in the presence of strangers, on shipboard, or when travelling in foreign lands. Before a school examination he invariably prayed for divine guidance, enlightenment, and help, although fully aware that without previous diligent preparation they alone would not have secured a successful result.

During the latter part of his school life, his health was weak, owing, as was supposed, to close application to his studies, and some relaxation seemed to be necessary. Increased out-door exercise and a medical regime were prescribed. Both combined produced the desired result, but were followed by another of a less satisfactory character.

After completing his preparatory studies under the Rev. J. P. Sargent, he became a student of Trinity College, passing in a creditable manner the entrance examination on October the 16th, 1849. At the examination for prizes in Hebrew, held immediately after, of which the subjects were the grammar, Gesenius being the text book, and the first eight Psalms, Joseph Barclay's name was third in the second class of successful candidates. The rule of the Board of Trinity College at that time, which has since been altered, prevented an undergraduate from pursuing his studies in Hebrew, till he had reached the fourth, or Senior Sophister year, operating injuriously by interposing a long interval, during which in the case of many, the grounding in the language was forgotten. This may have been the cause of his never afterwards having distinguished himself in this department, although a

MS. book, still remaining, shows that when a graduate he attended the lectures of the Professor of Hebrew, and took notes of them. During the Senior Sophister, Candidate and Junior Bachelor years of his class, his name does not appear in the lists of the Primate's Hebrew prize-men.

The entrance into Trinity College was an important step in his early career. It at once brought him into contact with youths of his own age and social position, from all parts of the kingdom, among whom he found many friends, who now mourn over his premature removal. He had for his tutor the Rev. J. A. Galbraith, then a distinguished junior, and now a senior Fellow, who had himself been in former years one of Mr. Sargent's pupils. Of this gentleman he never ceased to the close of his life, to speak in respectful terms, the feeling being freely reciprocated on the other side. Although not residing in chambers in the college, his proximity to it brought him within the scope of some of the rules of the Board for regulating the conduct of undergraduates. Being a Churchman, and not a Roman or Protestant Dissenter, he was required to attend chapel a certain number of times in each week, and to pass catechetical examinations, or keep corresponding terms, by attending lectures during the first and second years of his course, in addition to the duties which devolved upon him and others in connection with the curriculum in Arts. During his whole academic career, beginning in Michaelmas Term, 1849, and ending in Trinity, 1854, his conduct was exemplary, as he never incurred collegiate censure for neglect, or any other reason.

In other respects the career was not distinguished. His friends were disappointed with the result, which never afterwards could be considered satisfactory even to himself. There was a rich harvest of distinctions in every department of knowledge, with corresponding emoluments attached, waiting to be reaped, by those who possessed the ability and diligence necessary to ensure success. It had no attractions for him, because, under the erroneous notion that the effort might have proved prejudicial to his health, he contented

himself, except on a few occasions, with getting through in a creditable manner, as an ordinary student, the different term lectures and examinations. He had no adequate conception of the greatness of his opportunities, or of the impossibility of their being ever renewed. This was the more to be regretted, because, if he had devoted himself with energy to the study of languages, he would have saved himself a large amount of the labour required in after years, for the acquisition of the Oriental tongues, of which a knowledge was absolutely necessary for the efficient discharge of his duties. The little exertion which he did put forth in the college, and his subsequent success in the East, showed that he possessed the linguistic faculty, and could have achieved high distinction, if he had made the effort. His prizes and honours were few and insignificant. In addition to the Hebrew premium, he obtained two catechetical prizes, one in Trinity Term, 1850, when he was fourth out of six successful candidates, and one in Hilary, 1851, when he was third out of four, and two honours in classics of the second rank, one being in Trinity, 1852, when he stood first out of six, and one in Michaelmas of the same year, when he was fourth out of ten. At the examination for the degree of B.A. in Michaelmas of the ensuing year, he was bracketed fifth in the third class, the subjects of examination being astronomy, ethics, mathematical and experimental physics, and classics. The net result is small, and, although he was a properly educated man, insufficient in itself, when compared with the attainments of some of his contemporaries, to justify the application to him of the epithet "distinguished."

His future profession having been determined on, in Michaelmas term of the fourth year of his undergraduate course, he joined the Junior Divinity Class; that being the earliest time at which the regulation of the Board permitted any student to begin the study of theology. The Rev. Dr. McNeece, to whose care, aided by a staff of assistants, the class was entrusted, was then Archbishop King's Lecturer in Divinity. The Rev. Dr. Butcher, who afterwards became Bishop of Meath, and ultimately terminated his life by his

own hand, was Regius Professor, having charge of the Senior. The rules to be observed by Divinity students were very stringent, and framed so as to secure the best possible training for candidates for the sacred ministry. No one could be absent from more than one lecture of the two courses, during each of the six academic terms, without forfeiting his credit for the remainder. At the beginning of each there were preliminary examinations on specified subjects for the subdivisions, conducted by the assistants, and during the term, all were required to attend in a body for the purpose of showing their skill in the composition of sermons. At the close of Trinity Term, there was a further examination in an extended theological course, which every junior student was required to pass, before he could be allowed to join the senior class. The majority of them succeeded in passing, and some with great distinction, but there was always an unhappy remnant, which was not included in the academic theological election. Joseph Barclay answered in a creditable manner, and in the next term, in due course, became with the others the senior class. During this year he would seem to have paid special attention to the prelections of the Regius Professor, because he left among his papers a book containing notes of them, made from day to day. They are now, to a considerable extent, unintelligible, because an unskilled student, writing in long hand, would only be able to commit to paper as much of what he was listening to, as would enable him to retain for a particular purpose the principal points discussed by the Professor. Although these prelections were a separate subject at the final Divinity examination, and printed questions upon them were set for the candidates, some never attempted to make notes at all, preferring to trust to their memory, or to what they were able to acquire from the appointed text-books. At the examination of the senior class for the Testimonium in Trinity Term, 1854, Joseph Barclay was bracketed sixth in the second class, this being the most successful effort during his academic life. His name does not appear afterwards in any list of honours, for which graduates were allowed to compete. He would

appear, however, to have attended lectures in Biblical Greek, as well as in Hebrew, because fragments of his notes have been found among his papers, showing that he was fully sensible of the great importance of these subjects.

A good rudimentary stock of theological knowledge had now been obtained, which there is no reason to believe was ever after increased to any appreciable extent. With the writings of the Fathers he never pretended to have any acquaintance, except in so far as they were quoted or referred to in the text-books appointed to be used in the Divinity school, the allusions to them in his lectures and speeches being founded on the quotations they contained. Of the works of the great Mediæval and Anglican divines he had no knowledge, except what reached him from second-hand sources. With modern theology, whether conservative or destructive, he had very little acquaintance. The current of his life directed his studies in another direction, and to a subject which has almost entirely passed away from the knowledge of Christian scholars, since the days of Lightfoot. His intercourse with Jewish Rabbis in the East, caused him to turn his attention to long-forgotten Rabbinic literature, in which he attained so great proficiency, as to be, among the clergy, almost the only living authority since the death of Dr. M'Caul, whose opinion was of any value. Whether special knowledge of one particular subject, or a more limited acquaintance with several, be more useful for an ordinary clergyman, may not be a question admitting of much doubt, but in the peculiar circumstances in which he was placed as a missionary to the Jews, it is perfectly clear, that he had no other alternative than to master their literature, or else be pronounced, like a great many more, a delusion and a failure. In any case, even forming the lowest estimate of his theological attainments, they were far superior to those of the great bulk of the party to which he was attached, while in his own special department he had no competitor.

It cannot be said that any one at his age could have arrived at definite views on many perplexing theological questions,

or that he could have joined a school of thought, after a thorough and convincing examination of the soundness of its opinions. During the term in which the Regius Professor delivered his prelections on the Liturgy and Articles, ample opportunity was afforded to the students of understanding the weak and the strong points of each system. It was Dr. Butcher's practice to state the arguments on both sides of a question, without giving any definite opinion of his own, leaving them to make up their minds as either might seem to preponderate. This was obviously the right position to be taken up by a professor of theology, when dealing with questions which concerned Churchmen alone, and not arguing against heresies or errors, which the Church condemns and repudiates. The text-books were selected on the same principle, so that his theological training left the student free to cast in his lot with any party or none, the latter alternative being accepted by many of the most sensible and independent, who declined to accept the dicta, as such, of any man or set of men whatever. This is the enormous advantage of a theological training in one of the old Universities, as contrasted with that provided in Theological colleges founded or conducted on partizan principles. The effect upon Joseph Barclay was, that during his clerical career he was never intolerant, or quarrelsome with those who differed from him in opinion.

At the beginning of their Divinity course, many undergraduates joined the Theological Society, the object of which was to afford them opportunities for practice in the art of public speaking, the subject discussed being at that time limited to the Romish controversy. Although exclusively Academic, and consisting only of Divinity students, it was connived at, rather than tolerated by the Board. For many years it had held its meetings in the chambers of Dr. Singer, one of the Senior Fellows, and afterwards Bishop of Meath. When he became Regius Professor of Divinity, the jealousy with which it was regarded became so great, that he was obliged to withdraw his patronage and protection. As none of the lecture rooms could be obtained, although the use of

them was freely allowed to the other Societies, it was ultimately taken into his chambers by the late Dr. Sydney Smith, Professor of Biblical Greek, where it continued to hold its meetings for many sessions. It was then steered amid troubled waters, by young and inexperienced hands, the difficulties being increased by an anomaly attached to it, inconsistent with Academic law, which might at any time be laid hold upon for the purpose of inflicting serious injury, or even of procuring its overthrow. When the catastrophe came, it was brought about, not by them, but by indiscretion in another quarter. The minister of an Episcopal chapel in Dublin was then President, and, as such, occupied the chair at all its meetings, and controlled the proceedings. Although an old Graduate, his name had been long before removed from the books of the college, so that he was not in any way connected with it. This was the weak point of the Society. As he was not a man of any learning, and could not be ranked higher than a third-rate preacher, the influential position which he occupied among a large number of youths, who were soon to become clergymen, gave rise to jealousy, and was probably not good for himself. Successive generations of students looked upon him, not as a scholar, or an accomplished preacher, but as a man of gentle manners, who sympathized with them, and who could listen for hours without showing a sign of weariness or impatience, to their frequently futile efforts to speak in consecutive sentences, or to grapple with the crushing argument of some great Romish divine. He was very seldom absent from the meetings, which were held only during term, and while the Divinity lectures were going on, appearing punctually at the hour appointed, and proceeding in a quiet and undemonstrative manner to the seat reserved for him. Whatever may have been his other good qualities, which there is no disposition to undervalue, as his memory is held in high respect by many who were then in the Society, discretion was not his strong point, and this was the shoal on which the Society in an unlucky moment was temporarily stranded.

Those into whose management the Society had passed from

their predecessors, made the usual arrangements for the annual opening meeting in Michaelmas Term, 1851. The room was crowded with past and present members, and the duty devolved upon the President of delivering an address. As the descendant of a Huguenot ancestor who had fled at the risk of his life from his native land, that he might preserve his religion, and as an uncompromising opponent of Romanism, he spoke in characteristic language, pointing out the fatal effects of a false system, and enjoining upon his audience the importance of properly qualifying themselves to grapple with it successfully, in the various parishes where they might afterwards be appointed to minister. Speaking of the great value to a clergyman of facility of utterance, he let fall the unfortunate observation, that, although a man might have all the learning in the world, if he could not express himself properly, he was worse than a fool. Every one felt that on Academic ground, and within the precincts of an ancient University, such an observation could not be justified. Next day there appeared in one of the morning papers an account of the proceedings, with a summary of the speech of the President, including the objectionable sentence. The meeting was held on a Tuesday evening, and when the Board met on the ensuing Saturday, a decree was issued, prohibiting the Society from holding its meetings within the college, without calling for explanation, assigning any reason, or even making the sentence known to those who were concerned. A junior Fellow who was chaplain to Whately, Archbishop of Dublin, to whom the President was supposed to be obnoxious, seeing the report in the newspaper, called to it the attention of a member of the Board, now deceased, who had no special admiration for the Society, and who apparently accomplished its immediate destruction. The next meeting was held in a room in the city, the President being in the chair, but it was felt that it could not flourish out of the Academic atmosphere, and that if it continued where it was, it would either sink into a wretched debating society, or dwindle away altogether. The expulsion proved to be of short duration, for on the

next Saturday after the unfavourable decree had been passed, a resolution was agreed to, through the interference of Dr. Sidney Smith, by all the members of the Board, except the one already alluded to, sanctioning the Society, provided that the chair at its meetings were occupied by some one whose name was on the books of the college, the condition being so elastic, as to permit even an undergraduate in his first year to be chairman. On the Tuesday next following, the Society returned to its old quarters, Dr. Smith being in the chair, the President, who was present, being disqualified from interfering. Not a word was said about his indiscretion, but a subscription was opened in the room among the members, and the money required to defray the cost of replacing his name on the college books as an M.A. was at once collected, in order to enable him to act in his former capacity. For many years after, and till his death, the necessary sum was raised in the same way.

This storm gave the Society a great impetus. Many new members, including some distinguished and some very distinguished Graduates and Undergraduates, were now admitted. Those who had before thought that it was a dull religious society, came forward and were gladly welcomed. The roll at that time contained the names of many who now hold with credit to themselves and advantage to their people, ecclesiastical positions of influence and honour both in England and Ireland.

The session of 1852 began under favourable auspices. The President was in his place, and the Society was in a flourishing state. Joseph Barclay having become qualified by standing, and by his connection with the Divinity school, was admitted a member, according to the usual practice, after being proposed, seconded, and duly balloted for, no vote being given against him. Although the proceedings of the Society could not be looked upon as other than pastime, when compared with the real work of academic life, it exercised over its members no little influence, traces of which appeared in his whole subsequent career. Like the

Divinity school, its tone was anti-Romish. During the term when the Regius Professor was delivering his prelections on this controversy, the indecent outburst of applause which frequently burst forth, afforded a pretty accurate index of the sentiments of his class. At other times, when this exciting subject was not under discussion, the students were silent, not a sound being heard, except the disrespectful buzz of the conversation, or even laughter, of a little knot of unruly scholars, who, in the winter terms, were assembled around the great roaring fire, in top-coats and academics, being constrained by a rule of the Board, sorely against their will, to attend Divinity lectures, although some of them had no intention of taking holy orders, and others had heard them all before, and had passed with high distinction the final examination. When the noise became troublesome, the voice of the Professor, somewhat moderated by the recollection that in his younger days he had probably done the same thing himself, was heard commanding immediate departure from the fire, on pain of deprivation of credit for the lecture. The demonstrative students carried what remained of their unexploded feelings into the Theological Society, where they found means of exit, sometimes in reasonably good speeches, but more frequently in very lame but determined efforts, to bring under proper control the unruly and obstinate English language. Both in it, and in the Divinity school, Joseph Barclay played his part in common with his contemporaries. Like most of them, he was a strong Churchman, holding Romanism in abhorrence, and regarding Dissent with scarcely less antipathy. The Society afforded him the first, safest, and most congenial opportunities for attempting to speak on religious questions, and there can be no doubt, from what he has left on record, that he fully appreciated them. He produced no impression on his contemporaries, and his earliest efforts do not seem to have given any promise of future rhetorical eminence.

During his first session in the Society there was an opposition of which some symptoms had appeared in the previous year. The party was weak, consisting of only one

member, but the deficiency was supplied to some extent by ability and pertinacity. His views, however illogical and opposed to those of the majority of the Society, although put forward from time to time with considerable energy, failed to produce any other effect than exasperation. When the President was appealed to, he refused to interfere, rightly judging that freedom of speech was the natural birthright of every one. These scenes took place at the private meetings, which were held after strangers had retired at the close of the public proceedings, and were sometimes lively enough. At length the opposition bethought himself of looking for assistance and sympathy outside the Society. There was then a very distinguished Undergraduate Scholar of congenial views, who has since achieved a great literary reputation, who was induced to allow himself to be proposed as a candidate for admission. An unexpected difficulty however arose, because no one could be found willing to second the nomination. At length a gentleman, who laboured under some suspicion of disloyalty, consented to perform the necessary service. When the name had been on the list of candidates for admission for a week, the ballot was taken in the usual way. The committee did not expect that there would be an election into the Society, but they were surprised to find that every member, except the proposer and seconder, had voted adversely. After this defeat, the opposition entirely collapsed. No one knew at the time how the catastrophe was brought about, and it was not till many years after, that Dr. Barclay, walking with a friend one fine morning in summer in his garden at Stapleford, confessed that he had privately canvassed the whole Society, in order to keep out the obnoxious candidate. In the next session, when that generation of students had passed away, he was admitted without opposition. Although Joseph Barclay never saw the intolerance of his conduct, this incident may be taken as a sign of the feelings with which he regarded during his whole life, certain extravagant theological views, as well as a proof of his personal popularity with the other members. At the close of the session of

1853-54 he and his contemporaries who had completed the Divinity course, passed out of the Society, leaving their places to be filled by a new set of students.

When his Academic career came to an end, he was well equipped for the duties, upon the discharge of which he was almost immediately to enter. Up to this time he had been preserved from vicious tendencies, and had never been betrayed into the errors and mistakes into which youth is so liable to fall. His principles were firmly established, and his religion had become part of himself, so that his future life was a practical commentary upon his teaching. His previous career shows him as the average youth, not dull and not brilliant, not careless, and not over anxiously diligent, not fully sensible of his opportunities, and not entirely neglectful of them, enjoying the friendship of many friends, and upon the whole giving promise of great future usefulness.

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## CHAPTER II.

## BAGNALSTOWN.

1854—58.

THIRTY years ago, the Irish Church was passing through a season of trial, attended by one of the premonitory symptoms of the Disestablishment which ultimately overtook her. The Corporations in some of the large towns had refused to pay the Minister's money, which was a small house tax levied upon the inhabitants, for the support of the clergy. The outcry against the impost became so violent on the part of the Roman Catholics, who far outnumbered the Protestants, that an Act of Parliament was passed, at the instance of the Government, abolishing it altogether, and laying the burden upon the funds administered by the Ecclesiastical Commissioners. While the clergy, whose interests were affected, were powerless in the matter, they were really glad to be liberated from the odium of wringing their incomes from the unwilling adherents of an alien creed. This change, although significant enough, affected only a few of them.

At this period in her history, all the clergy were Graduates of the University, with the exception of a few very inferior men, who, being converts from Romanism, and deemed in consequence to be well fitted for mission work, had been admitted to holy orders by a Western Bishop, as agents of the Society for Irish Church Missions. Under other circumstances, such men would never have been ordained at all, and the result did not justify the experiment. The Irish gentry were accustomed to look upon their clergy as educated gentlemen, and of no other sort of men, would it have been possible for them to accept the ministrations. Although the outlook

was rather unfavourable than otherwise, there was no diminution in the number of the students who annually obtained the Divinity Testimonium. During the Academic year ending at Trinity, 1854, ninety-five Graduates passed the examination, of whom one portion supplied vacancies in the Irish Church, while the rest were ordained in England. In 1881, the number had fallen to twenty-four, presenting a most unfavourable contrast, and showing the great deterioration in the qualifications of most of the men who have been admitted to holy orders, since the Irish Church was disestablished.

When Mr. Barclay was ready for ordination, four Curacies were placed at his disposal, of which two were in England, and two in Ireland. The offer which came from the Rev. Charles James Grogan, rector of Dunleckney and Agha, in the diocese of Leighlin, was finally accepted after prayerful consideration, as was befitting an occasion of so much importance. Mr. Barclay wrote significantly in his journal, that it was chosen, as he believed, under Divine Leading. To the credit of both gentlemen, it must be recorded that this was the beginning of an intimacy, which was never afterwards interrupted, till the day when the Bishop passed to his rest. Of the letters of congratulation which were sent to him from many quarters on the occasion of his marriage, and of his elevation to the Episcopate, among the most pleasing, were those which came from the Rector of the parish in which he had begun his clerical career. Friendly relations between the senior and junior clergy were the rule instead of the exception in the Irish Church at that time, whereas, elsewhere, among the adherents of a particular party, the reverse was then, and is still, too frequently the case.

The parish, situated in the county of Carlow, and not far from the town of the same name, was more commonly known as Bagnalstown, from the principal village, the name, as was frequently the case in Ireland, being derived from an English settler, who had probably built the first houses. It was eight miles in length and four in breadth, and contained a population of about six hundred and fifty Protestants, and

four thousand Roman Catholics, the proportion of the former to the latter being considerably larger, than in many other places in the diocese.

The necessary preliminaries having been completed, arrangements were made for the ordination. No account has been found of the examination of Mr. Barclay by the Bishop or his chaplains, nor, if examined, is it known how he acquitted himself. It was, however, the practice in every diocese to test the qualifications of all candidates, except those of the Junior Fellows of Trinity College, who after having obtained the Fellowship, were thenceforward superstitiously supposed to be qualified, without further examination, to discharge any function under the sun, whether academic or clerical. The cathedral of St. Canice, Kilkenny, was the place where ordinations were commonly held. The interior of this venerable cruciform building, which had been in course of erection for fifty years, during the first half of the thirteenth century, had been disfigured by the ruthless hands of those, who sought to adapt it to what they considered to be the requirements of the reformed worship. The arches between the choir and the side chapels had been closed, so that the ecclesiastical and architectural features of the cathedral were greatly obscured.\* In front of the holy table stood the pulpit, hung round with heavy drapery, and before it was the reading pew, where the minister *read* the liturgical service, facing the congregation. In the nave were many monuments erected to the memory of distinguished Irishmen, among which, not the least interesting was that to Sir Denis Pack, a member of an old Kilkenny family, who had been one of the heroes of the Peninsular War and of Waterloo. Over it at that time, were placed the flag-staves, with a few tattered fragments of the colours attached, of the 18th Royal Irish, which had been bravely carried to victory on many hard-fought fields of battle. Outside, within a few feet of the southern transept, there rears its head to the

\* The cathedral was thoroughly restored at a cost of £10,000 between 1865-70, when all its ancient beauties were brought into full view.

height of one hundred feet, one of the mysterious Celtic round towers, of which antiquaries have not yet been able to explain the uses in a satisfactory manner. In this ancient cathedral, grey from the effects of six hundred winters, still weird in its aspect, notwithstanding the disfigurement of modern alterations, once the scene of the unreformed worship, then and now used for the simple and unadorned services of the Irish Church, a small congregation of devout worshippers, which was somewhat increased whenever it was known that the bishop was to preach, assembled from Sunday to Sunday, to worship the God of their fathers, and maintain their protest against the superstition prevalent around them. Here on the 24th of September, 1854, Mr. Barclay, along with several other youthful candidates, was solemnly admitted to the sacred order of Deacon. It was with him a season of searching self-examination and of solemn determination to devote himself from thenceforward wholly and unreservedly to the work of the ministry of the Gospel. From this resolution he never swerved, while his life lasted.

On the following day he entered on the duties of his curacy at Bagnalstown, invested with a new character and office, and charged with new duties and responsibilities. He was fairly launched upon his clerical career under favourable conditions, and entrusted by a most merciful Providence to the care of a good, considerate, and faithful senior, who neither failed in his duties towards his assistant, nor assumed the attitude of priestly superiority, which only renders those who lapse into such an error, contemptible. For three years and a half, and until he went abroad for missionary work, to use his own language, he laboured with this gentleman in friendly harmony.

At that period in the history of the Irish Church, the younger clergy were one section of the cadets of a race, few in number, but indomitable in energy, which has made its influence felt in every civil profession, shown its prowess on every field where the national arms have struggled for the mastery, and proved its administrative talent in every land

which acknowledges the supremacy of British rule. Distinguished alike from the Roman priests, who, for the most part the children of the peasantry, received at the expense of the Imperial Exchequer, a free education at Maynooth, and from the Presbyterian ministers of Ulster, who being in general the sons of small farmers, imperfectly educated, and influenced by democratic tendencies, exercised an influence limited exclusively to their co-religionists of the same social position, they, as being usually gentlemen, both by birth and education, served as links of connection between the highest and lowest in the land. The elder parishioners looked upon them as their sons, the younger as their brothers. The door of every house in the parish was open to them, from the mansion of the peer to the cottage of the peasant. Without a trace of sacerdotalism, the offensive reality being too near to encourage imitation, and with the manly and ingenuous bearing, which appeared in strong contrast to the crushed and slavish demeanour of many of the Roman priesthood, they fascinated and were on friendly terms with everybody. No good work ever went on in a parish without their co-operation. Their preaching never degenerated into the abuse, which some people ignorantly mistake for faithfulness. So prevalent among them was the faculty of speech, that in another land Irish eloquence has almost passed into a proverb. Of some the attainments were of the highest order, it being thought a great honour to devote them as a free-will offering, to the service of their beloved Church. Within a day or two after his ordination, a young clergyman would be somewhat surprised at hearing himself unexpectedly addressed by a parishioner as "your Reverence," but after reflecting for a moment, he would remember that he was no longer a layman, and that this was the style expressive both of the affection and respect of the lower classes.

This portraiture may appear to be overdrawn, and there were undoubtedly some, thirty years ago, whom it will not suit in every particular, but many will recognize the lineaments of a large proportion of those who were then the hope of the Church in the next generation. In many respects it

will suit Mr. Barclay, who in the earlier years of his ministry, obtained an influence among the parishioners of Bagnalstown, which can only be partly explained by the partiality of Irish Churchmen for their clergy. Mr. Grogan's testimony is that he was a great favourite with the people, who admired his talents, and were fascinated by his kindly and genial manners. To his friends and contemporaries he was much the same as he had been during his Academic life, while to a stranger observing him from a distance, or meeting him in social intercourse, he would have appeared as an interesting young clergyman, of gentlemanlike bearing, with a career before him, which might lead to great issues. A close scrutiny might also have detected a slight tendency to self-laudation.

The earlier months of his Diaconate were necessarily devoted to the discharge of the routine duties of the parish. There was a large fever hospital, where he had ample opportunities of witnessing human suffering, and of learning the true method of administering spiritual consolation to troubled souls. His work in the four schools, of which two were in Bagnalstown, one in Dunleckney, and one at Leighlin Bridge, enabled him to understand the right way of dealing with the young. Pastoral visits from house to house, brought him into contact with every Protestant parishioner, as well as with many Roman Catholics, so that he was soon able to open communication with them on the points of difference between the respective churches. Strange to say, he was allowed to preach, although only a Deacon, for it was not then the practice in the Irish Church, as it is in some cases elsewhere, to reduce the younger clergy to the level of scripture-readers, it being felt that they had rights and interests like other people, as well as a future, which it would have been gross injustice to mar.

For upwards of a year, Mr. Barclay's career was so uneventful, that nothing occurred specially deserving of notice. During 1855, he was engaged in his regular parochial duties, varied occasionally by expeditions into the counties of

Carlow, Kilkenny, and Waterford, for the purpose of preaching controversial sermons to Roman Catholics. The stated services at the parish church, and the cottage lectures were well attended, and a blessing seemed to rest upon the labours of both Rector and Curate. On the 23rd of September, he was duly admitted to Priest's orders by the Bishop in the cathedral of St. Canice, and on the 13th of February, 1856, he was formally licensed to the curacy of the parish.

Although his sermons were frequently read from a MS., he was beginning to learn self-reliance, and to acquire the use of his tongue, so as to be able to dispense with the aid of paper crutches. The Jewish question was also occupying his attention, because on the 21st of January, 1856, he set out on a deputation tour, which lasted till the 25th, inclusive. His enthusiasm must have been great, because on each of the five days, he spoke at meetings held on behalf of the Jews' Society at different places, morning and evening, delivering in all ten speeches. On the same day on which he was licensed by the Bishop, he drove, amid a heavy down-pour of rain, from Kilkenny to New Ross, in the county of Wexford, and in the evening preached in the parish church, a controversial sermon on the well-worn subject of Purgatory. Many Roman Catholics were present, who strove to disconcert the youthful preacher, by ostentatiously taking notes before his face. A further annoyance was caused by the mob outside, which threw stones upon the roof, making the slates rattle in an unpleasant manner. As similar incidents were not uncommon at that time, no particular notice was taken, unless there were an actual outbreak of violence. So little was he disturbed, that he went on preaching for an hour and a half, but it is to be hoped that he miscalculated the time, although very long controversial discourses were then the rule instead of the exception. On the following day, the same sermon was delivered in peace at a place called Borris, and on the next he was back again in Bagnalstown, attending to his regular duties. He complained that during the 16th, which was a Saturday, he was so hindered by persons calling upon him all day long, in

writing the sermon intended for the ensuing Sunday, that it was ultimately not finished till four o'clock the next morning. That day week he was preaching in a neighbouring church for the Jews' Society, returning in the evening for his duty at Bagnalstown.

Nothing of importance occurred to vary the routine of his parochial duties till the end of August, when another incident took place, which once more drew him into the agitated arena of controversy. Mr. Benjamin Marcus, a Polish Jew, who had been converted to Romanism, was going about the country delivering lectures, as a self-appointed champion of his new religion. His object would seem to have been as much to raise a little money for himself, as to vindicate a system with which he had only a very imperfect acquaintance. The absence of the support of the priests, who would not attend his lectures, the discouraging reception which he had received in several places, and the unfavourable testimony of an influential Roman Catholic, who, when applied to about him, said that he believed him to be a half-converted wandering Jew, had the effect of prejudicing many of his co-religionists against him. Not deterred by these difficulties, he came to Carlow, and announced his intention of delivering a lecture on Purgatory, in the Assembly Rooms, on Tuesday evening, the 19th inst., to which all persons, and especially the clergy, were invited. Mr. Barclay was present and took notes, with a view to an early rejoinder. The lecturer would seem to have been sorely perplexed by troublesome questions, which he was unable to answer, and which involved difficulties of a very serious character. The excitement in the town caused by this nondescript Judæo-Roman invasion, followed up by a challenge to the clergy to defend themselves, was so great, that on the following Thursday evening, when Mr. Barclay proceeded to deliver his reply in the same place, the magistrates found it necessary to have the streets patrolled by police, in order to preserve order. As was usual on such occasions, the Protestants mustered in force within the building, ready and determined to protect the young clergy-

man from outrage. A few days after, the lecture was fully reported in a local newspaper, and copies were subsequently reprinted with a view to more general circulation.

This effort was highly creditable to a young clergyman of Mr. Barclay's standing, especially as it was made on the second day after the challenge had been given. An examination of the address shows the books which he was in the habit of reading on the subject, and the method employed in dealing with his opponent. He quoted from the Douay Bible with authorised notes, from Cardinal Wiseman's Lectures on the Church, from the Decrees and Catechism of the Council of Trent, from Dr. McCaul's *Old Paths*, and from works of lesser importance, embodying quotations from the writings of Bellarmine, and other Roman controversialists. With Mr. Marcus he dealt partly as a Jew, and partly as a badly-instructed advocate of Romanism. The opinions of his opponent were a strange mixture of Rabbiniism and Romanism, the former frequently bringing him into antagonism with the latter. While he denied hell, re-asserted as a testimony against image-worship, the obligation of the Second Commandment, which is omitted from many Roman catechisms, rejected, with the Jews, the canonicity of the Books of Maccabees, which is asserted by the Council of Trent, and used language which showed that he agreed with the Rabbinic contempt for, and depreciation of woman, he exposed himself on each of these questions to crushing rejoinders, not from a Protestant, but from a Jewish and Romanist stand-point. Differing from Cardinal Wiseman, who admitted that Purgatory could only be established with the help of tradition, and the authority of the Church, he affirmed that it could be proved direct from Scripture, and produced a variety of texts for this purpose. Mr. Barclay in reply, easily showed, partly from internal evidence, partly from the want of agreement among the Fathers about their meaning, which must be unanimous for the authoritative interpretation of any passage, and partly from the notes of the Douay Bible, that they were altogether useless for the purpose intended. The reasonings were sound, but some of

them might have been pushed to greater length with advantage. The arguments were those commonly used in controversy at the time, and had been often before employed for the confutation of unwary adversaries. The overthrow of Mr. Marcus was complete.

This was rough and somewhat deteriorating work, and Mr. Barclay's friends would have been better pleased, if he could have seen it in this light, and kept clear of it. He was honorary secretary of the local branch of the Society for the Conversion of the Jews, and felt it his duty not to allow an itinerant Hebrew lecturer, to come into his neighbourhood without exposing his Judæo-Roman errors. On the other hand, whatever might have been the obligation to resist Romanism within the parish where he was lawfully appointed to minister, he was certainly not called upon to go out of it, to confute a layman in the town of Carlow. The business ought to have been left to the agents of the Irish Church missions, who were paid for doing this sort of work, if one of them had been ready at hand sufficiently qualified to undertake it. Whether his enthusiasm led him in the right or wrong direction, this was the first and last occasion on which he ever appeared on a platform, as a controversial speaker against Romanism.

During September and November, he was for a short time away from the parish on deputation for the Jews' Society, making speeches and preaching sermons in various places in the counties of Donegal and Derry, and of Kilkenny and Waterford. The entries in his note-book show that he was at the end of the year again busily engaged in his ordinary parochial duties, which continued to occupy his attention till the spring of 1857, when an event occurred which influenced the whole of his subsequent career.

His interest in the conversion of the Jews was increasing, and when it became known that he was devoting a considerable amount of attention to the subject, applications for help came to him from many quarters. At the latter end of April, 1857, he went on one of these expeditions to Ballincollig, where he preached on behalf of the Society, and during the

ensuing week attended the May meetings in the city of Cork. After he had spoken with considerable energy on the day when the cause of the conversion of Israel was under discussion, the Chaplain of a Metropolitan prison, who was present on behalf of the London committee, with the view of keeping up the interest of the Irish clergy in the subject, spoke to Mr. Barclay, without any introduction, with the view of enlisting his services in the work. This was by no means the first occasion on which the agents of English religious societies had addressed themselves to capable young Irishmen, with the view of enticing them away from their proper sphere, among their own people and nation. Although their success was not uniform, in this particular case, the effort ultimately led to the desired result. This gentleman, after stating that there were reasons which prevented him from engaging in the work of converting his brethren himself, which, however, he did not specify, represented to him that he was well qualified for such labours among the Jews abroad, and suggested that he should put himself into communication with the London Society. Whatever may be thought by other people about the robbing of the Irish Church of one of her most promising clergy, he does not seem to have looked back upon this interview, with any other feelings than those of satisfaction, notwithstanding the wrongs which he afterwards experienced at the hands of the Society. He kept up with him ever after a friendly correspondence, and when he became a Bishop, even went so far as to invite him to attend upon him as Chaplain, when making his entry into Jerusalem. During the ensuing July, he made his first journey to London, where he had interviews with the committee in Lincoln's-Inn-Fields, at which a favourable impression seems to have been made upon both parties. It would appear that they were anxious to secure his services, because, upon his return to Bagnalstown, he was greatly perplexed as to his future course, being undecided whether to remain in his Curacy, or accept the proposal of missionary work among the Jews.

The situation was a trying one, because a wrong step

might entail serious consequences. On the one hand his career had so far been successful, and the prospect before him was not unfavourable, if he remained where he was. In the parish he was universally beloved, and beyond it he had many friends. An echo of his work had even reached the Bishop, who had caused him to be informed that a living in the diocese, which, however, was of small value, would, whenever vacant, be at his disposal. Removal to a foreign land would also separate him from his mother and sister, and of necessity break up all family relations. Much time and labour would have to be spent in acquiring modern languages, in studying Rabbinic literature, and in mastering the details of the controversy with the Jews, before he could look upon himself as properly qualified for his work. These impediments were neither few nor insignificant, and common sense required that they should be fully considered, before coming to any determination. On the other hand, an opportunity had come for realising the idea which had possessed his mind from his earliest years, of becoming a missionary to the Jews. Foreign travel and adventure had also a strong fascination for him, and being in the full enjoyment of youth and health, there was no good reason for hesitating about encountering the perils and hardships, which frequently attend self-denying religious labours in other lands. That this offer was a call of duty, was never so regarded by Mr. Barclay or anyone else, otherwise there could not have been the least hesitation.

After his return to Bagnalstown, in July, he sought the advice of the Bishop as to his future action. The question would ultimately have to be decided by himself, relying upon God, because none of his friends, while free to give an opinion, could or ought to assume to themselves the responsibility, for whatever consequences might ensue. Mr. Barclay was a man possessed of practical common sense, who, while cultivating the virtue of self-reliance, always looked in doubtful or difficult circumstances to Higher Leading than the promptings of his own heart, and the result was that he seldom or never lapsed into error or mistake. To his appli-

cation for counsel, the Bishop replied in a characteristic letter, of which the following is a verbatim copy :—

I should be very glad to aid you in coming to a conclusion upon the question which you are considering, no doubt with much anxiety, if I could. But I really feel that I cannot. To give advice in such a case, requires a thorough acquaintance, not only with a man's circumstances, but with his character, disposition, habits of mind, feelings, and views. And it is needless to say, that, as regards you, my knowledge upon all these points is very slight indeed.

I trust you may be rightly guided in your decision. Of course one can only be guided rightly when he is following Divine Leadings. But they often come through the counsels of friends, we may suppose, and I should think that in your uncle, you have an adviser from whom you might expect to derive great help, as he must be better acquainted than most persons with everything concerning you, which ought to be known to enable him to give you advice, and he could give it upon such principles as you would desire to act upon.

This letter was dated July the 10th, 1857. The former paragraph of it is not altogether creditable to the Bishop, because it amounts to a confession that he knew nothing whatever, about what sort of a person Mr. Barclay was, although he was one of the most devoted clergymen in his diocese. The latter embodies a correct Christian view of what right guidance really means, and recommends him to apply for advice to the person, who was probably better qualified than any other to give it. After much serious consideration, Mr. Barclay ultimately determined to accept the suggested proposal of the Committee of the Jews' Society, and abandon whatever prospects were before him in the Irish Church.

It would appear that the negotiations were only preliminary, and that the Committee in order to save themselves from the humiliation of having their offer refused, required beforehand an expression of his willingness to become their Missionary. His final determination was arrived at, in face of the opposition of the parishioners of Bagnalstown, of his relations and friends, none of whom were able to see that it was any part of his duty to go forth as a missionary to the Jews, and leave behind him a sphere where his aptitude for usefulness had been fully proved. After great hesitation, he

at length wrote on October the 23rd, to a Secretary in Lincoln's-Inn-Fields, saying that he had resolved to offer himself to the Society, and requesting to be informed about future arrangements, and when it would be desirable for him to go over to London, evidently thinking that nothing further was needed than the settlement of details. He was, however, mistaken. This gentleman replied on the 3rd of November, in an official letter, which Mr. Barclay understood to be an intimation that he had been accepted as a Missionary, because he said so, in a communication to his mother written on the day after. The words he used to her were:—

This morning Mr.———'s letter came, *accepting me as a missionary to the Jews*, and asking me to go over as soon as convenient, which will be, as soon as a successor can be found for my curacy.

The request that he should come to England as soon as convenient, was virtually telling him to give up his Curacy, although the Committee only looked upon him at the time as a candidate. The resolution appointing him to be their agent, was not passed till four months after, being dated March 3rd 1858.

Mr. Barclay had now been upwards of three years in holy orders, during which time he had been exercising spiritual functions, as a properly qualified and lawfully ordained clergyman. His reputation from his earliest years had been entirely blameless. His public teaching had proved the sincerity of his religious convictions, which during his clerical career, had been abundantly illustrated and confirmed by his consistent and irreproachable life. He moved among the parishioners of Dunleekney and his friends, without exciting the least suspicion of insincerity, or raising a doubt that he was actually a Christian man, in the true sense of the term. His past life and work were their own witness, which rendered further testimony virtually superfluous.

After they had received his written offer to become their Missionary, and after he had given notice to leave his Curacy, the Committee in Lincoln's-Inn-Fields, proceeded to deal with him, not as a young clergyman having high qualifications, but as a person to be looked upon with suspicion, until

they had obtained what they conceived to be satisfactory evidence that he was such an one as themselves. They sent him a paper containing 11 questions to be answered by "*candidates* for missionary employment," to every one of which he replied candidly and honestly. Amongst other matters, they wanted to know *whether he were converted*, and if so, what were *the reasons* which led him to such a conclusion, whether he believed the doctrines of the 39 Articles, what theological books he had studied, the amount of his income, whether he were in debt, whether he were married or engaged, and the names of his referees. His answers are of no consequence, but in that given to the query whether he would go wherever he might be sent, he plainly told the Committee that he reserved the right of refusing to proceed to any station for which he might consider himself incapacitated, physically or otherwise. The paper containing his replies was dated November the 26th.

Amongst his referees he mentioned the name of the Rev. J. Meade Hobson of Kilkenny, to whom a letter was afterwards sent, containing 9 queries respecting his character. The Committee wanted to be informed whether he knew that Mr. Barclay believed the 39 Articles, whether he were active and diligent, whether he were fit to be a missionary, whether he would be likely to get on with a senior, and other questions. The answers given in a letter dated December the 7th were satisfactory, Mr. Hobson adding the voluntary statement, "I valued him for his faithful diligence, his personal piety, his zeal and intelligence. Such a young man is a loss to the Irish Church." As a gentleman he flatly refused to reply to two of the questions, because he could not tell whether Mr. Barclay were converted or not, and because, as he said, he knew nothing of his heart secrets for the future. As they had been already answered, it would have been more creditable to the Committee if they had refrained from putting them to a referee who could not possibly furnish the information.

In addition to these investigations into his spiritual condition, after he had come to London in the beginning of the

year 1858, he was put under the observation of a petty Islington Incumbent, of no note, who seems to have been examiner of missionaries to the Society, that no precautions against mistakes might be omitted. When the inspection had been completed, a letter was sent to this person, requesting him to attend a meeting of the sub-Committee, which had been appointed for a particular day, and make his report. This he was unable to do, but instead, forwarded a communication, in which he said that he had examined Mr. Barclay as to his principles, that is, whether his views were the same as those of the gentlemen in Lincoln's-Inn-Fields, and *the state of his mind*, that is, whether he were converted, on both of which points he expressed himself as fully satisfied. This letter was dated February the 22nd, 1858.

Mr. Barclay's friends never could understand how he brought himself to submit to the humiliation of passing through such an outrageous ordeal. The moral torture caused by some of the questions was keenly felt by him, as it would be by every sensitive mind. To require any man to lay bare his inmost conscience, and divulge the secrets of his heart for the inspection of persons, who, in the absence of proof to the contrary, may have been themselves unconverted men, was an exercise of the Roman confessional, in one of its most offensive forms, which cannot be condemned with too much severity. Who, it may well be asked, were the men who took upon themselves to put such inquisitorial questions to this young and irreproachable clergyman? Were they themselves converted, and who had certified them as such? What right had they to ask whether he believed the doctrines of the 39 Articles, to which he had already on three occasions solemnly given his assent and consent in the form then required by law, or to ask for guarantees beyond what the Church and common sense require? Their silence about the Liturgy is very significant, although its teaching is of equal importance. Such proceedings always tend to defeat their own purpose. Notwithstanding the annoyance, a good, genuine, and holy man may occasionally be found willing to answer such questions, but another who is fascinated

by the romance of missions, or expects some improvement in his means and social position, will reply to them as a matter of course, in the usual terms, simply regarding them as means to an end. These objectionable methods of ascertaining the character and qualifications of candidates, constitute one of the causes, which have brought about the failure of missionary operations both among Jews and heathen. Would it suit the purpose of the Committee to state, whether they were carried into effect in the case of each of the gentlemen who have with singular rapidity, succeeded each other, since Dr. Barclay's time, in the post of Minister of Christ Church, Jerusalem?

Mr. Barclay remained in his curacy till the beginning of the ensuing year, diligently engaged in the discharge of his parochial duties. In the latter end of August, he went on a deputation for the Irish Church Missions for a week, in the counties of Sligo and Roscommon. The pecuniary result was small, amounting to less than £9, out of which the expenses would have to be paid, leaving a very small balance, for increasing the funds of the Society. Whether the result is to be accounted for, by the poverty of the parishes which he visited, or by the indifference of the Protestants of the West of Ireland to the work of converting the Roman Catholics, does not appear.

A MS. book has been found among his papers, which, with others containing notes and memoranda of his work, during the three years and a-half for which he held the curacy of Bagnalstown, affords proof both of his diligence and faithfulness. The former contains the names of all the Protestant parishioners, of whatever rank, with their places of abode, the names of the different members, and of the servants, and other particulars. Whenever any who belonged to the family, were Dissenters whether Protestant or Romanist, the fact is always noted. The ages of all are put down in nearly every case. Of a family which consisted of fifteen persons, those of the father and mother, and of the fifteen children are duly inserted. The difficulties which in this matter are commonly believed to attend the efforts of the Government officers, when the time for the census comes

round, seem not to have been known to Mr. Barclay, for whether correctly informed or not, he has put down in his book the ages of everybody, including the gentry. Even Mr. Grogan and his household appear in the list as parishioners, but he has neglected in his case, to supply the usual information, probably out of respect for his ecclesiastical superior. If the eyes of any of the surviving parishioners of Dunleckney should ever light upon these pages, they will have no difficulty in recalling the manner of their young minister, when seeking for information on a somewhat delicate subject, and may possibly be disposed to drop a tear, as a tribute of respect to his much-loved memory.

Among the humbler of parishioners was a person named Charles McQuade, who lived at a place called Kilcarrig. He was married to a Roman Catholic wife, and of his children, the three daughters followed the religion of their mother, while the two sons were Protestants. Mr. Barclay's census book shows that he was fifty-five years of age, and therefore well able to understand the difference between good and evil. In the month of December, 1857, he was taken ill, and wishing to have the ministrations of one of the clergy, he went to see him. When Mr. Barclay reached his house, he found that he had been surreptitiously baptized, but only into the Roman system, by one of the priests. Knowing that up to that time he had been a consistent Protestant, and finding that he could not give any reason for abandoning his faith, he was roused to indignation at this dishonourable method of increasing the numbers of the nominal followers of the Pope. This contemptuous profanation of the holy Sacrament of baptism by the priests, which was not uncommon, was always resented by the clergy, because it is inconsistent with the Roman theory of the sufficiency of lay baptism, because it is not permitted by their own church, and because it was tantamount to a denial of the validity of their orders, and by consequence of all their ministrations. The visit to McQuade was made on the 1st of December, and on the 2nd, Mr. Barclay issued a printed challenge to the Rev. Patrick Morrin, Roman Catholic priest of the parish, and his

assistants Messrs. Wyer and Kavanagh, calling upon them collectively, or any one of them, to meet him in controversial combat, and defend if they could, all or any of the twelve novel articles of the creed of Pope Pius the 4th, first published in 1564, when Romanism was consolidated into a system. He somewhat illogically assigned as his reason, the conduct of the priest who had interfered with McQuade. No notice was taken of the document, because it was not at that time the policy of the priests, to engage in a hopeless controversial contest with the clergy. However, there appeared in about a week, in the *Carlow Post*, a letter, signed Peter Foley, which afterwards turned out to be a fictitious signature, purporting to be an acceptance of the challenge, and requesting that the discussion might be held during the Christmas holidays. As no priest of that name was known, it was taken for granted that Foley was a layman, whom none of the clergy would meet in controversy. Under these circumstances, Mr. Barclay, on the 16th inst. wrote in the same newspaper to say, that on the Monday after Christmas, which was the 28th, at 10 o'clock in the morning, Mr. Foley would be met by a lay champion in the school-room at Bagnalstown, and that half the space would be reserved for his supporters. The whole affair turned out a fiasco, because no one appeared on the Roman Catholic side, the intention of the priests being doubtless to cover Mr. Barclay with ridicule. Another printed manifesto dated the 29th, was speedily circulated in the parish, in which, after recapitulating the facts of the case, and denouncing the fraud which had been perpetrated, he called upon the Roman Catholics of the parish to demand from their clergy the reason why they were silent, when called upon to defend their religion. If they were able, and yet remained silent, he argued that they were betraying their cause, and if unable, that their system was incapable of defence, and ought to be abandoned. The paper, which was drawn up in the style of the controversial documents of the period, ended with a vigorous setting forth of some of the plain fundamental truths of the Christian religion.

This incident, if it can be called a conflict, was Mr. Bar-

clay's last collision with Romanism in Ireland. The connexion between the twelve novel articles of the creed of Pope Pius, and the validity of Protestant baptism, does not appear, and therefore, in challenging the priests to a discussion of the former, he was only opening a safety valve for his own indignation to escape by, and not contributing in any way to the exposure of the Roman profanation. If a challenge were to be issued at all, he ought to have called upon them to defend their position as intruders upon the ancient Celtic church, which existed for centuries before the Roman ecclesiastical invasion, when an opportunity would have been afforded to him, of vindicating the Anglican Episcopal succession, and by consequence the validity of his own orders. Dr. O'Connell, a Roman controversialist of some note, shortly before, had revived in Dublin the ridiculous story of the Nag's Head consecration, with the view of making out that the clergy were nothing but laymen, because the succession was defective at the source. When the gauntlet was thrown down, they took it up so warmly, and showed so clearly, not only that the fabrication was utterly baseless, but also that the orders had been regularly transmitted at the Reformation, that no subsequent controversialist on the Roman side, cared to bring it forward any more.

His connexion with Bagnalstown was now fast drawing to a close. In the early months of 1858, he was busily engaged in making arrangements for the management during his absence, of his property in Tyrone and Donegal, and in settling his affairs previous to leaving the parish. His departure from the diocese was a matter of great regret to the Bishop, who felt the loss of his services, to the surrounding clergy, to Mr. Grogan who was very unwilling to part with him, and to the parishioners who loved and respected him, as a right-minded consistent and sympathetic clergyman. When he went away, he did not go empty-handed. The clergy composing the Leighlin clerical meeting, of which he was a member, presented him with a farewell address, drawn up in a most kindly and Christian spirit, in which they expressed regret at his departure, complimented

him on the earnestness which he had shown in his ministerial labours, and wished him every blessing and success in his future missionary career. It was signed by all the members, among whom were several distinguished clergymen, including the Dean of Leighlin, and Mr. Grogan, who attached his signature last, as Honorary Secretary. They also gave him a magnificent copy of Bagster's Polyglot in four volumes. The parishioners were not behindhand in the expression of their sympathy. They raised sufficient money to purchase for him a pocket communion service, and a costly service of plate, with a suitable inscription on each, doubtless expecting that at some future time he would enter into the married state. They also presented him with an address, in which they expressed hearty appreciation of his labours among them, admiration for his character and faithfulness, deep sorrow at his departure, and their best wishes and prayers for his future welfare and success. It was got up in beautiful style, and after five-and-twenty years, is as fresh and bright, as on the day when it was placed in his hands. At the end, the names of the churchwardens stand first, followed by those of the other subscribers. Mr. Barclay replied in suitable terms.

Soon after, he left the parish, to which he seems never again to have returned. Having taken leave of his mother and sister and other relations, and of his friends, early in the spring, he went over to London, to enter upon a brief course of preparation for his future missionary work.

## CHAPTER III.

## CONSTANTINOPLE.

1858.

MISSIONS to the Jews have always been popular among churchmen, notwithstanding the almost complete failure which has attended them in the present generation. Vast sums of money have been expended with no results, even approximately corresponding to the outlay. The causes are to be looked for in the management, and in the qualifications of the agents employed. Instead of such missions being left in the hands of private, incapable, and practically irresponsible persons, they ought to be carried on by the church in her corporate capacity, acting through a properly constituted and responsible body, such as the Roman *Congregatio de propaganda fide*, or the American Episcopal Board. As long as the present system continues, efforts for the conversion of unbelievers, whether at home or abroad, will always be weaker than they would otherwise be, if supported by one undivided moral influence. They are at present maintained and carried on by parties differing in their principles, presenting to the world which they seek to convert, a miserable spectacle of disunion, and often bitterly hostile, although professing to be faithful adherents of the same church.

The Committee of the London Society for Promoting Christianity among the Jews, in 1858, when Mr. Barclay joined the Mission, consisted of 18 laymen, of whom none were men, distinguished for Christian or missionary pre-eminence. They were nominally appointed at the annual meeting, the list of names having been prepared beforehand, by some

unknown person or persons. The printed rules make no mention of any qualifications which they were required to possess, except that they were to be churchmen, and no tests which were to be applied to them, with the view of ascertaining their spiritual condition, belief in the 39 articles, and amount of income. To this Committee also belonged all clergymen, who were members of the Society. The latter acquired the right of membership by an annual contribution of half-a-guinea, and, if collections were made in their churches amounting in the aggregate to £20, they became members for life. If they satisfied the money test, no enquiries were made about their spiritual state, their belief in the articles, their debts and their matrimonial intentions. It is obvious that a Committee formed on this draw-net principle, would contain a very large proportion of persons knowing nothing about the Jews, or the right way of carrying on missions. In order to provide against the inconvenience of such an unwieldy body coming together, those who might happen to be present at its first meeting in every year, were empowered to elect from the general body, such standing sub-Committees as might be found necessary, and from time to time, such other special Committees as occasion, might seem to require. Except the names of the lay gentlemen, those of the clergymen forming the general and sub-Committees have never been published in any Report, so that it is impossible to ascertain who were to be held responsible both individually and collectively, first for the preliminary treatment of Mr. Barclay, and for other transactions which will be described hereafter. It would be interesting to know whether the gentleman who addressed him, at the meeting in Cork, and persuaded him to offer himself to the Society, was a member of the sub-Committee, which put to him and his referees, the inquisitorial questions.

A hostile critic would say that the terms on which all clergymen might become members of the Committee, and the limitations by which their action was circumscribed, were inconsistent. While capable of acting, they could not

act at all, unless after subsequent election upon a sub-Committee, by other persons, whose names are never made public. That those to whom the choice was entrusted were incapable, has long since been proved by the unfortunate results which have ensued. By their fruits ye shall know them. Although criticism of an anonymous sub-Committee is impossible, the consequences which have ensued from their management, leave no room for doubt, that the responsibility had been located in the wrong quarter. The frequent resignation of agents at foreign stations, and especially of English clergymen without notice, the remarkable facility for getting rid of their best missionaries, the absence of results, the difficulty of understanding their financial statements, and the general distrust of the Society, prevalent among churchmen, are only the outcome of a system, which from the first has been worked on a wrong principle. The paid Secretaries were *ex-officio* members of *all* Committees, and had a voice in all deliberations, in addition to the duty of carrying on the official correspondence. Dr. Barclay always maintained that the affairs of the Society were left mainly to their management, and that this was a principal cause of its failure. They received a liberal annual allowance from the funds for writing the letters. To one of them, whose method of conducting business, drew forth his criticism, he expressed his opinions in written language, addressed to himself, the energy of which left no ground for misapprehending the meaning of the writer. None of Dr. Barclay's letters to this person were ever made public. He was at the last, one of the proximate causes of his withdrawing from the mission. The friends of the Society say that it ought to be reformed, its enemies that it ought to be broken up as useless, and a hindrance to the cause of mission work among the Jews.

Very special qualifications are required to enable a clergyman to be a successful missionary to the Jews, and the want of them in the average agent, is the second cause, which has brought about the failure of such missions. The late Dr. Margiolouth and Mr. Barclay agreed in their uniform

testimony, that the Jews, when approached in a proper way, were always willing to confer with Christians on the distinctive differences of their respective creeds. That such was the case, will be abundantly proved by what will be narrated hereafter. Nevertheless the missions are failures, because a single competent missionary cannot be everywhere, and the Committee has a remarkable facility for getting rid of such people. That a religious Society when it finds a well-qualified and successful agent can never retain his services, has become a proverb in the mouths of men. It is those of inferior capacity who hold their ground. The true missionary spirit, which is so exceedingly rare, is the first and most essential qualification. Mr. Barclay always maintained that love for those whom the missionary was seeking to convert, was the second. After these came a facility for acquiring languages, in which he said that some of the agents of the Society were utterly deficient, then an acquaintance with Rabbinic literature, which presupposes ability to read the Talmud and similar works, so as to obtain information from original sources, in addition to a sound academic education, along with the possession of a cautious logical and well-trained intellect. The bond of perfectness which was to hold them all together in a consistent whole, was real personal religion. This is in fact the description of the qualifications of Mr. Barclay himself, which were as much above those of almost every other contemporary agent, as he was personally and socially their superior. The Committee as then constituted, was utterly incapable of understanding at least three of them, and that they never became competent, is proved by their allowing their best and ablest missionary to leave them in disgust.

The question will naturally be asked, how were the literary qualifications to be obtained? How was Rabbinic Hebrew to be learned, and how were candidate missionaries to be trained in the controversy with the Jews, as young students were trained in the Divinity school in Trinity College in the Romish, Socinian, and other controversies? This is a

difficulty which the Committee in Lincoln's-Inn-Fields have never met in a satisfactory manner, and have never attempted to meet. In the absence of any training in the Jewish controversy at the old universities, a quarter of a century ago, the Committee of the Society employed the late Rev. J. C. Reichart, to give preparatory instruction to their missionaries. No means exist of ascertaining what his qualifications were for undertaking so important and arduous a duty, but from what happened in Mr. Barclay's case, it must be inferred that the stock of information on this special subject was limited. It is almost incredible that beyond this, there was no training whatever, provided for intended missionaries, and no thorough instruction by any capable person in controversial Rabbinic literature. If the gentlemen in Lincoln's-Inn-Fields had understood their business properly, they would have either founded or supported by an annual grant, a Professorship at Oxford or Cambridge, for the express purpose of teaching this special subject, just as the Irish Society maintained in Trinity College, a Professor of Irish, for the training of candidates for holy orders in their native language.

Mr. Barclay went to London early in February 1858, and left for the East in the beginning of the ensuing April, so that he could not have spent much more than two months under the tuition of Mr. Reichart. He joined another clergyman, also intended to be a missionary to the Jews, now vicar of an important London parish, in the studies which had for some time previously been occupying the attention of the latter. It would appear that they were limited to Hebrew, and to Messianic prophecy. This was the first and last humiliating Nemesis which overtook him, for neglecting his opportunities for learning the language under a properly qualified Professor, during his academic life. The prophecies in the Old Testament relating to the Messiah had been the subject of a catechetical examination in the second year of his undergraduate career, so that he must have been well acquainted with them. The time was too short to enable him to acquire a critical knowledge of

Hebrew, or of the Jewish method of explaining Old Testament prophecies, even if his tutor had been a fully competent Rabbinic scholar. In other respects, the teaching of Mr. Reichart does not seem to have been of much importance. Not a word appears to have been said about the Targums, the Mishna and Gemara, the Chizzuk Emunah, and other controversial writings against Christianity, of Mediæval Jews, of the great work of Kidder on the Messias, or even of Hengstenberg's Christology.

This statement is fully borne out by the language used in the report of the Society for 1859, describing the events of the previous year. Speaking of the Rev. J. C. Reichart, it says that he had been "giving instruction in Hebrew for some months to two of your clerical missionaries," the allusion being to Mr. Barclay and his friend. Nothing whatever is said about any instruction in the Jewish controversy.

Of these books, one of the most important, and the least known to Christian scholars, is the Chizzuk Emunah; or, "Faith strengthened." This is the more to be regretted, because it contains a complete repertory of Jewish arguments against the Christian religion. It was published in 1593, by Rabbi Israel Ben Abraham a Caraite, and a great controversialist. As he belonged to the sect which rejects tradition and the Talmud, the arguments are based exclusively upon Scripture. The work was written in Rabbinic Hebrew, of which a translation was made into pure German, in 1639, by Michael Gelling a converted Jew, but was never published. Another version in Judæo-German was brought out at Amsterdam in 1717, which was soon after prohibited by the Rabbis. In 1712 a confutation of the work, as far as it related to the New Testament, was published at the same place by Gussetius. A complete translation into English, was made by Moses Mocatta in 1851, for private circulation, and intended exclusively for the use of Jews, as a protection against Christians. Never having been published, the book is extremely scarce. No missionary to the Jews is qualified for his work, who is not familiar with the difficulties

which it raises, and the answers to them. The book consists partly of a refutation of Christian interpretations of Messianic prophecies, the author propounding views, which in many cases have a remarkable likeness to those adopted by the Neologian school of destructive theology, and by the Unitarians, and partly in urging well-known infidel arguments, arising out of assumed difficulties and contradictions in the New Testament. Its power is undoubted, and no one but a properly instructed controversialist, who had received a good theological training, could successfully contend with a Jew wielding its arguments. Most of them have been formally confuted by Bishop Kidder, and of some, notice has been taken by Peter Allix in his "*Testimony of the Jewish church against the Unitarians.*" The views of Messianic prophecy held by the earlier Jews, as they are found in the Targums, being at variance with those of Rabbi Israel, it is obvious that any one acquainted with the former, has ready made to his hand a powerful defensive armoury. There is reason to believe that Mr. Barclay never saw this book till he was confronted with it, during a missionary journey in the Danubian Principalities. He was however acquainted with Kidder, and was well versed in the Neologian and infidel arguments, so that he was not taken at any disadvantage.

There is no reason to believe that he ever became a critical Hebrew scholar, because many years after, when asked at Stapleford by a friend, to explain some anomalies in the Masoretic punctuation and accentuation of the sacred text, it appeared, either that he was not aware of them, or that the solution of the difficulties had escaped his memory. He had however a practical working knowledge of the language, and was able to use his Hebrew bible with as much facility as the English. Although when he left England, he had only an imperfect acquaintance with both, he afterwards acquired such a knowledge of French and German, as to be able to speak these languages with facility. After he went to Constantinople, he learned Judæo-Spanish, that he might communicate with the Sephardic Jews, and some Turkish.

When he removed to Jerusalem, he devoted himself so successfully to the study of Arabic, that he could both speak and write the language. A copy of his first official letter to the Pasha, after his return as Bishop, in the vernacular, has been found among his papers. His communications with the Rabbis, enabled him to master Rabbinic Hebrew, so that he could read the Targums and the Talmud, with as much ease, as an average scholar can read an ordinary Latin classic author. It will appear hereafter how he turned this knowledge to account, by translating portions of the Mishna and of other Jewish writings, which had never before been rendered into English. A beginning was made at Jerusalem by the translation of the very difficult and obscure treatise Middoth, which contains the most complete account of the temple of Herod now extant. Such qualifications, in addition to those which he possessed before he joined the Society, place him on a level, far above that of any ordinary agent, and constitute a severe condemnation of those who caused him to sever his connexion with it. To these must be added the knowledge which he acquired of the standard English theological writers on the Jewish question, and the practical acquaintance with the Hebrew tone of thought, which long experience had enabled him to obtain.

Mr. Barclay thought that he derived some benefit from Mr. Reichart, but it must have been trifling, because the time was too short to allow of his thoroughly mastering any subject. He and his friend having agreed that the study of Hebrew could be pursued with as much advantage in the mission field as in London, determined to request the Society to allow them to proceed at once to their duties. The request was acceded to, and both gentlemen were soon after dismissed at a public prayer meeting in Lincoln's-Inn-Fields, to their respective spheres of labour.

A short interval elapsed before he left England. On Easter Monday he went for a few days to Aldershot on a visit to Captain Tredennick of the Donegal Militia, provided with a letter of introduction to Lord Claude Hamilton, who was in command of the regiment. He was entertained

at their mess, by the officers, in the most hospitable manner, among whom he found a gentleman, like-minded with himself, who gave him a note of recommendation to a friend, who was employed in the telegraph service of the Turkish Government at Constantinople. Lord Claude received him, in the kindest way possible, and as a Conservative Administration was then in power, with which the Abercorn family had considerable influence, he promised to render him any assistance, of which he might think himself to stand in need at any time. He was also good enough to explain to him at the head of the regiment on parade, the meaning of the different evolutions. It was with no small interest that Mr. Barclay witnessed the spectacle of his countrymen moving in military array. Afterwards, whenever the British uniform, or the bayonet of the sentinel on duty came in view at Gibraltar Malta or Corfu, he was exhilarated by the thought, that it was his felicity to belong to a nation which had established its power in every region of the earth.

At the end of the week, he left for Fareham near Portsmouth, where he preached morning and evening on the ensuing Sunday, on behalf of the Jews Society. On the latter occasion, he seems to have gone out of his way to make an unnecessary attack upon the Tractarians, as the party was then called, forgetting that what was perfectly legitimate in respect to Romanism in an Irish pulpit, was unbecoming and out of place, when speaking to an English congregation, about those who declared themselves to be true and faithful members of the same church. His excuse was, that their views were prevalent in the neighbourhood, but surely that was no concern of his. It was not long before he got over this weakness.

On Monday evening he spoke at a meeting in the town-hall. It is not surprising that, when it was over, a crowd of ladies gathered round the young and fascinating clergyman, anxious to speak to him, and wish him God speed on his mission. Some of them complained that he had not said enough about the work going on among the "benighted Romanists" of Ireland, from which it would appear that

there still existed in his mind some sort of a conglomerate antipathy to Romano-Judaism, judging from the comingling of the two in his address. In a letter to the Donegal lady who gave him the introduction to Captain Tredennick, he said that he had been overpowered by the kindness which everybody at Fareham had shown him.

An intended visit to the Isle of Wight was abandoned, because he was suddenly summoned back to London by telegram, as it had been decided that he and his brother missionary should start on an early day for Constantinople, which had been decided on as the provisional centre of operations for both. Arrangements had been made for leaving London, for their destination, viâ Paris and Marseilles, on the morning of April 15th, 1858, when at the last moment, for some unknown reason, orders were sent by the Society, countermanding the journey of the other gentleman. During the next fortnight, he remained in town, not knowing where he was to be sent to. Ultimately, he was despatched to Cairo, but without any instructions as to how he was to act. This clergyman resigned his connexion with the Society at the end of the same year. It would appear that Mr. Barclay's destination had not been determined on, when he arrived in London in February. This business is a small example of the bungling management by the Society, a quarter of a century ago, and boded ill for the success of any new mission, however well qualified and devoted the missionary might be. The Committee was so distracted, that the members did not seem to know their own minds.

The departure from London was the beginning of a missionary career of great success, which lasted for thirteen years, and was only terminated by other people's folly. He was young, in rude health, in high spirits, full of ardour, and buoyant in hope. There was no appearance of any cloud upon the horizon, and the prospect before him was entirely favourable. His account of the journey from London to Constantinople told in his own words, will illustrate the tone of his mind, his powers of observation, and his anxiety to see everything possible in foreign lands.

*April 15th.*—Left London at 8.80 a.m. My fellow traveller was the Rev. Dr. Dwight of the American Mission in Constantinople. Eight years after, he was travelling to Montreal in Canada, when a collision on the railway took place. When the carriages were searched, he was found sitting in his place, quite dead. We arrived at Folkestone, and took steamer for Boulogne. From thence we travelled by train at 4.80 to Paris. There joined us as friends, Dr. and Mrs. Patton from New York, and other tourists. The country appeared very flat, and dotted over with windmills. We reached Paris at 10.80 p.m. and after the usual troubles with passports and luggage, drove to the Hotel de Louvre. After supper, I read and meditated on Psalm 109.

*16th.*—Rose at seven o'clock. Read Psalm 129, breakfasted, and then sauntered along the Seine, admiring as I went, the Louvre, Jardin de Tuilleries, and Palais Royal. At 10.15 I left the Hotel, to take the eleven o'clock train for Marseilles. When we left Paris, the country looked bright and cheerful. At times we caught glimpses of the Seine, then we were hurried past villages, beautifully embosomed in the hills. Next we saw children at play, then women washing clothes in the rivers, and so we continued till we reached Dijon, where we dined. We continued our journey to Lyons, where we stopped for tea. Afterwards we proceeded *en route*, and I meditated on the object of my mission, and sweetly realized the presence of God with my soul.

*17th.*—During the night I partly slept, and at times was restless. When the morning broke, I seemed to be in a different land. The olive-trees clothed the sides of the hills, and the roses were blooming in the valleys. At six o'clock I caught sight of the Mediterranean, looking so fresh and so blue. At 6.80 we reached Marseilles, and at once drove off to the Hotel d'Angleterre. After a bath and breakfast, I read Psalm 107, and Dr. Dwight engaged in prayer. We afterwards went through the town, bought some needed articles, and then embarked on one of the *Messageries Nationales* steamers at 8 o'clock. The day was one of unclouded sunshine, and the view all around was magnificent. The steamer moved off at four o'clock, passing the isle of Monte Christo, and coasting along the southern shores of France. At night Dr. Dwight read Colossians 3, after which I engaged in prayer, realizing a frame of mind happy and solemn.

*18th.*—Rose at 7.80, and read Isaiah 40. My prayer afterwards felt sweet to me. At breakfast, I asked the Captain, (as it was Sunday) to allow an English service in the ladies cabin. At first he seemed surprised. Afterwards he assented, and politely sent one of the waiters round to inform the English passengers on board. I read the service to the end of the Litany, after which Dr. Dwight expounded John 14, 6. There were also present some Scottish

Presbyterians, and Lutheran Swedes. Dinner was ready at 5 o'clock, and at 7 we again held Divine service. Dr. Dwight prayed and read Psalm 91 and John 15, and then prayed again. Afterwards we sang the evening hymn, and I read some prayers from the Liturgy, and expounded John 5, 4. There was present a French Roman Catholic gentleman. Oh! that the Word may be blessed to his soul.

19th.—Yesterday we passed between the mountains of Corsica, with the little white town of Ajaccio on the one side, and on the other, Sardinia with its rugged and barren shores. Some of the rocks were most curious in their formation, one of them resembling a bear. We also passed the headlands of St. Revalenta. At times, the wake of the steamer seemed like a broad strip of light, from the phosphorescent flash of the waves. During the day, the sun shone clear and bright, and the sea looked intensely blue. At night we could see the volcano of Stromboli, pouring forth torrents of red and angry fire.

20th.—After steering between Scylla and Charybdis, during the night, we arrived early this morning at Messina. I soon afterwards went on shore. The sea is transparent to a great depth, so that one can see the shoals of fish swimming about, many fathoms below the surface. The city is built on the slope of one of the many hills, which rise tier above tier, till they finally culminate in Mount Etna, some thirty miles distant. The houses in the city, and the graceful villas on the hill sides, seemed to flash their whiteness in the bright and ethereal sunshine. One enters the city through the Strada Ferdinanda, the finest street in Messina. It is bordered by elegantly built hotels, and various monuments, which bestow on it an air of dignity and grandeur. I first went to one of the hotels to procure some breakfast, which was nicely served, and consisted for the most part, of an abundant supply of small red strawberries, very ripe and very refreshing. I then went to visit the Cathedral, which had been partly destroyed in the earthquake of the 5th of February 1783, and is still partly in ruins. The external façade of the building is most imposing. It is covered over with variegated marbles of the most elaborate designs, and detailed execution, dating from the end of the fifteenth century. The bell tower stands apart from the building, and is of later date. The interior of the Cathedral corresponds in magnificence to the exterior. The fourteen chapels of the renaissance, which form its sides, are encrusted with the richest marbles. The apse forms three chapels, the first being dedicated to the Virgin Mary, and the third to San Prajito the patron saint, while the third, dedicated to Christ, serves for a very high altar. The roof is inlaid with gold mosaics, similar to those in the Mosque of Santa Sophia in Constantinople. This style of decoration gives the whole an

appearance of Byzantine art. The choir is covered with carved wood, most rich in details, and of the most elaborate finish. From the roof of the Cathedral, there is a most charming view of the city and its neighbourhood. At one's feet lie Scylla, Favazzano, San Giovano, and on the opposite side of the strait Reggio, (Rhegium, Acts xxviii. 18,) and behind it rise the mountains of Calabria, till they are lost in the clear atmosphere which surrounds them. All these objects seem at times to be reflected in the pellucid waters of the bay, which is furrowed by numerous ships and fishing smacks, with their snowy sails. I visited also the church of San Gregorio, which is noted for a picture of the last supper by Stefano Giordano, and for an arch erected by Antonio Filocamo. A great number of votive ornaments, principally of silver, are hung up on the walls. Some are in the form of hands or feet, to represent the part of the body cured, or in a different shape, to denote the wish which had been granted. There is also the church of Purgatory, which presents the appearance of having suffered much from the bombardment of the city. It stands at the end of the Strada Ferdinanda. I afterwards visited one of the many orange gardens which flourish in the suburbs. The gardeners assured me that they grow upwards of seventy different sorts. There is also in the neighbourhood, the church of Saint Pancrace, which is said to have been the first erected by St. Paul, but I had no time to visit it.

21st.—Left Messina, and as we came out of the harbour, I had a distinct view of Reggio, which enabled me to realize the landing there of St. Paul, and to reflect on his missionary work. Leaving Etna, which at intervals sent up puffs of smoke, we gradually entered the Adriatic, which is still entitled to the term "restless." *Dux inquieti turbidus Adriæ* (Hor. Carm. iii. 8, 5.)

22nd.—During the night we passed cape Matapan, *en route* for Athens, and the island of Cerigo, the ancient Cythera. Sailing past several others, including Engia (Aegina) we steamed through the bay of Salamis, into the harbour of the Piræus which is the port of Athens. To our right hand as we entered, we saw the tomb of Themistocles, and on our left was the lighthouse, erected for the guidance of vessels at sea. Our steamer was soon surrounded by boats, rowed by "quickly darting" Greeks, in their crimson and white garments, with red coloured caps and white tassels. They shouted, gesticulated, and indeed seemed inclined to take us ashore by force. Engaging one of them, Dr. Dwight and I soon found ourselves on the pier, where we hired a carriage to drive us to Athens. The distance is about five English miles. Before starting, we went to see "the Maid of Athens," who is now advanced in years. As we drove along, we could observe the ruins of the celebrated "long walls," with their enormous blocks of stone. At intervals, there were clumps of olive trees, which from their appear-

ance seemed of very great age. The country however was so disturbed and unsafe, that all along our route, we passed armed soldiers, stationed to keep the klepts or brigands from carrying off travellers. [In a letter to a friend, Mr. Barclay said that the guards were really the robbers taken into the government pay.] Soon we caught sight of the far famed Acropolis, and gradually the city itself, with its wonderful ruins and temples, came into view.

Athens lies in a valley, formed on one side by Mount Anchesmus or Lycabettus, and on the other, by the rocky elevation on which the Acropolis is built. Excluding the remains of antiquity which speak for themselves, most of the city appears quite modern. Many of the hotels and private houses are of recent erection. We went to pay a visit to the British chaplain, who is an American subject, and afterwards visited some of the American mission schools, which are doing a good work. We then commenced to ascend the hill to the Acropolis, which is everywhere strewn with the fragments of glistening white marble. Its summit is about 350 feet above the level of the plain. The Parthenon, the Erechtheum, and the Propylaea, together with the other remains, are in a wonderful state of preservation, when one remembers their great antiquity, and the ravages from time and conquest, to which they have been exposed. Standing on the top of the Parthenon, there is unrolled a view of surpassing grandeur, which appeals both to the eye, and to the imagination. On the East is extended the range of mount Hymettus, clothed in a bright purple mist. It is still famous for its honey, which is amber-coloured, and thick and luscious to the taste. On the south, the gulph of Salamis opens to the view, reflecting the wondrous deep blue of a Grecian sky. Westward and southward, the eye wanders over the plains of Attica, with the Peloponnesus stretching away in the bright clear light. We descended and visited the Pnyx, the Areopagus with Mars Hill where I read [in the Greek. Afterwards Mr. Barclay and Dr. Dwight read the passage in English as part of their evening devotions.] with the deepest interest, the address of St. Paul to the Athenians (Acts xvii. 16 &c.), and was enabled to see the peculiar meaning and wisdom of his appeal. We also admired the pillars of the temple of Jupiter Olympus, which are still standing, and the temple of Theseus, which is in a most wonderful state of preservation. In the evening, we drove back to the Piræus, and immediately embarked on board the steamer. The sun soon set, and the words of the poet were forcibly brought to my memory.

“Not as in northern climes, obscurely bright,

But in one unclouded blaze of living light.”

The moon rose in softened splendour, and as we passed along our way, the rippling of the sea appeared flecked with silver.

28rd.—Still threading our way through the Greek islands. The day was somewhat hazy, but very calm. During the night,

we had passed to our left Eubœa and Syra, and to our right, Lesbos (Mytilene). The surface of the sea reminded me of the words of Aeschylus.

“ There mildly dimpling ocean’s cheek,  
Reflects the tints of many a peak,  
Caught by those laughing tides that lave,  
The gardens of the Eastern wave.”

Towards the afternoon, we came in front of the plains of Troy. Then leaving Abydos to the right, and Sestos to the left, we passed through the Dardanelles, close by Gallipoli into the sea of Marmora, which we found in a state of great roughness, from a gale which had begun to blow.

24th.—The sea was very much disturbed all night, and in the morning looked murky and discoloured. To our right we could discern the snowy top of Mount Olympus (Kara Dag), towering high over the other mountains of Asia. We soon after came in sight of Scutari, with its fortifications and British graveyards. On our left we passed San Stefano and Yeni Kouli (the seven towers.) Soon after the mosque of Sultan Achmet with its six minarets, rose into view, and immediately followed the mosque of Santa Sophia, with its great glittering dome. When we rounded Seraglio point, Constantinople seemed to unroll as a magical panorama before our eyes. The Golden Horn, filled with innumerable vessels from all parts of the world, revealed the bridge of boats which unites Stamboul, which we had just passed, with Galata, where we were going to anchor. When we passed Leander’s tower, the glorious Bosphorus appeared before us, with the royal palace of Dolmabah-chai, and Pera with the conspicuous Russian embassy, and the cypress groves, crowning the summit above it. At Tophaneh I landed, and engaged a room at the Hotel D’Europe, kept by a Greek named Destumiano. There I resided for some months learning languages, and preparing myself for my missionary work.

The mission of the Society in Constantinople had been established in 1835, so that when Mr. Barclay arrived in 1858, it had been in existence twenty-three years. The number of Jews in the capital city of the Turkish Empire, was estimated by the missionaries at the latter date, at 60,000, of whom a considerable proportion belonged to the upper classes of society, many of them being employed by the Government in places of trust. A school had been opened, in 1840, and in the same year, a medical mission was established, under the care of Mr. Gerstmann, who only survived about twelve months. After his decease, the latter remained in

abeyance till 1853, when it was revived under the management of Dr. Leitner. The impediments in the way of making any impression on the Jews, were great and formidable, arising, partly from indifference, and partly from the determined opposition of the Rabbis. That very little had been done towards overcoming them, is evident from the statements in the Report of the Society for 1858. In the previous year, the staff in Constantinople consisted of eight agents, including the Rev. H. A. Stern, and the Rev. J. B. Goldberg, Mr. C. S. Newman, whose office is not stated, Dr. Leitner, the medical missionary who had a dispensary at Balata, and another at Ortakeioi, Mr. Furst, the schoolmaster, Mrs. Furst and Miss Hesse, the schoolmistresses, and a Colporteur, all of whom were converts from Judaism, except the female teachers. There were two schools, of which one was in Satavola, for the instruction of the children of Jewish refugees from Kertch, the average attendance being 40. When Mr. Barclay visited it on April 28th 1858, he found 48 children present. The second was at Peri Pasha, for the daughters of Spanish Jews only. Miss Hesse had succeeded in collecting about 40 girls, but, during the year, the Rabbis having interfered, and uttered a *cherem* (curse) against those who should allow their children to attend, the whole of them left her, and the school was broken up. Miss Hesse resigned immediately after. Mr. and Mrs. Furst also gave up their appointments at the end of September, after holding them only for six months. There was a depot for the sale of books and tracts, of which upwards of 1500 had been put into circulation. Several Jews had applied for religious instruction, and 3 had been baptized. The mission premises at Haskeni, were occupied by the Rev. H. A. Stern, to which was attached a room for the reception of enquirers. It would appear that in it a German service, chiefly intended for the instruction of converts, had been carried on regularly during the year, but the number in attendance, whether Jews or Christians, is not given. It was admitted to be virtually useless for missionary purposes, because the language was unintelligible to the Sephardic or Morocco Jews of Constan-

tinople, who only understood Judeo-Spanish. The medical mission under the care of Dr. Leitner, had been worked most successfully, 2,460 patients, including both in-door and out-door, having been treated. Taking the statement of the Society as it stands, in the annual Report to their supporters, it shows that in 1857 they had in Constantinople eight missionary agents, and that they were able, as the result of their labours, to point to 40 boys and girls in one school, all the children of foreign refugees, of whom many afterwards returned to Kertch, and 3 baptized adult converts, besides the books put in circulation, and the most meritorious work of the medical agent. The cost of the mission in the same year was £2,625, of which £413 were expended on schools, and £619 upon salaries and allowances. Whether the results corresponded to the outlay, cannot be for a moment doubtful. The mission, which, after occupying the station for three and twenty years, had not in its school a single child of a native Constantinopolitan Jew, could not be considered to be other than in a state of the utmost depression. It was also seriously weakened by the simultaneous resignation of three of its agents, from whatever cause.

Such was the state of the mission at Constantinople in 1857, shortly before Mr. Barclay arrived at his post. His disappointment was great, and not "little," as it was afterwards put by a speaker at a meeting on behalf of the Society in Ireland, because no information about it had been previously given to him. Between April the 24th and the beginning of August, when he set out on his first missionary journey, he was occupied with duties of a miscellaneous character, and with the study of Judeo-Spanish, so as to enable him to hold communication with the Sephardic Jews. He looked upon his whole work up to the time of his removal to Jerusalem as preparatory, because he had been informed by the Committee, that his appointment to Constantinople was only provisional. There was no building where he could carry on regular religious ministrations, and thus present the English church in her true character and teaching, before the minds of the Jews. The Society had not

taken the trouble to provide him with a house, from which he could go forth from day to day to the discharge of his duties, and this neglect brought him into contact with a difficulty, which, as he has stated, met him on the very day of his arrival. He did not however take it much to heart, because as yet he had only an imperfect acquaintance with the methods of managing business adopted by the Society.

His first object was to secure a house, where he could live for about twelve months, at the end of which time, he contemplated fixing his residence at Adrianople. He wished to settle at Haskeni, but none could be found there, except at rents which were beyond his means. A Jewish family asked 5,000 piastres, or upwards of £40, for poor unfurnished lodgings for six months, so that he remained in his hotel for the present.

Study of Judeo-Spanish now became his most important occupation, without a knowledge of which it would have been impossible for him to carry on any real missionary work. The difficulties attending its acquisition were great, because it was only a spoken, and not a written language. The basis of it was Spanish, which could be learned in the ordinary way, with a mixture of Hebrew and Turkish, the whole forming a mongrel dialect, peculiar to the Jews. His diligence was so great, that after a little time, he was able to speak it with comparative ease. The almost entire disuse of his own native English, convinced him that he was in a foreign land, where conversation was principally carried on by the better instructed classes, either in French or Italian. At the table d'hôte of his hotel, he heard daily, in addition to these, the German, Russian, Turkish, and other languages, spoken, frequently at the same time, by the different guests, which, mingled with American nasal English, must have fallen upon his ears as a strange babel of tongues.

Not having any stated place for his ministrations on Sundays, he went about preaching wherever an opportunity offered, at one time addressing the congregation in the chapel of the British Embassy, at another those persons who assembled in the mission room at Haskeni, and again minis-

tering to the sailors on board the ships in the harbour, or in the English church provided for their use. There was a small wooden building in the suburban village of Ortakeioi, which had been erected for the British residents during the Crimean war, where he also occasionally preached. Under the then existing circumstances, the congregations were necessarily small. In this village, the Rev. Mr. Whitestone, a minister of the Irvingite sect resided, with whom he soon became on friendly terms, accepting his hospitality, and forgetting the religious differences which so widely separated them. With the missionaries of the American Congregational Board of Missions, he also maintained cordial relations, while never forgetting the distinctive principles of his own church. He made speeches at their meetings, and joined heartily in their gatherings for devotional exercises. His intercourse with them enabled him to obtain much valuable information, for the prosecution of his own special work. Remembering the feelings with which it was commonly regarded by the Irish clergy, he declined an invitation to join the Evangelical Alliance, because he thought that each religious body could carry on its operations in the mission field in a more satisfactory manner, by working independently. A common cause in a foreign land, although marked by external differences, has a remarkable effect in breaking down prejudices and neutralizing jealousies, so that while the differences still remained, friendly intercourse between Mr. Barclay and his fellow-labourers of other denominations in the same field, was never seriously interrupted. His own special work was confined to the Jews, with whom his communications were at first limited, and until he had acquired a sufficient knowledge of their language, to enable him to converse with them freely.

His letters at this time to his mother and friends in Ireland, are filled with descriptions of what was to be seen in Constantinople and its vicinity, always ending with aspirations for success in his missionary work. He described the bazaars of Stamboul, thronged with people from all parts of the earth, where the veiled Turkish women were in the habit

of meeting in large numbers, the Seraglio with its curious Oriental buildings, presenting a mixture of the refined and tawdry, and a combination of civilization and barbarism, the Mosque of St. Sophia, with its magnificent dome, and the Christian pictures and emblems, which may be seen on the walls, where the Mahomedan white-wash was falling off, the Seraskier's Tower, from whence a view can be obtained of the entire city, and the arrangements connected with it, for extinguishing fires, the Bosphorus with the beautiful villages on either side, the feast of Corban Beiram, and the procession of the Sultan, Abdul Medjid, returning, from the mosque. The encampment of the court in the suburbs in honour of the marriage of his daughter, and the display of fireworks at night, with continual salvoes of artillery, present oriental marriage rejoicings under a curious aspect. While waiting in the crowd at four o'clock in the morning, to see the procession of the Sultan, a Turk who was standing before him, fell down in a fit of apoplexy. Some of the bystanders pushed him aside, as if he were only a dead carcase, while others snatched away his watch and purse. Mr. Barclay and a Wallachian gentleman, seeing how matters stood, did their best to soothe the last moments of the expiring creature. In one of the letters, he gave an amusing account of a Turkish bath, and of the hungry cockroaches rushing out from under the floor, to devour the cuticle, which had been rubbed off by the attendant. They all amply bear out what has been already said, about his powers of observation, and the interest he took in everything which came under his notice.

On the 10th of August, he set out on his first missionary journey, his destination being Broussa. He was accompanied by Dr. Leifner the German doctor, Mr. Newman and a converted Smyrniote Jew, who was lay agent of the mission. The party left Constantinople early in the morning by steamer, and sailing nearly due south, reached Moudania about noon. This is a large town on the Asiatic coast, in the province of Anatolia, chiefly inhabited by Greeks, and is the harbour of Broussa, which is a considerable distance from the

coast. From thence they rode for five hours through a rich and beautiful plain, reaching the end of their journey about sunset. When Mr. Barclay saw the country, notwithstanding the sparseness of the population, it was luxuriously covered with carefully tended mulberry trees, with vineyards and olive gardens, the land being irrigated by the Nilufer, which winds its way toward the Sea of Marmora, and by perennial streams, which flow from the melting of the snows on Mount Olympus. The effect of the prolific fertility of the soil could be discovered in the countenances, and in the independent bearing of the people, as contrasted with the mean and abject appearance of the population of Constantinople, and especially of the lower classes of Jews. At a distance the town appeared as if planted on the sloping side of the mountain, which, towering up behind, gave to the whole scene an aspect of grandeur. The bazaars were splendid, and well filled with Asiatic wares. There were flourishing silk manufactures, carried on principally by a colony of Levantine settlers, and hot and cold mineral baths of great repute. In 1801, a dreadful fire had destroyed half the city, and when visited by the missionary party in 1858, its dilapidated appearance had been caused by successive shocks of earthquake, of which there were actually three during the week of their stay. At that time the population was estimated at 60,000 souls, of whom 2,500 were Jews, but at the beginning of the century, it had been placed at a much higher figure. Broussa was the ancient *Brusa ad Olympum*. It had been founded by Brusias, and was for centuries the capital of the kingdom of Bythinia.

Next morning, the party went early to the bazaars, and finding that most of the Jews were employed there in their different avocations, they determined to establish themselves in a place suitable for the sale of books, the distribution of tracts, and for conversing with any who might come to them. An empty barber's shop fitted with seats, and of spacious dimensions, was soon found, which would have been well suited for their purpose, but the use of it could not be obtained, because the owner who was a Turk, was then absent from

Broussa, and was not likely to return soon. The book store of the Armenian Protestant pastor was ultimately placed at Mr. Barclay's disposal, which during his stay, became the school of Tyrannus, where he reasoned daily with the Jews. Notice of the arrival of the party having been sent round, they were not long in accepting the invitation to pay the strangers a visit. The first who came was a Jewish physician well known in the town. His religious career had been unsettled, because at one time he had sought for truth in Judaism, at another in Mahommedanism, and then in Romanism, taking them up in succession, and using his social position for the propagation of the tenets of each, as long as he believed it to be true. When he came to visit the missionaries, Protestantism was the phase which his faith had assumed, avowing that he then believed in the superiority of it, over every other form of religion. To this man, who was carried about by every wind of doctrine, Mr. Barclay pointed out that intellectual conviction of the truth of any system of religion was insufficient, unless accompanied by love and spiritual knowledge. After a long conversation carried on in Judeo-Spanish, he withdrew, promising to return. During this interview, other Jews arrived, among whom was a very respectable man, who with his son was anxious to obtain information about Christianity. After explaining to him the gospel plan of salvation, he proceeded to prove that the Messiah had already come. So great was the old man's interest in the subject, that he requested that the arguments might be repeated a second time, with the view of impressing them upon his memory. After conversing further about the necessity and importance of religion, he retired, saying that he believed that the Christians were right. In the course of the day, a wealthy Greek belonging to the village of Demerschedsch, about four miles from Broussa, came to lay his case before the missionaries. He said that he and twenty-five of his friends had embraced Protestantism, simply from reading the New Testament, and that many more were inquiring and partly awakened, but that they were like sheep without a shepherd. The object of his visit was to ask that an

English clergyman might be sent to his village. Subsequent enquiries contributed both to establish the truth of his statement, and to show that the spirit of enquiry had spread to several other villages in the neighbourhood. This brought the work of the first day in Broussa to a close, and it must be admitted that, taking all the circumstances into account, it justified hopes for the success of future efforts.

The party was astir early next morning, for they opened their room at eight o'clock to receive visitors. The Jewish physician was the first to call. He asked for and received information on many subjects connected with Christianity. The fundamental doctrine of the ever-blessed Trinity, which commonly presents so much difficulty to the Jewish mind, was stated and proved from the Old Testament. Having read, in the Hebrew, among other texts, Isaiah xlviii. 16, Mr. Barclay pointed out to him that it established the mission and office of the Messiah, and the distinct Personality of the Holy Spirit. After a long conversation, in which the importance of the subject was forcibly urged upon him, he retired, again expressing his belief in the truth and superiority of the Protestant faith. The case of this man seemed to be an illustration of the difference between conviction and conversion. Other visitors soon appeared, of whom some came to buy *Haphborahs*, or copies of the prophets in Hebrew, and others to receive tracts. To all, as opportunity offered, Mr. Barclay spoke about the coming of the Messiah, the essential sinfulness of human nature, and the necessity for an atonement. Towards evening, a Jew who was afterwards recognized in the bazaars following the occupation of a money changer, and who seemed to be a champion among his people, came in company with several of his friends. After some time had been occupied in urging commonplace Jewish objections against Christianity, he was at length brought to the important subject of the need of a sacrifice for sin. He was informed that the death of Jesus Christ was such a sacrifice, that His blood purged the conscience from dead works, and that the crucified humanity was the antitype, of which the Paschal lamb was the type. Being

unable to cope with these Christian verities, he said boldly, that the sacrifice of the lamb was simply a sign or token of the vengeance of God upon the Egyptians, because they worshipped such animals. When asked for proof of his assertion, his inability to produce any became evident to the other Jews, who had in the meantime filled the room. After receiving answers to further objections against the Christian religion, he stated that the object of his visit was only to dispute. Mr. Barclay replied that his own intention and that of his friends in visiting Broussa, was not to dispute, but to tell the Jews the truth of which they were ignorant, and that he on his part would be happy to receive from them any information which they might choose to give. Opening the Hebrew bible at Zechariah xii. 10, he asked the disputant to explain its meaning. As the latter read slowly and thoughtfully, the other Jews watched the expression of his countenance. When he came to the word *dakaru* (they pierced), a change came over it, and with quickness of thought, he thrust his fingers into the palms of his hands, and exclaimed in Judeo-Spanish, "*Cruseado.*"

Yes, was the immediate reply, even Him whom the Jews pierced with nails on the cross.

Ah! the passage refers to Messiah the son of Joseph, but the Messiah whom we expect will give the spirit of prayer and supplication.\*

Both are the same. Who can give the spirit of prayer but God? Who can be pierced but man? Are not the Deity and Humanity both indicated? The passage also says, "They shall look on Me whom they have pierced," marking the union of the two natures. In whom else than in Jesus Christ, the God-man, can the prophecy be fulfilled?

That I do not believe, although I cannot give any other explanation.

\* In order to evade the force of the prophecies which speak of a suffering Messiah, the Rabbis have invented the fiction of two Messiahs, one being the son of Joseph, who will suffer and die, and the other the descendent of David, who will realize in his own person the Jewish ideas of victory, conquest, and supremacy. The Broussa Jew seems to have thought that the former had already appeared, contrary to the prevalent opinion.

If you cannot, go and ask the Rabbis, and return with their answer.

The effect of this, although necessarily uttered in Judeo-Spanish with a foreign accent, upon the assembled Jews, was such, that they broke up into groups conversing apart. (Acts xxviii. 24, 25, 29.) Mr. Barclay did not deem it to be judicious to press the subject further at the moment, leaving what had been said to produce its own effects, which were not long in showing themselves. Tracts were distributed, of which some were carried away, and others were left behind, apparently from fear of the Rabbis.

On the following day, as soon as the magazine was opened, Jews began to come, some to examine the books, and others to find out the reason of the visit of the strangers to Broussa. When the former sought to reduce the prices of whatever *Haphborahs* or *Psalters* took their fancy by the bindings, they were at once told that the books were of greater value, than the number of piastres asked. Occasionally, when an intending purchaser sought to drive a hard bargain, the difference was paid by one of the missionaries, amid the merriment of the bystanders. Tracts were given away, and one earnest-minded young Jew borrowed a New Testament, which he forgot to return. When silence was obtained, Mr. Barclay proceeded to state the object of his visit, declaring that it was for the purpose of setting forth the Messiah as the Hope of Israel, and the Light to lighten the Gentiles, and of proving that He must have already come. While some listened attentively, others soon began to make objections. When the Messiah comes, the latter urged, He will come in glory to His temple, which will never be destroyed, quoting Malachi iii. 1. To this the answer was, the coming spoken of in the passage is past, and that temple, on account of the unbelief of the Jews, had been destroyed. The coming in glory must be to another, because it is said in Haggai ii. 9, "The glory of this latter house shall be greater than of the former, and in this place I will give peace." An old Jew then came forward, and taking the bible, he read the passage carefully, observing upon *chaze'h* (this) that the meaning was clear, but declined to give any further explanation,

contenting himself with saying that he would read it again. When some asserted that Christians were idolaters, Mr. Barclay repeated the second commandment, and stated that they regarded its authority as fully binding. The rest of the day was taken up with conversation about the Divine plan of salvation, which was strongly urged upon the acceptance of the company assembled. Before the last group had gone away to their synagogues for evening prayer, the words of the Saviour were solemnly uttered, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (condemned, R. V.) During the day, between forty and fifty Jews heard the gospel message. From time to time some Armenian Protestants came in to see how the work proceeded, between whom and the former, a controversy arose, which soon became so vehement, as almost to drown the voices of Mr. Barclay, and of those who were conversing with them.

The next day being the Sabbath, the party met at six o'clock in the morning, with the intention of going to the Jewish quarter, and visiting the synagogues. When they arrived at one of the smaller, to which they had been directed by mistake, they found the congregation chaunting the service with great enthusiasm. During the ceremony of handing round a copy of the law in a silver case to be kissed, some were attending to the service, following the Rabbi as he read, and others were talking to each other, as if the requirements of their religion were satisfied by wearing the *Talith*, and by their presence at prayers. The arrival of the foreign visitors unhappily served to distract the attention of many. Wishing to see the largest synagogue, and intending to distribute tracts as the congregation was leaving, the party enquired where it was to be found. After some trouble, they discovered it in an out-of-the-way court-yard, which opened from a very narrow street, as if the site had been chosen, with the view of avoiding persecution in former days. They found it thronged with people, and were just in time to hear the chachamim denounce a *cherem* against the three "Inglezeez," forbidding all discussions with them,

but allowing any who wished to purchase their books. Mr. Barclay's first impulse was to ask at the close of the service, for an explanation of such treatment, but when he remembered that it was a season held specially sacred by the Jews, upon reflection, he deemed it better not to rouse any undue excitement among them. The proclamation of a *cherem* by the Rabbis, so soon after his arrival, showed both the apprehensions which they entertained from missionary effort, and their dread of the growing power of Protestantism in the East.

Sunday the 15th was devoted to rest and religious exercises. Mr. Barclay conducted the Anglican service in a room, which was attended by the English residents, and a good many Armenians, some Turks even being present, and preached from the text, "Ye will not come unto Me that ye might have life." Then followed a celebration of the Holy Communion, at which six persons were present, of whom five had not received the Eucharist for two years before.

When the magazine was opened the next day, the effect of the *cherem* was manifest, for only one Jew came to buy a *Haphtorah*. Three tracts were given away in the bazaars, but no Jew could be induced to get into conversation. Commenting upon this failure, caused by the opposition of the Rabbis, Mr. Barclay wrote, "Although the missionary life has its unspeakable joys, yet it has its trials also."

On the 17th, the clouds began to lift a little, for the first visitor who called, was a young English-speaking Jew from Smyrna. He had been a Roman Catholic, but having married a Turkish wife, he had turned Mohammedan, and was a worshipper in the mosque. Notwithstanding his external profession, he said that he was relying upon Christ alone for salvation. It was intimated to him that this duplicity was inconsistent with the requirements of the Christian religion, and if persevered in, that it would be destructive. After him came four Jews, who wished to discuss questions connected with circumcision and the Sabbath. When both had been explained, the great subject of the Messiah was urged upon them. A few more soon arrived, of whom one asked the Smyrniote, if he believed in the fifth commandment, and if so, why he had left his father who

was a rich man, and why he went about with strangers, to which he replied, that, because he could not be allowed to remain under the paternal roof as a Christian, he was obliged to obey God rather than man. In the evening, several Jews came to buy *Haphtorahs* and *Psalters*. To some, tracts were given, and one young man who seemed to be a conscientious enquirer, received as a present, a copy of the "Old Paths." During the conversation which ensued, a disputant denied that God had a Son. His attention was called to the language of the second Psalm, "Thou art My Son, this day have I begotten Thee," and the discussion which followed, was concluded by reminding those present of the words, "Kiss the Son lest He be angry, and ye perish from the way, while His wrath is kindled but a little. Blessed are all they that put their trust in Him." To the Jews who called during the day, it was shown that the denunciation of the *cherem* by the Rabbis, was a violation of the commandment of Moses to love the stranger. (Deut. x. 19.) Several expressed their regret that the missionary party was to leave on the morrow, and enquired when they were likely to return. They were told that there was no probability of their coming back, but that others would probably be sent to teach them the truth. A Jew who called about the time when the magazine was being closed, was invited to return in the morning.

Upon his arrival, among other questions which he wished to have answered, he enquired why Christ did not appear at His resurrection to all the world? This query was met by another. Why did God appear only to Moses, and not also to the Israelites, at the base of Mount Sinai? He was told also that this great truth, except to the first witnesses, was a revelation not of sight, but of faith. It is questionable whether a better answer could not have been given to the difficulty. The man was probably a sincere enquirer, because he bought a *Haphtorah* and a *Psalter*, and took away as presents, a New Testament and a tract on the 53rd chapter of Isaiah. In the afternoon, the party set out on their return to Moudania, the moon having risen long before they reached it. Before day-break, they were again on board the

steamer bound for Constantinople, where they arrived in safety, thankful for having been privileged, in however humble a manner, to spread a knowledge of the Redeemer's kingdom.

This first missionary journey conveys valuable lessons. It shows that when the right agent has been found, most important work can be done among the Jews, to whom there is no difficulty in obtaining access, that the opposition of the Rabbis, wielding a curse against enquirers, although temporarily effectual, can be overcome, and that the missionary requires to possess the faculty of not only keeping his temper, but also of gaining the good will, as Mr. Barclay seems to have done, of those whom he seeks to convert to Christianity. The close resemblance of some of the incidents to those recorded in the Acts of the Apostles, is deserving of notice.

While at Broussa, his love of adventure led him to make the ascent of Mount Olympus, of which the height has been calculated to be about 7,000 feet. Chesnut trees grow luxuriantly on the spurs of the mountain, and higher up evergreens of many sorts. Nearer the summit, there is a considerable extent of table-land, which supplies rich pasturage for the flocks of the Turcomans, who encamp upon it in the summer. The top of the mountain is covered with eternal snow. Setting out in the afternoon, in company with an English gentleman whom he had met in Broussa, and conducted by a muleteer, he and his friend began the ascent. Having slept in a pine-forest for an hour before midnight, the party reached the plateau before sunrise. As his companion and the guide were too tired to proceed further, he made the rest of the ascent by himself, scrambling over boulders, detritus, and snowdrifts, till he finally stood on the highest pinnacle. The young Irishman having performed part of his task, did not think it worth while to stop till he had accomplished the whole of it. When the sun rose above the horizon, the glorious view which met his gaze, amply repaid him for his toil. To the north-west, about a hundred miles distant, Constantinople stood out plainly to the view, so that he was able in the clear morning air, to trace the domes and tapering minarets of the mosques. On the east, the eye wandered over innumerable ranges of mountains,

till they were lost in the distant horizon. To the south were spread out the plains of Asia, and on the west were seen the shining waters of the Sea of Marmora, bounded in the distance by the shores of Europe. Returning to the plateau, he found his companion and the muleteer, eating their breakfast in a shepherd's hut. Being too tired to join them, he lay down on the floor, and fell fast asleep. Not long after an Arnaut shepherd came in, and poked him with his sword, saying, "Young man, it is too late in the day for you to be sleeping." When the party began the descent, they found it much easier than the ascent during the night, but as they proceeded, they became sensible of the great risks which they had run. Their path lay along the edge of appalling precipices, which had not been seen in the darkness, where a single false step would have hurled them down several hundred feet at a time. The dangers of ascending Olympus were very great, because a few months before, another English traveller, having lost his way, owing to a mistake of his guide, became entangled in the snow, and was only accidentally discovered by a shepherd three days after, when he was nearly frozen to death.

Not long after his return to Constantinople, he was seized with an attack of fever, which confined him to his room for some days. This was the occasion, when the medals which he had gained at school were stolen from him. He was now so well known to the English community, that when his illness came to their knowledge, many friends were ready to show him whatever attention he required. His case was successfully treated by Dr. Goodell, a member of the American Mission, Dr. Leitner, for some reason, not being at hand. He had not been long in Constantinople, before he made his way to the British Embassy, where Lord Stratford de Redcliffe frequently entertained him at dinner. On these occasions he was invariably invited to act as chaplain, no matter who was present, or of what creed the guest might be, whether Christian or Mohammedan. When he retired, after a residence of thirty years in the Turkish capital, his successor Sir Henry Bulwer and Lady Bulwer also showed him no little kindness and attention.

## CHAPTER IV.

## CONSTANTINOPLE.

1858—59.

AFTER Mr. Barclay had been six months at his post, he was required to go back to Ireland, to settle some urgent family affairs. As the business could be managed better in person than by correspondence, he determined to return home for three months. Leaving Constantinople at the latter end of October, he was absent till about the middle of January 1859. He embarked on board an Austrian Lloyd's steamer bound for Trieste, from which he pursued his journey overland through Prague, Dresden, Berlin and Cologne to Ostend, reaching Dover on the 2nd November, and London the same night. The voyage and the journey by railway across the continent were both prosperous. On board the steamer were several other English passengers, with whom he soon got into friendly communication. Amongst other places, there was a short delay at Corfu, which was then a British possession. He noticed that the island had many attractions, that the town was crowded with buyers and sellers of fruit brought from the country, or from the mainland opposite, and that the people were insolent and extortionate, presenting a strong contrast to what he saw several years after, when the dependency had been handed over to the Greeks. The scarlet uniform, and the music of a regimental band, reminded him that he was once more standing on British soil. During the journey overland, he stopped for a short time at Adelberg, to visit the famous caves in the vicinity. He was greatly struck by the grandeur of the Simmering Pass, from which could be seen, many hundred feet below, the various towns

and villages, with the spires of the churches. At Cologne he utilized a few hours which he had at his disposal, for visiting the Cathedral.

Upon his arrival in Dublin, he devoted his attention to the business which he had returned home to settle. As occasion offered, he went about preaching sermons, and addressing meetings on behalf of the Jews Society. Having accomplished the purpose which had necessitated his visit to Ireland, and stayed for some time with his mother and relations, he set out on his return to the East, in the early days of 1859. He travelled, as on his first journey, through Paris and Marseilles, where, on January the 3rd, he embarked on board the French steamer *Marcovée*, which was bound for Messina, intending to change at the latter place for another to take him on to Constantinople. As the ship was to stop at different places to receive cargo, he had opportunities of seeing several of the Italian cities. At Genoa he visited the picture galleries, where he gazed with wonder upon the paintings of Titians, Vandyke, and Paul Veronese. Disembarking at Leghorn, he made his way to the synagogue, which he found fitted up in an elegant manner, as the Jews of this city were wealthy and prosperous. An effort to get into conversation with one of them to whom he spoke in Judeo-Spanish, about the advent of the Messiah, proved abortive, because he was merely listened to with respectful indifference. In the Cathedral, there is a chapel dedicated to John the Baptist, in which was shown to him the chain by which he had led about his dog. He was told that the Pope did not permit women to enter it, except on one day of the week, because the death of the Baptist was the work of Herodias. The present of a franc, secured the temporary suspension of the order, and a French lady who was with him, was allowed to go inside. In the town everything was arranged by the Grand Ducal police, even to seating the passengers in the railway carriages. While the steamer remained in the harbour, he had also an opportunity of visiting Pisa, where he saw the cathedral with its rich gilding and pictures, the baptistery of St. John, and the Campo Santo, constructed of

earth from Jerusalem, and ascended the famous leaning tower, which he described "as looking quite out of the perpendicular." At Genoa, a large body of pilgrims on their way to visit the Pope had come on board, with whom he was soon engaged in controversy on the errors of Romanism. Among the party there was a Welsh family, consisting of father mother and daughter, who assailed him with great vehemence, their ignorance and bigotry causing him considerable surprise. Some years before in Dublin, the Rev. John Gregg who afterwards became Bishop of Cork, had slightly varied the monotony of controversial argument, by offering a thousand pounds to any Roman Catholic, who would produce a printed copy of the Rule of Faith, consisting of Scripture Tradition and the Unanimous consent of the fathers, as defined in a note in the Douay bible. Mr. Barclay offered the more modest sum of fifty, to his Welsh opponents, if they could show him the book, but to no purpose. When he landed at Civita Vecchia, all his effects were searched by the Papal police, and a number of MS sermons, with his English bible, were taken from him, as being contraband. He pleaded, that if the latter had been in the Italian language, they might be afraid of it, but as it was not, they had no right to take it from him. Remonstrance was useless, until he threatened to complain to his government, when no doubt redress would be obtained. After three precious hours out of the short time at his disposal had been wasted, his property was given back to him. He immediately entered the Diligence, and in company with the Captain of the American frigate Wabash, started for Rome, where, after a wearisome journey, he arrived late in the night of Thursday January the 6th.

Having only two days at his disposal for seeing the sights of the eternal city, many of them were necessarily omitted. To his great regret, he was unable to have an interview with the Pope. Through the kindness of his cousin Mr. Joseph Barclay Pentland, he obtained special orders for admission to St. Peter's, and the Vatican. The former he thought the most magnificent building in the world, the general impres-

sion produced, being strengthened by examination in detail. He went up to the ball on the top, and was enchanted by the view from it, over the Campagna. Among the works of art in the Vatican, the Transfiguration by Raphael, left an impression upon his mind which he said would never be effaced. The epitaphs from the tombs in the Catacombs, seemed to him to afford strong confirmatory testimony of the truth of the Christian religion. He was also shown the vessels which held the blood of the Martyrs, and the spiked balls and pincers with which their flesh was torn. The Coliseum, the temple of Vesta, and the Arch of Titus, with the sculptures upon it of the sacred vessels of the temple, were looked at, but only in a cursory manner. He was particularly struck everywhere in Rome, by the combination of magnificence and misery, of grandeur and ruin, of the form of Christianity, with the old heart of Paganism.

Rome contains about five thousand Jews, and the 8th of January being their Sabbath, there was a favourable opportunity for seeing their condition. In 1859, while the Papacy was still in the ascendent, it appeared to Mr. Barclay to be wretched in the extreme. Confined to the Ghetto, in the most degraded part of the city, they were not allowed to move about before sunrise, or after sunset. Their synagogue from its decayed appearance, seemed to be very ancient. The interior was filthy and neglected. When he entered it, a number of Jews gathered round him, with the view of learning the object of his visit. After some preliminary observations, he asked for a *Psalter*, and proceeded to read in Hebrew the second Psalm. When he came to the words "Kiss the Son, &c.," the question arose, who He was? Anticipating the coming interpretation, some said that the words had no reference to Jesus, and others that they were fulfilled in Solomon. As well as his imperfect knowledge of Italian would permit, for none of them could speak French or Spanish, he endeavoured as earnestly as possible, to show them from the previous context, that this was not true. Two or three laughed, apparently at his efforts to speak Italian, and the others listened with patience and attention, appearing at last fully to comprehend

his meaning. When he had finished, several at once exclaimed there are not two gods but one God, quoting the text, "Hear O Israel, the Lord our God is one Lord," in the *Shema*. (Deut. vi. 4.) In reply, he read the former part of the 110th Psalm, and called their attention to the words 'The Lord said unto my Lord,' which clearly marked two distinct Persons. They said in answer, that this was a figure representing God speaking to Himself, of which the fallacy was easily shown. One of them, requesting a little delay, ran out of the Synagogue, and before long returned, bringing with him an old dust-begrimed copy of the Psalms in Latin. When he opened the book, and read several passages, where the word "Lord" occurred, he became quite silent. Having spoken about some of the fundamental truths of the Christian religion, as well as he was able, Mr. Barclay concluded by marking the important terms in the 110th Psalm, and the 53rd of Isaiah, for them to read when he was gone. He did not offer any tracts, because, judging from his own experience at Civita Vecchia, he thought that they would be taken from them by Papal emissaries. He also felt that they would be received with suspicion, because the only aspect of Christianity with which they were acquainted, was with the corrupt Roman form of it, as seen in the Popedom, which treated them with both intolerance and cruelty. In Rome at that time, they were compelled to attend once every year in the Lateran Church, to hear a sermon denouncing their religion. It was considered by the Papal authorities, that a great favour was conferred upon them, when they were allowed to aid in defraying the expenses of the races on the Corso, during the Carnival, the prizes on these occasions, being partly given by them, as a compromise for not being forced to run for the amusement of the spectators.

Apostolic reasonings in the ancient Synagogues are forcibly illustrated by this incident. There was no formal invitation from the Rulers to proceed with the word of exhortation, no set address to the audience, and no breaking up of the assembly in anger and confusion. There were, however, the friendly conference with a stranger, speaking in a language

with which he had a very imperfect acquaintance, who had never been seen in the Ghetto before, and the setting forth by him of some of the Words of This Life, with consummate tact, and in such way as to provoke no enmity. Is there any clergyman or missionary agent in London, who could venture on a Saturday, into the Synagogue in Aldgate or Edgware Road, and do what Mr. Barclay did in the Ghetto on the 8th of January, 1859, and come out without affront or injury? Such efforts may be made from time to time, but if so, they are not publicly known or heard of.

The voyage to Naples was stormy, and the wintry wind was keenly felt. There he saw Vesuvius pouring forth volumes of smoke, preparatory to a great outburst, which however did not take place. Having gone ashore, he visited the museum, and saw the relics of Herculaneum and Pompeii, all showing the state of unpreparedness of the people when the fiery storm overwhelmed them. He visited the church of St. Januarius, but, as he was not disposed to pay the fee demanded, he could not be permitted to see the blood of the saint. A pillar which had been rent in two at the time of the crucifixion, door posts from Pilate's house, and the "notorious" Santa Scala, were however shown to him, without any additional payment. Re-embarking, he proceeded on his voyage to Messina, where he changed to a steamer bound for Constantinople. The weather was so stormy and the Adriatic so rough, that the Captain was compelled at night to take shelter in a small bay under a headland, in order to avoid the violence of the gale. Most of the passengers became sea-sick, he and Mr. Barclay being the only persons able to be present at dinner in the evening. The difficulty of dining was very serious, for a sudden lurch of the ship, emptied the contents of his soup-plate into the Captain's bosom, rendering his immediate retirement necessary. When turning round to come out of the harbour of the Piræus, where they had gone to land the mails, the steamer stuck fast aground, and was only got afloat again, by the united efforts of French and English gunboats. This accident happened on a Sunday morning, throwing

everything on board into confusion. In the evening the ship passed Cape Colonus, and on the following Wednesday, January 19th, reached Constantinople three days behind the proper time. The voyage had not been a prosperous one, and he was glad once more to get on shore.

On his return, he was warmly welcomed by Sir Henry and Lady Bulwer, and many other friends. Instead of returning to his hotel, he took lodgings in a private house, from the windows of which a prospect of surpassing beauty spread itself out in full view. Here for the next three months, he set himself once more to the study of Hebrew, and the various languages necessary to enable him to hold communication with the races in different parts of the Turkish Empire, which he expected to visit. Various clerical duties of a somewhat irregular character, arising out of the situation in which he was placed, were also attended to. About the end of April, he and the Rev. H. Stern determined to set out on a lengthened missionary tour through the Danubian Principalities, on which he was absent for some months, pursuing his journey during the latter part of the time by himself. Clothing suitable for rough riding, money which would be current in the different places they intended to visit, bedding and cooking utensils, having been provided, and a servant accustomed to travelling having been obtained, the party set out from Constantinople on Tuesday April the 19th.

A portion of Mr. Barclay's account of this most interesting tour, extending from May the 9th to the 21st was published in a garbled and mutilated form in the Jewish Intelligence for July 1860, the former part, which is now supplied from his MS, being omitted.

On board the steamer bound for Rhodosto, a flourishing port on the Sea of Marmora, they found a mixed company of Turks, Greeks, and one Jew, who was travelling, although it was the Passover season. To him they spoke, and gave a tract. In the afternoon they arrived at their destination, and, having got over the usual annoyances of custom house officials, proceeded to the house of the Armenian pastor, who

gave them a cordial reception. After a native repast, and what would be called in England family prayers, the party retired for the night.

The next day they went at seven o'clock in the morning to the Synagogue, and distributed tracts, as the congregation was coming out, which were accepted with eagerness. A polite message was sent to the chief Rabbi, announcing their intention to pay him a visit, but he excused himself on the ground, that, as it was Passover time, he was too busy to receive them. They then visited the Greek schoolmaster, and his schools, and urged upon him the importance of religious education, which it is impossible not to feel was an impertinence on their part, as they were not missionaries to the Greek church. They next called on the Caimacan or Turkish governor, and arranged with him for a supply of horses to convey them on their journey. There was no difficulty in this, because, before Mr. Barclay had left Constantinople, Sir Henry Bulwer had obtained for him a government order, requiring the officials to supply him with post-horses, wherever he might desire to travel. In the evening, the party attended service in the reformed Armenian church.

Early in the morning of the 21st, in company with an American missionary and his wife, who were proceeding to Philippopoli to establish a mission among the Bulgarians, they set out from Rhodosto on their journey forward. The route lay through a flat plain, varied in some places by patches of cultivated ground. At 9.30 there was a halt for breakfast, under a green bank shaded with trees. Afterwards, continuing their ride, they passed the black tents of a company of Gypsies, and the farm houses of the Bulgarians, surrounded with flocks of sheep and herds of cattle. At sunset, they entered the Khan or inn at Eski Baba, where a supper was soon prepared, consisting of tea, sour milk, hard boiled eggs, and gritty bread. The sleeping place was in a stable near the horses and asses, where they were disturbed the whole night long by insects, and by the chattering of the storks, which were building their nests on a

mosque close by. These birds being regarded as holy by the Moslems, are never disturbed.

The next day, being Good Friday, they started at the usual time, singing hymns as they rode along. During their progress, they passed some very large sepulchral mounds, beneath which it was supposed that those who had been slain in battle in former days, had been buried. As they went forward, Mr. Barclay read the 22nd Psalm in Hebrew, afterwards discoursing upon it to his fellow travellers, reminding himself and them, that on this day the church in one of the appointed collects, specially prays for the Jews. Reading a portion of scripture, and delivering a sermon on horseback and in motion, on the great day of Christian humiliation, present missionary life in a foreign land under a curious aspect. At noon they halted for luncheon in a coffee-house near a mosque, surrounded with dogs and storks. Then, proceeding on their way, about three in the afternoon, they soon caught sight of the far-famed minarets of the Mosque of Sultan Selim. The city of Adrianople gradually rose into view, and they were before long, threading their way in succession through highly cultivated gardens, rich vineyards, and the burial grounds of Jews and Moslems, the last having in some cases beautiful and graceful monuments of white marble, covered with elaborately gilt inscriptions from the Koran. Proceeding to the chief Khan, which was built entirely of wood, they ordered tea to be prepared. In the evening, the American missionaries called, whom they received sitting in the open air, as the weather was delightfully fine. After their devotions were finished, they retired to their beds in the hope of being able to sleep, but soon found that they were mistaken. The floor of their room became literally alive with bugs, and when precautions were taken against their attacks, they climbed up the walls, passed on to the ceiling, and dropped down like rain, upon the unhappy travellers, determined not to be deprived of their feast. Their bite was most irritating, and caused the part assailed to swell into a large white lump. Ultimately the beds were removed into the court-yard, where

what remained of the night, was spent without further molestation.

Adrianople stands on a vast plain at the confluence of the Tundsha and Arda with the Maritza, the ancient Hebrus. When Mr. Barclay saw the city, a considerable portion of it was in ruins, although the population was even then estimated at 100,000, of whom one half were Turks, the rest being Greeks Bulgarians and Armenians, with about 6,000 Jews. Sallying forth early in the morning, the party proceeded to explore it, and see whatever was deserving of attention. The mosque of Selim first attracted their notice. Around each of the four fluted and graceful minarets, they saw the three spiral staircases winding about each other separately, and conducting to as many different galleries, of which the highest is reached by 377 steps. Carpets covered the floor of the spacious mosque, which had in the centre, a "miraculous" spring of clear cold water, surrounded by a circular screen. From the vast dome, were suspended numerous lamps, and ostrich eggs. The windows were said to be 999 in number. The cloisters were paved with long slabs of marble, and the columns supporting them, were either of the same material, or of Egyptian granite. The bazaar of Ali Pasha was vaulted over with a series of arches built of red and white bricks, in alternate rows, having entrances by gates at either end, and in the sides. It was then filled with merchandize, partly the product of the industry of the city, and partly brought by boats up the river Maritza from Enos, a flourishing port on the Archipelago. It appeared to consist principally of jewellery, carpets, shawls, muslins, and similar wares.

During the day, a wealthy Jew called Joseph, came to visit the missionary party, with whom Mr. Barclay held a long conversation on the 53rd of Isaiah. Afterwards he went out and gave tracts to those, who as it was their Sabbath, were strolling along the banks of the river Maritza, and caused placards to be posted up, inviting visitors to come and see them. In the evening they dined with the American missionaries, and afterwards passed a most restless night

among the bugs, notwithstanding the precautions taken to keep them off.

On Easter Sunday, the party had a service of their own in the chapel of the American mission, followed by a celebration of the Holy Communion. The day was a high festival among the Greeks and Armenians, and was the beginning of Ramazan for the Mohammedans. Mr. Barclay seems to have gained the good will of the Americans, because, taking compassion upon him for the annoyances of the two previous nights, they provided him with a room where he could repose in peace.

Next morning he rose at half-past five, and went at once to the Khan. After breakfasting, the party went forth to visit the Jews. During their walk they crossed the bridge which spans the Maritza, and had a view of the open country in the distance, which is said to be one of the most fertile regions in the world. The first steamer had just come up from Enos, and the novelty of the spectacle, had proved an attraction to a large number of people. The effort to reach the Jews did not prove immediately successful, because when they were offered tracts, and were invited to visit the strangers, they excused themselves by saying that they could not come till the Passover was ended. Finding that nothing could be done, the party went to visit an old castle, used as an asylum for lunatics, where they had an opportunity of seeing the methods adopted by the Turks for dealing with such people. Some were confined in cells, secured with iron bolts. Others were chained, and others were allowed to move about without restraint. Some were howling, and others were continually talking to themselves. When any one became unusually violent, the keepers threw over them cold water, taken from a large tank in the centre of the building. One of the patients to whom Mr. Barclay spoke, turned out to be a Jew, who was labouring under the delusion that he was surrounded by spirits, and that he could see them in the air.

The Passover season being ended, on Tuesday, the Jews came to call all day from morning till evening, some from

motives of curiosity, and some tired of Rabbinism, and seeking something better. Many showed a friendly spirit, and after leaving, returned again, bringing others with them. The discussions chiefly turned upon the Levitical law, the meaning of the Messianic prophecies of Zechariah, and their idolatrous worship of the moon. Several Protestant Armenians paid them the compliment of a visit, and expressed great interest in their work. In order to escape the bugs, Mr. Barclay again for that night, accepted the hospitality of Mr. Morse the American missionary, but nothing is said, as to what became of the rest of the party.

As early as 8 o'clock next morning, many Jews began to call at the Khan. One of them at first lost his temper, but afterwards continued with greater calmness to take part in a discussion of Daniel ix. 24-26. Some of them bought books. Afterwards Mr. Barclay went with the colporteur Pietro, to endeavour to sell more in the bazaars, where they saw Jews reading the tracts which had already been given away. When he returned to the Khan, he found that several Rabbis had called with their disciples. Of the former, one who had built a school at his own cost, was Pharisaic and bold, and aggravating in his observations. He discussed with him the nature of the law, and the Humanity of the Messiah. His views of these and other similar questions were shown to be erroneous, as his disciples afterwards admitted. When leaving, he was offered a copy of the Epistle to the Hebrews, but declined it.

The effect of the conversation with the Pharisaic Rabbi on the previous day, was shown by his returning the next morning to say, that the missionaries were right in some of their explanations, speaking in Hebrew, that his disciples might not be able to understand what he said. Amongst the many others who came to buy books and get into conversation, was one who catechized Mr. Barclay out of the Chizzuk Emunah, in the objections against Christianity. This seems to have been the first occasion on which he was confronted with the famous work of Rabbi Israel. The journal does not contain any account of the objections urged, or of the

answers given to them. In the evening, the party went to see some of the smaller mosques, and paid a second visit to the lunatics.

During the two remaining days of their stay, many other Jews came to buy books and engage in discussion. Three who arrived together, received copies of the Gospels, and to others *Haphtorahs* were given. On Friday afternoon, they went by invitation to visit a Mr. Schnell at his country house, pleasantly situated amid groves of mulberry trees. On Saturday there were more interviews with Jews, to whom tracts were given. Before nailing up their boxes, and preparing for departure at the beginning of the ensuing week, the party went to visit the Turkish quarter, and take a view of the surrounding country from the hill which overlooks the city.

On Sunday they attended the religious worship of the Americans, and in the evening a prayer-meeting for the success of mission work in Adrianople, at which all the missionaries in the city were present.

This missionary visit does not seem to have been productive of much result. After his return to England, in several of his speeches, Mr. Barclay referred to a controversy on the Diety of the Messiah, which he had carried on for six days with Jewish Rabbis in Adrianople. Of this no mention is made in his journal, and a careful examination of other papers has failed to throw any light upon the statement. When the colporteur returned next year, he found that the spirit of enquiry which had been aroused in some of the Jews, had not entirely died out.

Having taken leave of their American friends, the party set out early on Monday morning on their journey to Philippopoli, which was their next destination, and reached it in the evening of the 5th, having been four days on the road. The baggage was sent forward on mules, and they travelled most uncomfortably in native vehicles call *Salekas*. These were long wooden carts, with a covering over them, but open in front. The traveller lay inside at full length on a heap of straw, while the driver, sitting in front, urged the

horses forward, which were tied to the cart with strong ropes. As it had no springs, whenever there was rapid motion over rough or uneven ground, the joltings were violent and unbearable. At the end of a long day's journey, the wearied and unhappy traveller, ached in every limb of his body. Another method of travelling was in Arabas, somewhat resembling broken-down cabs, which were dragged along by sluggish buffaloes in wooden yokes. Before starting, the driver flew into a violent passion, for which Mr. Barclay could see no reason, except that the outburst was intended as a demonstration, that no one would be permitted to trifle with him. The route lay for a part of the day along the course of the Maritza, through a rich and well cultivated country, where the travellers saw many flocks of sheep and herds of buffaloes. They passed the village of Mustapha Pasha, where some Jews were found, to whom tracts were given, after which they traversed a region covered with brushwood and stunted oaks, arriving in the evening at Hebijeh, where they stopped for the night. The Armenian pastor soon came to visit them, and showed a very friendly spirit. During the day, the heat had been excessive, the thermometer standing in the shade, at 84 degs. Farenheit. Early the next morning, they were again on their way through a plain with a rich natural soil, but only partially cultivated. The progress of civilization had extended to this remote region, for the telegraph poles and wires were seen in the distance. They passed through the village of Hermanli, where, as it was the feast of Beiram, they found the Mohammedan portion of the population in holiday attire, receiving as they went along, the cordial salutations of the people. Emerging once more into the open country, the attention of the party was again attracted to the vast number of high conical tumuli, which, if they covered the remains of the slain, would show that the region must at some remote period, have been a battle field for contending nations. The next place to which they came, was Uzundjova, celebrated for its great annual fair, but at other times consisting only of a few houses and a mosque.

Two millions of people are supposed to assemble here for trading purposes, merchants coming from Germany on the one side, and from China on the other. During the week for which the fair lasts, almost everything the earth produces, is exposed for sale. At six in the evening, they stopped for the night at the village of Haskenoi, where they found a Jewish doctor, to whom tracts were given. The people, among whom were many Bashi Bazuks (irregular soldiers) were also en fête. Starting early the next morning, they proceeded on their journey, and arrived in the evening at a place called Yenimalec, where the Bulgarians entertained them under a shed, with hard boiled eggs and onions, the priest bringing a little raki to comfort them after their journey. He and the driver fraternized together till a late hour of the night. During the day, the temperature had become cold. When the party awoke the next morning at half past four, they found the ground on which they had slept, wet and full of rat holes stuffed with stones. In an hour, they were again in motion, and soon the Balkan mountains covered with snow rose into view. The route still lay along the Maritza, through a rich and highly cultivated country, the fields being covered with every variety of crops, among which were some sugar plantations. During the day, and especially near Philippopoli, they saw vast tracts of land planted with rose trees, from the flowers of which, the precious attar is extracted by distillation at the proper season. On their way, they passed several bodies of Bashi-bazuks, patrolling the country, and after passing through two low alluvial burial grounds, the party entered the ill-paved and crooked street of Philippopoli. Having secured a room at the Khan, and obtained the key, Mr. Barclay went to pay a visit to the Pasha, and present him with his salutations. His Kiosque was well built and fairly furnished, and he himself was most courteous. At a coffee house kept by a Bulgarian, the party enjoyed the luxury of bacon and eggs for supper. As this was the last day of Beiram, the town was illuminated at night with many coloured lamps. Flags were displayed, guns were fired off, and tomtoms were

drummed, the whole causing a hideous noise, which only ceased when the inhabitants retired within their houses from sheer weariness.

Philippopoli contains a population of about 27,000 souls, of whom 2000 are Jews, the rest being Turks, Greeks, Bulgarians, and Gypsies. It has a bazaar and an old church, in which tradition said that Paul had preached. A sect of Christians in the town called Paulines, belongs to the Greek Church, from which it differs only in ritual, the dogmas of both being the same. The inhabitants seemed to be prosperous, the Turks alone presenting signs of decay, as they were selling off their effects, before going elsewhere. The air of the place was considered to be enervating, the people suffering not so much from fever, as from phthisis.

The first night spent in the town was rendered very uncomfortable by the bugs, which were as numerous and troublesome as they had been at Adrianople. Mr. Barclay was early astir, and managed by the help of a bath, to relieve himself from the consequences of their attacks. It was not long before Jews came to inform the party, that the chief Rabbi had denounced a *cherem* against them, as soon as news of their arrival had reached him. When they went to pay him a visit, he refused to receive them, but at last, after many messages, he consented to see them on Sunday or Monday. The opposition of their religious head did not prevent some Jews from coming to the missionaries to inspect their books, and engage in conversation. The French Consul called to invite the party to dine with him, on the following day, and afterwards walked with Mr. Barclay to the top of the ruined Acropolis, from whence could be obtained a good view of the Balkan Mountains, of the rich and well cultivated plains, and of the Maritza, as it flowed along between banks covered with trees, like a river in a well wooded demesne.

On Saturday, owing to the *cherem*, no effort was made to reach the Jews, and no visits were paid to any of the Synagogues. It was also felt that nothing could be done till after the expected interview with the chief Rabbi. Early in the day, visits were paid to the Mosque of the Sultan Amurath,

and to the Greek Church, which has a remarkable portico, ornamented in fresco, with scenes from Scripture. Afterwards Mr. Barclay went to see Ethem Pasha, the governor, to make arrangements with him about leaving. He was very polite, asked him to sit beside him, offered him coffee and pipes, and promised everything asked for. Later in the day, the party rode out to the hill of Boanijek, to drink the sweet waters, where they found the inhabitants en fête, all, both men and women, being in gay holiday attire. The former were engaged by themselves in wrestling and dancing, while the latter at some distance, amused themselves in a manner suited to their sex. In the evening they dined with the consul, whose whole conversation turned on the battle of Magenta, the news of which had arrived only a short time before.

On Sunday, the temperature fell from 85 to 63 degrees. Divine service was conducted by Mr. Barclay in Judeo-Spanish. In the course of the morning, twelve Jews came to purchase books, but were told that they could not be sold on that day. One of them, who seemed to be the spokesman, began a discussion by saying that all Israel would be saved. He was asked, if so, why does Daniel speak of some rising to everlasting contempt? This led to a debate on the reasons for which the Jews rejected the Messiahship of Jesus, and to the subject of His second advent. The party next went to call upon the chief Rabbi, but some of the Jews who had assembled, said that he was asleep, so that all efforts to have an interview with him proved unavailing. Others supposed that he kept out of the way, because he supposed them to be greater teachers than himself. The stay of the missionaries for three days in Philippopoli was therefore practically without result, owing to the early and persistent opposition of the Rabbis, who seem in this case to have succeeded in almost entirely thwarting their purpose.

The mutilated journal, as it was published in the Jewish Intelligence, begins on the 9th of May, the day on which the party left Philippopoli. It is now reproduced exactly as it appears in Mr. Barclay's MS., the omissions and alterations

being indicated in every case, except in the passages placed in parallel columns. The changes were made by some person who wished to convey the impression, that the whole account had been written by Mr. Stern. The passages included in square brackets, show the parts omitted, and the expressions which have been altered.

#### MR. BARCLAY'S MS.

*May the 9th.*—On this day we left Philippopoli. Before doing so, we saw in the bazaars one of the Jews who had taken tracts at Adrianople. He afterwards came to the Khan for conversation. After our passports had been viséd, and the usual amount of disputation had taken place with regard to backsheesh, our horses were fairly en route for Tatan Bazenjek. It was with a feeling of sorrow, that I finally turned my back upon a city, where so little had been apparently done for the spread of Christ's Kingdom. My route lay at first through the midst of a great fair, that was being held for the sale of horses, buffaloes, &c., and conducted, to all appearance, as such assemblies are at home. Some seemed from the anxious way in which they guarded their animals to be buyers, (sellers?) others from their bustling about in all directions, to be purchasers. The outskirts of the fair terminated in an ancient burying place. The rough unhewn blocks of

#### JOURNAL AS PRINTED IN THE JEWISH INTELLIGENCE.

*May 9th.*—To-day\* we left Philippopoli, and after six hours' riding through a succession of well cultivated rice and wheat fields, we reached T—— B——, posited in the midst of a well wooded country. It is also situated on the river M——. After establishing ourselves at S—— K——, Mr. Barclay took the colporteur to the Beth Midrash, as the time had come for evening prayers. There he found a number of Jews reading the Hebrew bible with great volubility. After listening for a short time, he spoke to some Rabbis on the sufficiency of Holy Scripture without the oral law, and then, announcing the object of our visit to their town, he invited, and obtained from them a promise, that they would come and see us. In accordance with agreement, we were waited upon at about nine o'clock the following morning, by one of the Rabbis, accompanied by two friends. They

\* This small alteration was intended to make it appear that the journal was written on the same day, whereas Mr. Barclay states elsewhere, that he only wrote it out from notes after his return to Constantinople in the beginning of July. In the book in which he entered them from day to day, while on this missionary tour, the words are, under July the 9th, "left Philippopoli at 10 minutes past 10 a.m." In the more extended MS. they appear as they stand in the text.

## Mr. B.'s MS.

granite which served as headstones, contrasted strongly with the usual neat gilt lettered stones of Mohammedanism. The country through which we next passed, seemed uncommonly rich and fertile in its character. Portions here and there were parcelled off, and were being prepared as rice-fields. Part of the labourers were engaged in digging the trenches, and part in forming a channel through which the water for irrigation should flow. As we rode forward, we passed Salekas heavily laden, gathered in groups beneath the shade. Their drivers were enjoying their morning meal. In sight of one of these, our servant wished to display his horsemanship. Accordingly, he urged forward his steed with might and main, until passing over a broad dry ditch, the girth of his saddle unfortunately gave way. In a few minutes the riderless horse appeared careering on in front, while, emerging slowly from a cloud of dust, his unfortunate master came limping on behind. His pride seemed more hurt than his body, so accordingly, having pursued and caught his horse, we were soon again mounted, and rode on until about 12½, when we alighted at a *caffinè* erected for the refreshment of travellers. Having remained about one quarter of an hour, we started on our onward journey with recruited energy, and rode along the side of the Maritza, which here widened out, and contained within its bosom a number of beautiful little

## [P] RINTED [J] OURNAL.

appeared rather displeased at our arrival, and began quoting various passages of scripture, the usual prelude to a discussion, asserting continually, as they did so, that the law must continue for ever. They were referred to Jeremiah xxxi. 81-88, where it is stated that the time should come when there would be a new law, and also to Ezekiel xx. 25, "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." When pressed upon the reasons of their present dispersion, they replied that it was owing to the sins of their fathers. This question being fully disposed of, our next subjects for discussion, were the advents and nature of the Messiah, and after clear and unanswerable proofs had been furnished from such passages as Dan. ix. 88, and Zechariah xii. 10, they demanded why Jesus was called a Nazarene. Ans.—From the place of his birth, because at that time, it had passed into a proverb "Can any good thing come out of Nazareth?" being an accurate fulfilment of the prophecy, that he should be despised and rejected of men.

Mr. B.'s MS.

alluvial islands, thickly wooded. Here and there flew across our path birds of beautiful plumage, about the size and shape of parquets. One of them more daring than its fellows, alighted and remained on the wire of the telegraph, which is in this part laid along the usual highway. In some places beyond the river, trees grew in picturesque groups, resembling much, the demesne plantations in happy England. After ascending a few more of the many undulations which mark the formation of the country, we came in sight of the first range of the Balkans, looming dark and massive on the horizon, and soon after came to the second café house, where the invariable process of alighting, and drinking a small cup of coffee, had to be renewed. At the third coffee house, we likewise halted, and after remaining for some time, we rode a short distance, and were soon attracted by the shrieks and howls of our servant, to the sight of Tatan Bazanjek, which lay at the foot of the mountains, in a country thickly planted, and, from the dense mass of foliage which distance presented to our view, leading us to believe, as was really the case, that the trees grew in the very streets. The cries of our servant and the prospect of repose, soon animated us all, and riding briskly through rice fields and waving wheat, growing upon rich loamy soil, we soon found ourselves clattering through the bazaars, to our destination at Shegonia

P. J.

Mr. B.'s MS.

P. J.

Khan. Our arrival was followed by the usual spreading of mats, and a few minutes more saw us with the coffee in our hand, and the aroma diffusing its lulling and invigorating influence over our frame. Allowing a short time to elapse, I took the colporteur to the synagogue. As it was the time for the evening prayer, I went into the Beth Midrash, and there we found a number of Jews on the outside seated, and reading passage after passage in succession, of the Hebrew bible with the greatest volubility of which they were capable. Afterwards we entered and spoke to some Rabbis who were within. We announced the object of our visit to their town, and invited them to call, to which they gave their ready assent. We had also some conversation about the sufficiency of holy scripture, and then we separated.

10th.—As our beds and luggage did not come until 2 a.m. we lay down to rest in the open air. When they came, we placed them in a corridor of the Khan, and there remained till morning. Up at 5 o'clock. Read Psalm 102 in Hebrew, afterwards prayers in Judeo-Spanish. At 9½, Rabbi with two friends came. They all seemed angry at our arrival. They began quoting various passages of scripture as a prelude to our discussion, repeating again and again that the law must be for ever. To this it was replied that Jeremiah said, xxxi. 31-38, "Behold the days come, &c.," and Ezekiel xx.

Mr. B.'s MS.

P. J.

25, "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." When pressed upon the point of their present dispersion, and its reasons, they replied that it was owing to the sins of their fathers. In answer they were referred to Ezekiel xx. 17. Our discussions next embraced the questions of Christ's advents and nature, and when clear and satisfactory proofs were furnished from such passages as Dan. ix. 26, and Zech. xiii. 10, they demanded why He was called a Nazarene. Ans.—From the place of his birth. At that time Nazareth had passed into a proverb, so that it was said, can any good thing come out of Nazareth? which was an accurate fulfilment of the prophecy, that He should be despised and rejected of men.

After a silence which seemed a tacit acknowledgment that no further objection could be made, they began to say that Jews became Protestants either from a desire to get rid of the law, or else from a hope of worldly gain. When it was pointed out to them that such a sweeping charge was clearly in direct opposition to fact, with a suddenness which only they who have had experience in the controversy can understand, they became quite calm, and, as if quite [quite, omitted in P. J.] transformed from their former selves, began to make enquiries into the nature and doctrines of Christianity. This more profitable theme occupied us some time longer, when they took leave, carrying with them a copy of the "Old Paths," a commentary on the Romans, and also a New Testament. We were next visited by the chief Rabbi. He was attended by several other Jews. His conversation with Mr. Stern [with me] was entirely in Hebrew, as fear of his companions prevented him from expressing himself in Spanish. The object of his visit was apparently for the purchase of *Haphtorahs*, but when this was effected, he watched for the eyes of those who were present to be withdrawn, and then took up two tracts, which he secretly slipped into his pocket, saying with a sigh as he did so, "I dare not speak. I am in chains for my bread."

## Mr. B.'s MS.

In the afternoon I went out into the bazaars to distribute tracts, and to speak, if an opportunity presented itself. I had not proceeded far into them, when a Frank hailed *me* from a distance in French. He soon hastened up, and made the usual minute Oriental enquiries about the then state of my health, &c., and next with regard to the war. When I had satisfied him on both these points, as far as I was able, in turn he was requested *by me* to state, whence he had come, and why he was living in such an out of the way place. His replies, which very probably he intended to be satisfactory, were wound up with the declaration, that he was there practising medicine. Alas! for the poor people of some of these places. The *dernier resort*\* of any resident Frank is generally that of Hakeem. After being thus frankly interrogated *by me*, he in turn asked, wherefore I had come? My reply was a plain statement that I was a missionary, and had come to tell them, the way men's souls were to be saved. To this he subjoined that such was the work of a regular priest, and, therefore, being a regular priest, I said, I obey† my commission to preach the gospel to every creature. Our conversation soon turned

## P. J.

In the afternoon we went out into the bazaars to distribute tracts, and to speak as 'opportunity presented itself. We had not proceeded far, when a Frank hailed *brother Barclay* from a distance in French. He soon hastened up, and made the usual minute Oriental enquiries about the state of his health, and asked for news of the war. When he had been satisfied on both these points, in turn he was requested by *Mr. Barclay* to state whence he had come, and why he was living in such an out of the way place. To these questions he gave replies, which very probably he intended should be satisfactory, and then wound up with the declaration, that he was there practising medicine. Alas! for the poor people of some of these places, *the dernier resort*\* of any resident Frank is generally that of Hakeem. After having been thus freely interrogated by *Mr. Barclay*, he in turn asked wherefore he had come? So he simply told him, that he had come to tell men the way their souls were to be saved. To this he rejoined, that such was the work of a regular priest, and therefore being a regular priest, I obey my commission,† "Preach the gospel to every creature." The conversation soon turned upon the differences between the pe-

\* This sentence is unintelligible both in Mr. Barclay's MS. and in the Printed Journal, the editor or revisionist having copied it verbatim, without apparently understanding it.

† The person who altered the Journal, here forgot himself, because both Mr. Barclay's MS., and the context, show that he was the speaker, and not Mr. Stern. If consistency had been maintained, "I obey my" ought to have been printed "he obeyed his."

## Mr. B.'s MS.

upon the differences between the peculiar doctrines of the church of Rome and Christianity, and, as it was carried on in Spanish, for my new found acquaintance came from Spain, a large number of Jews attracted by curiosity, soon collected, and as my friend, from a very natural timidity, declined controversy, on the plea that the street was not the proper place to speak on religion, an opportunity was thus given to me to show how Romanism and Rabbinitism both dishonour Him, who is the Way the Truth and the Life, and then present Him as the one connecting link between humanity and Deity, and through Whom we can have access to the Great Being, who is the Creator and Father of us all. When a sufficient impression seemed to be made, I gave away most of the bundle of tracts I had with me. When I had left the place, a woman sent her little son to request one for her husband at home, a request which of course was complied with. In returning through the bazaars, I saw the Jews sitting in their Bottecas, and intently reading the tracts. It was with a feeling of gratitude, that one could further ask God in silent prayer, to bless the reading to their soul's enlightenment and salvation. Upon returning to the Khan, I found that several Jews had been with Mr. Stern,†

## P. J.

culiar doctrines of the church of Rome and Christianity, and as it was carried on in Spanish, a large number of Jews, attracted by curiosity, were speedily collected, and thus an opportunity was given for showing how both Romanism and Rabbinitism dishonour Him who is the Way the Truth and the Life, and afterwards for presenting Him as the connecting link between humanity and Deity, by Whom we have access to the Great Being, who is the Creator and Father of us all. When sufficient impression seemed to be made, Mr. Barclay gave away most of the bundle of tracts which he had with him. These he afterwards upon his return through the bazaars, saw the Jews reading in their Bottecas. Several Jews had also called upon me. Amongst others, one, to whom a tract had been refused in the morning, for his want of respect, came humbly to ask for one. On our colporteur's return, we found that he had sold a considerable number of books, so that the events of the day all called forth our grateful emotions, as we met together to offer up our evening sacrifice of praise and thanksgiving.

† This shows that Mr. Stern had not been in the bazaars at all. The observation in the Printed Journal that "several Jews had also called on me," also implies his absence. If he had been there, why should the Frank have addressed "Brother Barclay" alone?

Mr. B.'s MS.

and had received or bought books. Amongst others, was one Jew to whom we had refused a tract in the morning, owing to his want of respect. On our colporteur's return, we found that he had sold a considerable number of books, so that the events of the day all called for our grateful emotions, as we met together to offer up our evening sacrifice of praise and thanksgiving.

P. J.

11th.—After prayers [very early P. J.] Jews came again to purchase bibles, and when the conversation about Christianity was introduced, they demanded why, if Jesus were the Messiah, did the Jews continue to reject him? Our reply was, that the Jews were just in the state spoken of by Jeremiah (ch. v. 21,) "that they were a foolish people without understanding, which have eyes and see not, which have ears and hear not," and that they were not inclined to obey the prophets command in ch. vi. 16, "stand ye in the ways and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls, but they said, we will not walk therein." In continuation, when the statement [Subsequently they said P. J.] that sincerity in religion was sufficient for every man, and that the religion of the Jews was better for them, just as the religion of the Gentiles was better for them, it was clearly proved, that such was an utterly false view, that religion was a principle of action, and according to a man's principle, so does he conduct himself in the affairs of every day life, that Christianity was a principle of pure love, and that therefore we had come from a very far off land, to tell them the great truths by which their souls could [they might P. J.] be saved, while their religion was one of intolerance toward their fellow creatures, because the Jewish prayer-book uses petitions for the destruction of *minnim* (Christians) three times each day. When an attempt was made to deny that such was the meaning of the word, they were referred to Rashi's Commentary, where *minnim* is unequivocally used to denote, "believers in Christ." Occupied with such and similar controversies, the day wore away, until it was time to call on the Camiacan, to make our arrangements for departure on the morrow. Apprised beforehand of our intended visit, he received us with all the faded finery of which his swallow tenanted residence was capable. He was a Circassian, and equally possessed of that delicate urbanity of manner, which so

peculiarly characterizes Turkish officials. After the usual coffee, pipes, and enquiries after our health &c., we entered upon our business. With all our wishes he was quite ready to comply, and took upon himself the responsibility of providing that we should be safely guarded through all the mountain passes, and reach Sophia without being carried off by the brigands. He offered us also apartments beneath his own roof, in case we altered our minds, and desired to remain sometime longer. After thanking him, we took leave, and returned homewards through the bazaars. We saw the same cheering sight as yesterday, for the Jews were reading over our tract and books. Amongst others, Mr. Stern's [our P.J.] Rabbinic friend was so intently perusing the commentary on the Romans, that he would hardly deign to look at us. Several Jews seeing us in the streets, came to ask us for tracts, which were immediately given, and in this manner, few, we believe, of the 150 families resident here, with their 800 souls, but were either directly or indirectly made acquainted with some at least of the truths of Christianity. We cast our bread upon the waters, and the promise is sure, that we shall find it after many days. The population of the town is estimated at 35,000 of whom the larger portion is Bulgarian. Some of the latter took the greatest interest in our conversations with the Jews, but expressed themselves quite astonished that we should bring books for the Jews, and none for them.

Mr. B.'s MS.

12th.—Left Tatan Bazanjek at 8 o'clock, and rode through an old gateway. Passed an old mill, also a large caravan of Bulgarians. Country well wooded. Rice fields. 58 or 60 men working under superintendence of an armed Turk, in the rice ground of Pasha. Also wheat and millet growing in the neighbourhood. Passed Oshrum Khan, where was a little school. Undulations of ground. Swift riding. View of mountains covered to top with ragged gray clouds floating above, and along mountain side. Underneath was the little town of Leram Bey, which, with its picturesque mosque and red tower, filled up this charming

P. J.

12th.—We set forward on our upward journey this morning about 8 o'clock. Our route at first lay through the rice fields, in which labourers were busily employed at work. In one, which was the Pasha's property, about sixty Bulgarians, were kept from idling by an armed Turkish steward. The campaign country however soon merged into the great undulations, which gradually swelling in magnitude, conduct the traveller to the Balkan mountains. About noon we entered Trajan's pass, which is a great natural fissure through their very centre. In a military point of view, it had always been reckoned of great value,

## Mr. B.'s MS.

little scene. Our road lay over the ground, still gradually swelling upwards in gigantic undulations, till we came to the village of Kadikeioi, which lies in the mouth of the gorge leading to Trajan's Pass. Here we were rejoined by the Corfu Jew whom we had seen at Philipopoli. At the Khan we were received with great politeness. Mats were spread, and coffee and pipes served. One man offered to sell me an illegible coin, for which he asked 20 piastres. After our horses were somewhat recruited, we rode out of this gorge, which was formed out of mountains wooded with dwarf oak &c to the top, and continued our course along the precipitous bank of a river, until we halted at a guard house, in the centre of the Pass, where there were the remains of an ancient Roman fortification. Near it, from sheer ennui apparently, the cavasses stationed there, had constructed the miniature model of a mill, which being turned by a little stream, made a continual clacking noise. Several ascents and descents through tortuous glens, brought us about four o'clock in the afternoon, to the entrance of the valley of Tehtiman. The Bulgarian town of the same name, stands in the centre of a rich plain, containing about 1,000 square acres. Flocks were feeding in every direction on grass, which for fineness and closeness, was fully equal to that of an English meadow.

## P. J.

as the remains of Roman and other fortifications attest. Beautifully wooded on either side, and furnished with a clear rivulet running along its base, it afforded us quite a romantic ride of about four hours, after which we descended into the valley of Tehtiman, midway in which stands the town of the same name. Flocks were feeding in a space of at least 1,000 square acres, on grass, which for fineness and closeness, was fully equal to that of an English meadow.

The houses of which the town is composed, were each fortified with mud walls supported by wattles, as a protection against the Bandits, [Brigands P. J.] and the wolves. A wedding was being solemnized as we entered, and the procession [shortly after P. J.] moved down the street where our Khan was situated, accompanied with the music [by the sound P. J.] of the bagpipes. The bride and all her companions were dressed in black skirts with scarlet bodices and aprons, their hair being plaited in long tresses down to their feet, and intertwined with all the silver coins of which their worldly fortunes were composed. The bridegroom and his fellows were arrayed in the usual untanned sheepskins, with caps made of black lambskins. When all present had united around the public fountain, the bride bowed three several times to the earth, and then her bridesmaids poured water over her head. This part of the ceremony being completed, a large ring was formed, each semicircle of which, being [was P. J.] composed entirely of one sex, a not ungraceful, but very modest dance was performed [and a very modest dance executed P. J.] for a few minutes, and then, [after which P. J.] all the guests departed to their several homes. The simple habits and customs of these people being such as Homer sings, it is a sad but solemn reflection, that their hearts should be none other than those of which Jeremiah writes. (?)

Mr. B.'s MS.

We found that there were two Jews from Samakoff, stopping for the night also, to whom we gave tracts.

18th.—One Jew from Dubnitza, a town at some 12 hours' distance, called for a tract to read as he returned. The mountains covered with snow. Thermometer at 47°. Visited Caimacan. Said one Turk against two Russians. English were brothers. Rode on through misty rain over barren hills, and rocky beds of mountain torrents. In some places dwarf oaks grew in abundance. Formation of earth limestone. Stopped at Khan. Post horses rode furiously. Zaphtieh fell from horse. Came

P. J.

Two Jews who happened to be passing through, were spoken with, and received tracts, both for themselves and their friends at Samakoff, a town situated about a day's journey further to the south.

18th.—Very early a Jew came to ask for tracts. He stated that he was going to Dubnitza, a place distant about 12 miles journey, and that he wanted to read them by the way. His request was of course granted. Afterwards, two priests came to invite Mr. Barclay to visit their church. After it had all been shown to him, the usual demand for a donation was made, but this he refused, on the ground of their idolatry, pointing out at the same time, how their little silver-plated pictures violated the

## Mr. B.'s MS.

to Yeni Khan. Guard all night to protect from robbers. Eggs cheap, 10 for 1d. Frenchman at telegraph office. Country rich. Crops abundant.

14th.—*En route* 6½. Rainy morning. Mountains covered with drapery of clouds. Cleared up at 9. After crossing bridge stopped at Bulgarian house. Bulgarians agape. Cavass, after salivating eggs, put them into the fire to roast. 2 hours' hard riding brought us to Sophia. At a distance looked dilapidated from earthquake. Minarets shaken down. Mosques fallen. Tents for encampment. Khan full of soldiers. Sent to Pasha for lodgings. Tumble-down house with one room, and no windows. Streets and yard in filthy condition. Called on the Austrian Consul.

## P.J.

second commandment.\* However, as he gave them a trifle for their courtesy and kindness, they said his name should be written up in their church, and prayed for. Our journey on this day was made over a wild and uncultivated country, the geological formation of which was limestone. Our way sometimes passed over hills covered with stunted oak, and again along the rocky beds of mountain torrents. The shades of evening, deepened by misty rain, fell upon us as we entered the village of Yeni Khan, where one of our Zaphatiehs deemed it necessary to mount guard all night, as the place was infested with robbers. The following morning, after five hours' riding, we sighted Sophia, looking very dilapidated from the effects of the last earthquake. The mosques were in ruins, and minarets in all directions had toppled over. Near it was a large encampment for soldiers, but as the rainy season still continued, they were as yet the occupants of all the spare room in the city. We sent to the Pasha for lodgings, and accordingly, the solitary windowless room of a tumble-down house was assigned to us.

We were not long in our new abode, until [ere P. J.] we were called upon by six Jews. Two of these we had already met in the streets, and informed them of the reasons of our arrival. Our conversation soon turned to the main object of our visit, and thence naturally glided on to the great question of the Messiah coming to suffer. When this had continued for some time, and the gospel

\* The unjustifiable rudeness here imputed to Mr. Barclay, is altogether incredible, and inconsistent with his character. His own MS. makes no mention of any such incident.

plan of salvation was put forward, one of them, after the thoughtful silence with which this declaration was received, remarked that it was time to go to evening prayers, to which another subjoined, Oh the Chachamim will pray for us. They were immediately reminded, that in the prayers for the first and second nights of the Passover, they had repeated, "we are all Chachamim, we are all learned." They then, as it was becoming late, took their leave [departed P. J.] saying they had heard a better sermon than in the Synagogue.

Mr. B.'s MS.

15th, Sunday.—Reading of prayers in Hebrew and Spanish. Day of calm repose and rest. Walked out to the country, Boulevard. Battery during the Crimean War. View of mountains covered with snow. Atmosphere delightful. Situation of city charming. 5 Jews in the evening. They had evidently been waiting to see where we should go to visit. So accordingly, when they entered, they asked how we spent the Sabbath. We explained that our worship of

God [of God, omitted in P. J.] had been performed at home, as there was no community there, with whom we could unite [in public P. J.] since we, like the Jews, had a great horror of idolatry. The further subjects of remark were the sufficiency of the Bible without tradition, and the interested nature of Rabbinic teaching, to both of which they gave their cordial assent. (?)

16th.—Jews from an early hour began to call, but were disappointed at not receiving copies of the Scriptures gratis. A Jew from Jerusalem rather aggravated their discontent, by asserting, that there it was always customary to distribute the Scriptures without asking anything in return. These were followed by callers throughout the entire day, with whom we had conversations of more or less importance. On one occasion a chief Rabbi, a very fine looking man, came, attended by several of his disciples. Hardly showing us that courtesy which is usual to strangers, he at once commenced a long harangue, directed apparently to his followers, but in reality intended for our edification. Its burden was "the creation of the serpent," but the bearing we were unable to comprehend. Several times we interposed observations, but like the deaf adder, he continued without reply, his monotonous fluency. With eyes and ears open, the learners seated at his feet, hung upon his words, and for a considerable period we remained quiet, think-

P. J.

A day of calm repose was of course devoted to our solemn worship of God. Towards evening five Jews came as visitors. They had evidently been waiting to see how we should spend the day. So after their entrance, they immediately enquired how we had been employed.

ing that either he or his subject would, at some interval, become exhausted. However, having settled this question to his own satisfaction, with a very easy transition, he turned to the creation of man, who, he said, was created with two principles, one of evil, one of good. This is evident, he continued, since in Gen. ii. 7, the word *yitser* (formed) applied to his formation, has two *yods*, and is moreover borne out by the use of the Hebrew word, which has reference to the two hearts, with which he is called upon to serve God. This statement however we insisted should be examined by the help of Scripture, and we showed him, that before the fall, God pronounced man very good, and that after the fall, the imaginations of his heart were only evil continually. Exposed on this point, he soon [soon, omitted in P. J.] changed his topic, and spoke as fast as before, until he suddenly departed as unceremoniously as he entered. Toward evening, a group of three called upon us, two of whom had visited Jerusalem. All were acquainted with the Chizzuk Emunah, and its arguments against Christianity. With them we examined *seriatim* a number of plain scripture passages, proving unanswerably the first advent of the Messiah in humiliation. To oppose the force of these great truths, they were only able to repeat the foolish stories, which are current with regard to our Lord's childhood. Before parting, the danger of rejecting God's plan of salvation was solemnly set before them.

In the evening our sorrow at the extremely ignorant state of the Jews here, was further increased by hearing that Chief Rabbi had uttered a *cherem* against our books, asserting in reference to the *kerê*, and *cethib* printed in the larger copies, "that we had made additions to the spelling."

17th.—The *cherem* had of course its effect. No Jews came until noon, when we were visited by Senor ———, one of the principal Jews [men P. J.] of the city. He deplored, he said, and as far as we could judge, he spoke with sincerity, the conduct of the Rabbis. He lamented also the ignorance of his brethren, and concluded a very interesting interview, by purchasing the "Old Paths," commentaries on "Epistles to Romans and Hebrews," and [as well as P. J.] a copy of the Pilgrim's Progress. As Mr. Stern [*I*] was indisposed, it devolved upon me [*Mr. Barclay* P. J.] to go alone, and make arrangements with the Pasha for our departure in the morning [on the morrow P. J.]. In front of the gate of his residence there were a number of criminals bound in pairs [two and two P. J.] with heavy iron fetters, engaged in the very necessary operation of sweeping the street. Ushered into a private apartment, which seemed to be the praying room of the Pasha, [*he* P. J.] had an audience, not with him, for he had gone out to ride, but with his representative, [representative omitted in P. J.] the Divan Effendi. After the usual amount of time had been wasted in arranging which of us [*them* P. J.] should sit above the

other [in enquiring after our respective healths, and in partaking of, omitted in P. J.] refreshments, &c., we [they P. J.] transacted our [their P. J.] business. He then asked [Mr. Barclay, inserted in P. J.] how I [he P. J.] liked my [his P. J.] lodging. I [Mr. Barclay P. J.] plainly told him that it was *Chok Phenan* (very bad) and that it had made my [his P. J.] friend ill. He said, "why not have sent to me, and I should have given you a better one." My [his P. J.] reply was, "weary travellers do not like change." The further reasons, however, which induced us to remain, were 1st, our situation in the centre of the Jewish quarter, and 2nd, the great probability, that some respectable non-Mussulman family might have been turned out to make room for us. I [Mr. Barclay P. J.] then asked him what the population of the city might be. So, after he had sent a dispatch to the Laning Master, [Laning Massu P. J.] \* he received for reply, that the population consisted of 22,000 Bulgarians, 9,000 Turks, of whom 5,000 were soldiers, and the very large number of 10,000 Jews, some of whom were rich, and none of whom were very poor. He in turn enquired in what religion did the English people believe. So I [Mr. Barclay P. J.] explained to him that they were Protestant Christians, (?) i.e. that they did not bow down to idols or pictures, or things of that description, which he said was very good. In continuation I [he P. J.] told him of the doctrine of the Trinity, and of our hope for salvation. His mind however dwelt upon our non-respect for pictures, which he again referred to as being good.

Mr. B.'s MS.

During our conversation, I mentioned the unsettled state of the country and the numerous brigands who robbed travellers. He replied, "as every wood has its wolf, so every mountain has its brigand." I had taken leave and returned to our lodgings, when he came to return the visit. With curiosity excited, he asked many questions, amongst others, whether London or Stamboul was larger? It was replied, that although the external appearance of Stamboul was more beautiful, still that London was larger. How much? After some little hesitation, it was replied [he was told P. J.] three times as large. "Mashallah! Is England or Russia larger?" Russia. "How then is England so powerful?" Because she has great possessions in

P. J.

Omitted.

Shortly after, Mr. Barclay took leave, and hardly was he seated in our lodgings, when the Effendi came to return the visit. After the usual compliments, his curiosity, which was apparently excited, led him to ask many questions.

\* Both expressions are unintelligible.

all parts of the world. The sun always shines upon some of her people. The earth is like a ball, and the sun moves round it.\* The indiscreet announcement of this scientific truth (?) made him silent, probably sceptical, for he soon after gave his pipe to the Schibounger (?) and bade us adieu. He seemed a simple minded [minded, omitted in P. J.] and kind hearted man, a good specimen of a large class, of whom these little incidents depict the fairer side. During my [Mr. Barclay's P. J.] absence, five respectable Jews called on Mr. Stern [me P. J.]. The principal subject of their conversation was the sufficiency of repentance without atonement. They were shown that prayer without sacrifice, or sacrifice without prayer, was unavailing, as [in accordance with P. J.] Job. xlii. 8. They concluded [ended P. J.] their interview by endeavouring to palliate the conduct of the Rabbis in uttering a *cherem*. They said, that as the people were ignorant, it was much better not to have their minds confused. But the pointing out to them the injury done to the people in being permitted to continue ignorant, left them without reply. It is indeed a sad reflection, that we seem unable to give the Jews that education based upon right principles, which another nation, acting from mere political motives, is endeavouring to give to the nominal Christians.†

On the following morning, being the 18th, we rode out from Sophia into the rich [rich, omitted P. J.] and fertile plain that stretches onward toward the second range of the Balkan mountains, [mountains, omitted in P. J.] and though we could not but feel humbled, at not being able [permitted P. J.] to do more for the cause of Christ in the ancient Sardica, yet, on reviewing what we were permitted to do, we feel confident that the way of the next missionary will be more open, whenever his steps may be directed thither. As evening fell, we were glad to partake of the hospitality and shelter afforded us, by the simple occupants of the mountain village of Ghinas. Hardly were we seated within one of their conical shaped and very airy huts, when the storm which had been lowering since noon, and giving indications of its approach by the rumbling of its thunder, burst upon us with terrific grandeur. Its unremitting succession of lightning flashes, brought out in sharp outline each rock and mountain top, and disclosed the torrent foaming along, several hundred feet below our feet. [beneath P. J.] The rain also, sweeping down the mountain side, entered our frail habitation, and

\* Was this an Irish joke, or had Mr. Barclay forgotten his Brinkley? Brinkley's Astronomy was the text-book for the use of Undergraduates in Trinity College.

† Mr. Barclay seems in this to allude to the Irish Roman Catholics, and the National Board system of Education. Such an observation could not have been made by a foreign Jew.

saturating our beds, obliged us without regret, to be *en route* by 4 a.m. on the morrow. Our onward progress for the next two hours was still that of ascent, when, after having breakfasted, we commenced to descend on foot, through dense and most magnificent forest scenery, the more precipitous sides of the mountain. This being accomplished, we again took horse, and rode through a country covered with rank luxuriant underwood, and arrived at the town of Berkovatz about noon. Half-an-hour's repose on our carpets, enabled us to lay our plans of procedure with regard to the Jews. Accordingly, accompanied by our colporteur, *J*, [*Mr. Barclay P. J.*] went to the Bazaars, to announce our arrival, converse, and distribute tracts. Having succeeded as far as prudence dictated *I* [*he P. J.*] returned to find *Mr. Stern* [*me P. J.*] able to tell of many respectable visitors, and a considerable sale of tracts and Psalms.

Mr. B.'s MS.

I also visited the Governor to arrange for horses to carry us away on the morrow. He was seated in his Divan, surrounded by a number of officials. He seemed at once determined to show his superiority to a Frank as a Giaour. So, when pipes were brought in, one was handed to each of us, but when coffee was brought in, one cup was served to him. As none was given to me, he wished to make it appear that I was his inferior. Knowing that if I allowed this act to pass unobserved, there would be no end to his imposition about the horses, I took my pipe and flung it against the wall, and then remained quite passive. All present kept silence, and after a pause, the Governor asked my servant aside, Is he mad? No, was the answer, but he is an Englishman. I then sternly told the Governor, that I expected a good mount of horses at five o'clock the next morning, to which he said, Evet Effendi,

P. J.

Omitted.

Mr. B.'s MS.

P. J.

(yes sir,) and kept his word. In dealing with Easterns, one must be careful about the observance of etiquette.\*

Subsequent conversations extended till after night had fallen, and the stars were twinkling in the sky above us, and though some few brought back tracts during the evening, stating that they did not agree with their religion, still from the manifest effect produced by our short visit, we should not doubt that "in that day" many will rise up and call us blessed.

The next day's journey extended over a flat and uninteresting, though fertile country. From the absence of bridges we were obliged to ford, at the risk of being carried away [off P. J.] two rivers, greatly swollen by the rains in the mountains. Towards evening, our road lay through the streets of a large village entirely underground. The barking of dogs was the signal for many heads to be thrust out of the aperture in the [aperture in the, omitted in P. J.] dome-like roofs, the only part of the houses visible.

Mr. B.'s MS.

P. J.

Two hours after, when the sun had already set, we entered Lom Palonga, and on the following morning, to our mutual regret, Mr. Stern was obliged to return to Constantinople, whilst I continued the missionary tour through the chief cities on the banks of the Danube.

Two hours after, when the sun had already set we entered Lom Palonga, and on the next day, with deep gratitude for our preservation thus far, and with mutual regret, we separated, Mr. Barclay continuing his missionary tour through the chief cities on the banks of the Danube, while I returned to Constantinople, to make preparation for my projected departure for Abyssinia.

This is the conclusion of the first printed portion of the revised journal. The next, extending from the 20th to the 31st of May, although of equal if not greater interest, was not published in the Jewish Intelligence, for some unexplained

\* This paragraph is characteristic of Mr. Barclay, and in so far affords a proof that the whole journal was written by him, except the interpolations. Some years after at Stapleford, when describing the incident to a friend, the jesture which he used in illustration, showed that no other result could have followed, than the reduction of the pipe to very small fragments.

reason. Mr. Stern having gone elsewhere, his name of necessity entirely disappears from the journal. On all future occasions, when travelling on missionary tours, Mr. Barclay took care to dispense with the aid, experience, and comfort of clerical coadjutors.

The rest of the story is told in his own language as nearly as possible, the only alterations introduced being such as to give the narrative less of the appearance of a journal, and some necessary corrections, which would have been made by himself, if it had been published. Of the former portion even the small errors have been purposely retained. As the necessity for such a course no longer exists, they have been from henceforward corrected.

Lom Palonga, which the party reached on the 20th of May, is a large straggling town situated on the Turkish side of the Danube. It contains about a thousand houses, of which the greater number is Bulgarian. The Moslem element is very small, and that of the Jews only amounts to thirty-seven families. The muleteer with their books, who had been sent on before, previous to their leaving Sophia, did not arrive till the day of Mr. Barclay's departure, as he had been detained by the floods on his route. As the convenience of bridges is comparatively unknown and uncared for, travellers are obliged to encamp on the side of any stream swollen by the rain, until it has again become fordable, and thus it several times happened to the unhappy carrier. The four days however of Mr. Barclay's detention were not spent unprofitably. The greater part of the small Jewish community seemed open to missionary effort. Some called at the Khan where he resided, and others were visited by him in the bazaars and usual places of resort. After a few books and a good number of tracts were disposed of, the conversations were of the most elementary kind. According to their own confession they were all *amharitz* (unlearned). Among others however, one very old Jew interested him exceedingly. He had obtained a faint glimmering knowledge of what true Christianity was, but, as he said himself, he still stood greatly in need of further teaching. When Mr. Barclay had set before him the

truth in all its simplicity and beauty, he seemed greatly affected, and prayed earnestly that he might yet be privileged to live near some Christian missionary. At parting, he received three tracts, which were given with the prayer that he might be indeed made wise unto salvation. As the steamer did not arrive at its appointed time on Tuesday evening, Mr. Barclay went to wait for it at the Agency, which is built on the bank of the river at some distance from the town. The evening passed away, and the night set in dark and gloomy. The wind also blew in fitful gusts, along the broad surface of the muddy and turbid flood, the big drops of rain began to fall, and the angry growl of the thunder was becoming louder and louder. At 10 o'clock, the agent sent word to him, that it was time for all strangers to leave his office, as the establishment was going to be shut up. He pleaded the lateness of the hour, the storm which blew without, the impossibility of finding lodging at such a time, and the great probability of being either shut up in the Turkish guard house, or else being bitten, if not devoured by the dogs. But it was all in vain. Austrian discipline must be obeyed, and accordingly, he walked forth with the prospect of spending the night in the open air. After passing up and down for some time, the colporteur came to him, saying that the rain had penetrated his clothes, and was sure that it would greatly increase the illness under which he then laboured. This circumstance aroused him to make one other effort, and forthwith returning to the office, he knocked for some time, until the agent put his head out of an upper window, and demanded what they could want at such an hour of the night. He then made the modest request for permission to sleep on the floor of the office. This having been accorded, he and the colporteur were enabled to pass the night under cover. On the following day, it seemed there was a reason for their detention, as several Jews came while they still waited for the steamer, to whom they gave tracts, and with whom they conversed as opportunity offered. At about 10 o'clock a.m. they were on board, and soon commenced steaming slowly up the rapid flow of the river. A wooded promontory

quickly shut out their view of Lom Palonga, the tin covered minaret of its solitary mosque, glistening like silver in the bright sunlight, being the last object to fade entirely away.

Three hours more brought the party to Widin, a city on the Turkish frontier, and separated by an English mile of water from Kalafat on the Wallachian side. After landing, Mr. Barclay sent to the Pasha a request for lodgings, but a considerable time elapsed before one of his guards came to escort him to a room better than usual, in one of the Khans. The situation of the Khan was not good, as it was rather remote from the Bazaars, but seeing that every other place was occupied by soldiers, contentment became a necessity. It was sunset before the preparations were completed for the reception of the Jews on the morrow. The city itself, which he then set out to examine, is designated by the Turks 'Virgin,' from its never having been captured by an enemy. It seemed remarkably well fortified by a high and strong wall, which on the land side appeared in good repair. On the outside ran a deep ditch, which could be filled with water to the depth of ten or fifteen feet, by the sluices which communicate with the Danube. The approaches to the city are defended by heavily armed earth-works, which are kept much better than is usual with such fortifications in Turkey. The inhabitants, who are all obliged to be within the walls before the evening gun signals the shutting of the gates, he found, upon enquiry, to amount to about 30,000 souls, of whom two hundred families are Jews.

*Thursday May 26th.*—Two Jews called very early, one of whom informed Mr. Barclay that he was a Christian. Upon asking him why he called himself so, he replied that he had been baptized by a Prussian clergyman, and that he had two children, one of whom had been baptized by a Wallachian, and the other by a Bulgarian priest. Further enquiry found him exceedingly ignorant of that faith which is necessary to salvation. The object of his visit however he stated to be, to ask advice as to the education of his children, because he desired them to be brought up as good Protestants. But the chief obstacle to the carrying out of his views on this subject

was, he stated, the precariousness of his livelihood, as he was a journeyman watchmaker, and, though he had heard so much of the mission schools in Constantinople, still he feared he would be unable to support himself there. Mr. Barclay then asked him for his baptismal certificate, and he went to fetch it. Subsequently he met him at Giurgevo, and discovered that he had in the interim placed his children in the mission school there. Many Jews called during the day attracted by the notices which some of themselves had posted up in the bazaars. With them the usual subjects of controversy were entered upon, which in turn gave way to questions having reference to the Prayer-book, which a few of them appeared to have read. These questions were principally in reference to the Saints days and absolution, and the answers were to all appearance considered satisfactory. A man who seemed to be very respectable, and who came with one of these groups, asked

What did men gain by becoming Protestants?

The blessing of God.

Would he be supported?

God would raise up friends, for Messiah says, "seek ye first the Kingdom of God and his righteousness, and all other (these) things shall be added unto you."

Then another, in a rather infidel tone, asked, what is God?

The words of our Lord to the woman of Samaria came with wonderful power, that He is a Spirit, and requires those who worship Him to worship in spirit and truth.

The repeating of this simple and wonderfully sublime verse, produced a solemn and deeply felt impression, for all further demands were made in a respectful and sincere manner. All who called on this day, seemed to be undergoing the transition change from Rabbinism to Rationalism, a change which, if not taken advantage of by Christian teaching, must undoubtedly develop into infidelity. Some of them had New Testaments and other books of the Gentiles, which they were in the habit of reading.

27th.—Very early the colporteur came with a rueful countenance, to inform him that a *cherem* had been made in the

Synagogue, and soon after a young man called to explain the circumstances which led to it. He said he was reading one of their tracts, many of which had been circulated yesterday, in the *Beth Midrash* (lecture room) during the evening, that the Chacham had entered, and having lifted up the one on the proofs that the Messiah had come, he sat down and read it through. But when it was finished, he threatened to burn it, inasmuch as, he said, it contained things contrary to the Jewish belief. This threat, his informant said, he resisted, inasmuch as it was his own property, upon hearing which assertion, the Rabbi uttered the excommunication. However, he said, that so far from regarding the words of the Rabbi, he had now come for more of such tracts and also a New Testament for his father. He said he would like one to read for himself, but feared the Jews. Mr. Barclay asked whether he could read the Roman character, and upon receiving an assurance that he could do so, he showed him a Spanish Bible. As he was able to understand those portions which were read to him, as well as those which he read for himself, he offered money to induce Mr. Barclay to part with it, for he said the Jews would not know what it was, and if asked, he would reply a book of medicine. After having pointed out to him the sin of such duplicity, and praying that it might indeed be medicine to his soul, he presented to him the book. Just as he received it, the door opened, and a number of Jews came streaming into the room. When he saw them entering he laid down the books, and gradually shrank toward the door, until finally he escaped away altogether. Several of the newcomers having looked over the books, began to speak among themselves, until one more confident than the others, to whom Mr. Barclay had given a tract on board the steamer, asked, whether all who believed in Jesus would be saved? In reply he requested him to explain what he meant by belief. The man then said that all the Bulgarians and Greeks believed in Christ, and would they therefore be all saved? We made a difference, Mr. Barclay rejoined, between believing in Jesus simply, because history tells us that He has come,

and trusting entirely to Him for salvation. It was this which at once marked out true Christianity from what was false. For instance, the Roman Catholic looked for help to the Blessed Virgin Mary, and other sects looked for the assistance of dead men and dead women, dividing thereby their trust. No man could be saved whose nature was unchanged, and who possessed not Christ's Messianic Spirit. When they seemed unable to comprehend what he meant, he invited them to be seated, and he would read to them the words of Jesus himself. To this they consented, and accordingly, tucking their legs under their bodies and lighting their cigars, they were quickly arranged in postures, which Englishmen generally associate with hopeless indifference, but which in the East indicate attention. All being thus arranged, he read the third chapter of St. John as far as, "God so loved the World as to give His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," and expounded verse after verse, as though he were speaking to a deeply thoughtful congregation of Christians. When he had concluded, one made the objection, if Jesus of Nazareth were the Messiah, the prophecy that when He should come all the world would be pure, would be fulfilled in Him, but now we see so much sin, that it was evident the Messiah was not yet come. This objection of course opened up the question of the first and second comings, during the discussion of which, the colporteur came into the room. Their observations then, upon the evils of Christianity (falsely so-called) were very politely addressed to him. With very great adroitness, he said he would not defend the errors of the Bulgarians or others, since St. Paul had said, that such errors would creep in after his death, and that in the latter times many should depart from the faith, &c. (1 Timothy iv. 1.) After some further remarks, the question of the nature of the Messiah was raised, and while the colporteur spoke of the two natures of our Lord, the excitement of the Jews became very great, and was probably increased by the fact, that he was the first convert to Christianity from among the Spanish Jews whom they had yet seen. Gradually the heat of discussion urged them to lay hold of his person, and

some catching him by the legs, and others by the arms, they began to lift him up off the floor, plying him at the same time with a multitude of rather angry questions about idolatry, until he became quite alarmed. It was then time to interfere, and so stepping forward, Mr. Barclay gently but firmly extricated him from their hands, saying as he did so, "it is contrary to reason to accuse Christians of idolatry, when you are idolaters yourselves." Immediately several voices cried out, "it is false." "Show them," said he to the colporteur "that they worship the moon." So clasping his hands above his head, and leaping three times from the ground, he repeated these words from the Jewish Prayer Book.

[ Mr. Barclay here left a vacant space in the MS., to be filled up at some future time. The words are "Blessed be thou O Lord, the renewer of the months, blessed is thy kingdom, blessed is Thy Maker, blessed is Thy Possessor, and blessed is Thy Creator. So well as I leap towards thee, and cannot reach thee, so let none of mine enemies be able to do evil against me. Fear and dread shall fall upon them, by the greatness of thine arm they shall be still as a stone, they shall be still as a stone, by the greatness of thine arm, fear and dread shall fall upon them. David king of Israel liveth and existeth. Peace be unto you. Unto you be peace. May it (the moon) be for a good sign, and fortunate unto us, and to all Israel. Amen." This passage is found in the second prayer of the office appointed to be said on the feast of the New Moon. It stands in the Book of Festival Prayers according to the custom of the German and Polish Jews, immediately after the services for the day of Atonement. In the English translation published by Alexander in 1807, it appears without curtailment, but in the version of De Sola issued in 1860, the whole office is omitted. The original Hebrew remains unchanged.

In the Quarterly Statement of the Palestine Exploration Fund for July, 1882, Captain Conder states that he once witnessed, to his utter astonishment, an act of moon worship by a Polish Jew, on the roof of a house in the Jewish quarter in Jerusalem, on the seventh day of the month. ]

Upon hearing them, several Jews began to smile, while others united in a hearty laugh. However, after a little time, some commenced defending this custom, saying that through the moon this adoration went up to God, but this, it was shown to them, was the line of argument adopted by Pagans and Papists, and would not stand the test of the second commandment. The conversation then became very friendly. One purchased a book of Common Prayer in which the collect for Good Friday was especially pointed out. Others took the "Old Paths," and others, tracts. After their departure, the Jew of the morning returned, and remained with Mr. Barclay till sunset, though warned by some others who had come to purchase *Haphtorahs*, that the time for evening prayer had arrived. They spoke together of the way of salvation, and of God's love in giving his Son for the redemption of fallen man, until warmed by the subject, he expressed himself willing to leave his friends and come with him for further instruction. At his departure, he very carefully carried off those books of which he had been so cautious in the morning. The mental excitement of the day was soon exchanged for that pensive and contemplative frame, to which the calm soft golden light of an eastern evening is so conducive, and thought sped its flight toward that eternity into which all are hastening, when every man's work shall be tried as by fire, and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.

Several Jews, chiefly young men, called the next day for tracts, and after receiving them, excused themselves from payment, because it was their Sabbath. As the morning advanced, it was reported that a steamer was expected soon to pass up the river to Orsova, and as another would not arrive for four days, it seemed judicious, though rather in opposition to his inclination, to continue his journey at once. At noon, the ship was descried with an attendant barge, labouring up the current, and when it was moored to the temporary pier, Mr. Barclay went on board. Before starting, about ten or twelve young men from the Jewish community came to

wish the usual "good ways," "good voyage," &c., as a token of their kindly feeling. They conversed also, and asked questions about his future plans for the visitation of other towns, as if they were deeply interested in the success of his work. It was quite evident they were tired of Rabbinic rule, and determined to get rid of it as soon as they could. In this respect their progress toward independence of thought and speech in religious matters, presented a marked contrast to their brethren further East. Anxious to be rid of the follies of Talmudism, they seemed likely, unless in God's providence prevented, to gradually sink into infidelity. The only objection to Widdin becoming a missionary station, would, he feared, be its unhealthiness.

About 1 p.m. the steamer began to plough its way up the mud-diluted waters of the Danube. Further onward the Servian bank, which was in many places much higher than the Wallachian, swells into considerable hills, many of which are richly wooded to their summits. During the afternoon and evening they touched at several villages, some of which presented a picturesque appearance. The inhabitants also seemed a most independent race. Erect in their carriage, and manly in their bearing, they were not devoid of a certain rough beauty. Their form of worship is that of the Greek church in union with Russia, which latter power, from motives of political benevolence, pays the salaries of the Bishops.

Steaming onwards during the night, at an early hour in the morning, they passed the last standing buttress of Trajan's bridge, which, judging from the remains still visible at low-water, must have been a stupendous piece of architecture. Shortly afterwards they came to Turnil Severen on the Wallachian shore. As the other boat of lighter draught, suited for the rapids and shallows of the coming part of the voyage, had her steam up, they were soon again *en route*. Travelling on Sundays was at all times irksome to him, but this feeling was painfully increased, when of necessity frequent changes required to be made in the mode of conveyance. As the morning dawned clearer and more

beautiful, the landscape on either side of the river seemed to possess all that calm rapture of repose with which Sunday seems ever invested, and his fancy longingly wished for the sound of the church-going bells, and the orderly assemblage wending its way to the solemn services of the sanctuary. But he remembered that God is not the god of the temple, and that He is present to all who look to Him in sincerity and truth. Mr. Barclay sat down to read the Psalms, and while thus engaged, a young Jew travelling to Vienna, observed the Hebrew character and seated himself beside him. The conversation which soon afterwards commenced, lasted for two hours. His mind, possessed by a few straggling rays of light, derived probably from intercourse with Christians, was on the main point profoundly dark. His views might have been summed up in his own words, "as at the creation the earth was without form and void, and darkness was upon the face of the deep, so at the close of the six thousand years, which are now nearly run out, all things shall again become without form and void, and darkness shall be again upon the face of the deep." Hope of a Messiah there was none, nor could he receive this truth until it had been shown to him from the Jewish writings, that if he would be consistent, he would be committed to the belief of it. They had now entered upon what is called the valley of the Danube, and putting on additional power, the steamer breasted the undulating face of the current, not inaptly named the Iron Gates. After two hours more, they came alongside the Austrian town of New Orsova, which from its situation on a broad sweep of the river, with a wooded vista of semi-circular hills, both in front and rear, looks like a large and neat country village in an inland lake. As Sunday was devoted by the officials to the transference of luggage and passengers from one boat to another, still more adapted to the growing shallowness of the river, Mr. Barclay went up along one of its banks to a retired spot, to read with the young Jew and the colporteur. As the day wore on, the confidence of the former increased, until he told him all his domestic history, even to the details which northerners of more phlegmatic temperament generally

keep to themselves. Nor at their evening meal would he even partake of any butter, until it was first tasted, and an assurance had been given that it contained no lard. When the sun had set, Mr. Barclay returned on board, and invited himself to a group of Turkish officers, who were eating their garlic, brown bread, and cold meat. One of them brought him a stool, and several of the others all at once began to put to him questions, about the riches, possessions, and religion of the Ingleez. While they were thus engaged, the Austrian Captain ordered these men, who had their carpets spread for the night, it seemed to him with unnecessary harshness, to another part of the vessel. In fact, to a casual observer it would almost appear that Mohammedanism had more influence, in procuring gentleness, politeness and kind heartedness, than some of the more corrupt forms of Christianity, especially that established in Austria. By daylight the following morning, they resumed their voyage, and soon passed the perpendicular cliff on which Trajan's inscription is still to be seen.

[ Here in the MS. there is another *lacuna*, in which the inscription was intended to be inserted. The words, as they now appear on the rock are, "IMP CÆSAR DIVI NERVÆ F NERVA TRAJANUS AUG GERM PONT MAXIMUS." They were probably inscribed on the face of the cliff, to commemorate Trajan's first Dacian campaign, and the construction of the road along the edge of the river from Orsova to Golubaez. ]

The whirlpool of Kasan was afterwards ascended, and the way was threaded through a succession of highly picturesque villages, which enclose the channel of the river. About noon the champaign country once more opened to view, and during the remainder of the day, they steamed through a region which appeared fertile indeed, and rich in pasture, but swampy in those parts adjacent to the water. At night they lay to at the town of Secundina, where passengers and merchandize were received, and at daylight the paddles were again revolving. The general aspect of the country was not particularly interesting. The morning hours were agreeably and profitably spent in conversation and reading

with two Jews, who had come on board at Secundina. They were particularly desirous of ascertaining whether Mr. Barclay were a Jew, which gave occasion to point out that he is not a Jew who is one outwardly, but that he is a Jew whose circumcision is of the heart, and not of the letter. About noon, the steamer came alongside the imposing and time-worn fortress of Belgrade.

*May 31st.*—The usual troubles of passport and custom house being overcome, Mr. Barclay quickly found his way to a Khan, though not favourably situated for work amongst the Jews. During the day it was only possible to make arrangements, and visit the different bazaars, where the Jews were located; and invite them to call at the Khan. Amongst those with whom he conversed, there was one who, according to his own account, had been in Calcutta. He expressed his surprise that the English people had sent no missionary to the important town of Belgrade, although they had stationed agents in almost every other quarter of the world. On the following morning, the colporteur was sent to the Synagogue with a supply of books, but after a couple of hours he returned, stating that the Jews were unwilling to purchase, until leave from the Chacham Bashee (chief Rabbi) had first been obtained. Upon hearing this, Mr. Barclay sent back a message, that if they would depute one of their number, he could accompany the colporteur, and learn the opinion of the chief Rabbi himself. Books were accordingly sent, and with none of them was fault found, save only the Bibles, which it was alleged had been falsified in Psalm iii. wherein the *Keri Yesu*, is found printed at the bottom of the page. This, said the Rabbi, was manifestly put there to make the Jews believe in Jesus of Nazareth. After it was explained to him that such supposition was entirely false, he withdrew his restriction, and pronouncing the books to be "good," hoped that many of them would be sold. To enumerate each day's work during the week of the stay of the party, would probably be tedious and uninteresting. Suffice it to say, that they not only had purchasers for their books, but numbers of visitors also. On one occasion a Jew from Bosnia purchased seven

Bibles, and took seventeen tracts to be distributed amongst his brethren, when he should return home. On another a very intelligent young man came in the name of twenty-three others, who formed a Bible class every Saturday, and begged a supply of books at some slight reduction. After searching out and discovering that their weekly meetings were in reality held for reading and examining the Scriptures, it seemed impossible to refuse their petition. Discussions were very frequently held with many Jews who called, and the truth was invariably presented for their acceptance. A deputation also of Jews waited upon Mr. Barclay for the purpose of detailing some grievances which they suffered under the Servian Government. After explaining to them what his mission was, and disclaiming any political power, he promised that from motives of Christian benevolence, he would make their complaints known in quarters where redress might legitimately be expected. Since then, in one of the numbers of the *Times* for October, 1860, it was announced that these disabilities had been withdrawn. On the Sunday he attended the German service. The preacher seemed an earnest and pious young man. The sexton, who before the close of the sermon lit the candles on the altar before the pictures of the Saviour and Martin Luther, was a baptized Jew. He acted also as schoolmaster. As he proved to be a man of very humble spirit, and anxious for the salvation of his brethren after the flesh, he entrusted to his charge some Bibles, and a parcel of tracts for sale. On the following day, Mr. Barclay had a long conversation with Stern, the Jew from Calcutta, in the presence of several others. He seemed well acquainted with the Messianic prophecies of Isaiah, but said that he could not believe that they referred to Jesus of Nazareth. He objected also to the three orders of Bishops, Priests, and Deacons, in the Christian Church, showing thereby a perverted knowledge of the New Testament (?) He said also that the Queen with Lords Palmerston and Shaftesbury were sending out missionaries to make men English Protestants in all parts of the world, for political purposes. After continuing in this strain for a considerable

time, he suddenly told Mr. Barclay that he was writing a book on the persecutions of the Jews, and asked him to contribute some information about their sufferings in Spain. This gave rise to a discussion about the date of the expulsion, but as it appeared likely to lead to no profitable results, he was obliged to tell him, that the hatred which he exhibited toward Christianity, differed only in degree from that of Torquemada, and the inquisitors of Ferdinand and Isabella. This rather personal charge struck him quite dumb, and an opportunity was then afforded of showing to the other Jews present, who were respectable and respectful men, that the essence of true Christianity was love, and to announce to them the great truth, that there is none other name given under heaven, whereby men must be saved, but the name of Jesus only.

At an early hour on the following day, the party was on board the Austrian steamer bound for Giurgevo. Half an hour afterwards, the greatest and strongest, and most historical bulwark of Moslemism in Europe, was gradually disappearing from sight. One regret he had, and that was, the refusal which met him from Austrian jealousy, when he asked permission to visit the Jews in the important town of Semlin, distant about half an hour from Belgrade.

Passing over the various incidents of the voyage down the Danube, which do not bear on missionary work, it may be stated that Mr. Barclay arrived at Bucharest on Tuesday, June 14th. Soon after Mr. Kleinheim met him with a kind and welcome greeting, and on the next day, his house became his home during the remainder of the stay.\* Death had cast its gloom over the members of the mission, but before its remembrance passed away, it was evidently leaving a spirit of earnestness, and a realization of the solemn words, "In the midst of life we are in death." There was much however to encourage the labourer in sowing the good seed. The schools were prosperous and efficiently taught, access to the Jews seemed quite open, and in those houses which he

\* This was the beginning of an acquaintance which did not cease till the death of the Bishop.

visited with Mr. Kleinheim, the party received friendly reception. The great curse of the place seemed to be indifferentism, which was only to be overcome by patience, zeal, and constant prayerfulness, the mode of procedure adopted by the missionary.

On the Sunday, Mr. Barclay was privileged to preach at the British Consulate, and the simple declaration of the truth as it in Jesus, did not seem to be spoken without its visible effects. One great advantage of an English clergyman thus travelling about, is the opportunity often placed in his power, of speaking a word of comfort to those who are in need of it, and of warning those who are beginning to conform to the ways of the world.

After a sojourn of one week, he left Bucharest "the dissolute" for Giurgevo, where he arrived on the 23rd. During his stay of one day, the children of the school were examined in his presence, and although there were fewer Jewish children† than he could have wished, considering the advantages offered by the instructions of Mr. Cohen, yet evident progress was being made by all present whether of the seed of Abraham, Germans or Wallachians.

On the following morning he crossed the Danube for Rutschuk. In the steamer there was a group of nine Jews, of whom one was seated on a coil of rope, reading aloud to his companions out of the New Testament. The chapter which was being read, when they were joined by the colporteur and Mr. Barclay, was Matthew xxii. Some questions asked by one of the party, originated a very animated and profitable conversation, which lasted until the steamer came to La Scala. After landing, Mavradi Khan was selected as the most suitable place for lodging. The remainder of the day was spent in getting the books out of the custom-house, and directing notices of invitation to the Jews to be posted up in their quarter. The next day being Saturday, he took

† The report for 1859 says that the school at Giurgevo had not succeeded owing to the opposition of the Rabbis, only seven Jewish and a few Christian children being under instruction. The number of the latter is not stated.

the colporteur with a good supply of tracts, to the early prayers of the Synagogue. Upon the entrance of the party, several Jews came forward to offer them the *Talith*, but this was of course respectfully declined. Not long after, the officiating Rabbi, deliberately stopped the prayers, and in a loud voice forbade the people either to buy or receive their books. This course of procedure at once made them the observed of all observers, and the eyes of about four hundred worshippers were speedily fixed upon them. Though obliged by this move to change his intended plan, Mr. Barclay could not but feel that the attention of the whole community was now thoroughly aroused to the object of the visit. For the present, it was plain that nothing could be done, so after some further delay, they returned quietly to the Khan. The remainder of the day was for the most part occupied by a visit from two old acquaintances of Widin. On the next day, Sunday, it was made a matter of special prayer, that the visit to Rutschuk should not be without some effective result. From peculiar circumstances he was necessitated to abstain from food, until, towards nightfall, hunger compelled him to wander forth in quest of something to eat. After traversing a couple of streets, he espied a little cook-shop, into which he entered. Its back room was full of miserable depraved gamblers. The owner, who on his entrance rose from among them, was a Hungarian refugee. As he was able to converse in classical Latin, he tried to point out to him the sin of his conduct, and the future destiny of his soul, but he only listened with polite indifference. Whilst partaking of what was provided, a Jew entered, who, seating himself at his side, addressed him in English. He subsequently proved to have been one of the Russian prisoners, confined at Plymouth during the late war. In England he had received a New Testament, the reading of which had opened his eyes to some of the truths of Christianity. After Mr. Barclay's return to the Khan, whither he also quickly came, he endeavoured in a long conversation, to expound to him the way of the Lord more perfectly. After his departure, four other Jews called, with whom he conversed, and who at their

departure, gladly received some tracts. When they had left, two more called to purchase bibles, but he refused to sell on the Sunday, as men should not do evil that good may come. (?)

27th.—At an early hour the colporteur went to the Synagogue, to offer books for sale to the Jews who attended morning prayers. During his absence, four Jews called, who held a controversy for a considerable time about the New Covenant. When it was concluded, in company with the colporteur, who had then returned, Mr. Barclay entered the bazaars with a large quantity of tracts. Beginning with the first Botteca, where they saw Jews, they plainly told the object of their visit, and offered them to those who were present. And thus they continued for several hours, visiting the different shops and cafès, everywhere speaking about the gospel message, and in no instance giving tracts, until a promise had been first received, that they should be faithfully read. About an hour after noon, they found that 116 "Cities of Refuge," 53 copies of Isaiah, and other tracts, had been thus circulated. Among those who received them, were the very Chachamim who had anathematised the party on Saturday. The great demand was however for New Testaments. One Jew who had gained some acquaintance with its truths from reading the Book of Common Prayer, a copy of which he had purchased in Constantinople, followed Mr. Barclay for nearly two hours, trying first the argument of mercy, then the argument of love, to induce him to part with the only copy which remained in his possession. But with regret, he was obliged to remain inexorable. Upon their return to the Khan, some Jews followed for conversation and the purchase of books, and up to a late hour, even children were sent by their parents to obtain from them more tracts.

Next morning at grey dawn, they were on horseback *en route* for Shumla. As they were passing through the crowded market, some Turks presented flowers in remembrance of soldiers, who, during the Russian war, had been stationed there. The road at first lay over a champaign

country, partly covered with a growth of stunted oak. Some hours' further riding brought them to a succession of Bulgarian villages, the fertile country around which was farmed in pretty good style. The rain which had been threatening all the morning, began about noon to descend in literal torrents. Whilst pursuing their course at a quick pace, Mr. Barclay's horse suddenly lost his footing on the side of a sloping hill, and when he recovered consciousness, it was with feelings of deep gratitude that he discovered that neither himself nor the animal, which was lying over him, was injured. At about four o'clock in the afternoon, the party entered Rasgrade. After some little repose, he went out to see whether there might be any Jews in the place. The first he met was an old grey-haired man. After some general conversation with him, he asked what he thought about the Messiah. His reply showed his incredulity upon the subject, for at once in a spirit of ridicule, he commenced to tell a story of a Jew at Silistria, who some years before was in the habit of proclaiming His approaching advent, and at the same time carrying about some loaves of bread, ready, as he said, to go up to Jerusalem, for the hurry would then be so great, that there would be no time to buy. Mr. Barclay spoke to him about his soul, and the plan of salvation, to which he attentively listened. Whether any abiding influence remained, is only known to the Searcher of Hearts. The next Jew whom he met was slightly acquainted with Christianity, having at one time purchased some tracts at Constantinople, but his opinions appeared rather bigoted. As these seemed to be all the Jews in the place, he returned to the Khan.

29<sup>th</sup>.—One of the first persons they saw in the Khan was a Jew, so while the horses were being prepared, they engaged him in controversy, spoke to him about his soul, and presented him with tracts. Soon after they set forth for Shumla. Passing out of Rasgrade, they were struck by a succession of tumuli, large enough to resemble miniature mountains, and supposed to cover those slain in the battle between Darius and the Getae, or more probably those who

fell in the fight between Alexander and the Gauls. In fact, there are so many monumental hills visible in these parts, that they convey the idea that Roumelia and Bulgaria formed at one time the battlefield of the world. During a day of heavy rain, thunder, and lightning, the party sped their way onward to Shumla, which they entered at four o'clock in the afternoon.

Their first business was to seek out a suitable place for their work. This they found in a Khan situated in the bazaars. In a short time the two missionaries of the American Episcopal Methodist Church, having heard of Mr. Barclay's arrival, came to see him, and after some friendly altercation, it was agreed upon, that each alternate night he should stop with one of their families. That evening the notices of their arrival were posted in the Jewish quarter. On the following morning, the colporteur went to early prayers at the Synagogue, to dispose of books, and also to present a copy of the "Old Paths" to the chief Rabbi. When he returned, he informed Mr. Barclay that some books had been purchased, and also that the Chacham was greatly pleased with his gift. The number of Jewish families amounted to seventy, and the general spirit of the community was inclined to bigotry. However, some amongst them were dissatisfied with Talmudism, and were enquiring "what is truth?" About twelve months before, one of the Rabbis, whom the Jews in conversation sometimes called a Reformer, sometimes a Protestant, collected funds to build a Synagogue, the worship of which was to be conducted on new principles. He openly declared that the Messiah had come, and thereby had stirred up considerable odium in the community. Sad however to relate, he was found one morning near his home, foully murdered. The four Jews accused of the crime, Mr. Barclay afterwards saw chained in the arsenal at Constantinople. Justice like fortune was capricious. Some time previously, a company of Armenian merchants, who had been plundered in one of the ranges of the Balkan, came before the Pasha and detailed their grievances. After their story had been fully heard, he

gravely dismissed them saying "as every forest has its wolf, so every mountain has its bandit."\* During the four days of the stay of the party, they had conversations, and sometimes interesting discussions, with a large number of Jewish residents. With two champions of Rabbinism, a local *schochet* (?) and a Rabbi from Adrianople, they had a long controversy, which principally turned upon the genealogies. The Polish Jews seemed more disposed to be friendly, and to confide in what was said, than their less independent brethren among the Sephardim (Spanish Jews). As the visitors came principally in the mornings and evenings, Mr. Barclay went in company with the colporteur to the bazaars in the middle of the day, speaking to and making acquaintance with those who did not wish to leave their Bottecas, and thus a considerable number of tracts and books were circulated and sold. On the Sunday he held service, to which the American missionaries and their families came. Afterwards he administered the Holy Communion.

*July 4th.*—Before the sun was risen upon the earth, conveyed by the missionaries, the party was some miles out on the plain towards Varna. With feelings of great kindness, Mr. Barclay took leave of the devoted men, whose spirit was so genial, and so unostentatiously Christian. Shumla, as he looked back upon it in the pure light of the morning, seemed more like a home than any other Oriental town he had yet visited. Situated in a retreating valley, at the end of which falls a cascade from the mountains, which, flowing through the town purifies its streets, and then passes out to fertilize the plain, it reposes in peace, guarded by fortifications which have often proved deadly and impregnable to an invader. It wants however peace of another character, and this too may soon be realized, for an ardent desire to obtain and read the New Testament, seemed to pervade all classes of the Bulgarian inhabitants. The day proved hot and oppressive. At noon the party entered Trivadi, and Mr. Barclay immediately went to the Camiacan to request fresh horses. These

\* From the use of this expression by another Pasha on a previous occasion, it seems to have been a proverb.

were promised, but he found out afterwards, that he had been deceived, because three hours elapsed before they could proceed afresh. The shades of evening were falling around them, before they reached the Bulgarian village of Devna. After a considerable time, they were able to procure a room in a cottage for the night, thankful to have escaped the brigands, who infest that part of the country. At dawn, they were again in the saddle, and had travelled about an hour with a new Zaphtieh, when certain symptoms in his conduct, aroused Mr. Barclay's suspicions. Rumour had reported complicity between the law-preservers and the law-breakers, and rather than he should be tempted to fall into any grave error, it appeared to him better to quicken the speed of his horse, until the guard was left to quiet reflection in the far distance. The necessity of proceeding thus quickly, prevented the pure enjoyment of scenery so largely furnished by the blue lakes of Devna, and the wooded hills in which they lie embosomed. One hour before noon, they alighted at the Khan in Varna, feeling the force of "the sun smiting by day," in a manner he had never before experienced. Straightway he sent to the Pasha to complain of the Zaphtieh, and received for reply the curt and severe message, "had the Englishman been carried off by the Zaphtieh, he should have received his head, but as he was not, the Zaphtieh shall be dismissed." After some repose, he went out to see in what condition the Jews were. The first whom he met, was selling cheese in the street, but being a stranger, he could give him no information. As he could not read, he was spoken with on topics of vital interest to his soul. In a café were discovered some Jews, from whom they learned that they numbered fifteen souls, and that of these, all but three were migratory. During the evening and the next day, they were able to search out about eleven, with whom conversations were held, and amongst whom were distributed thirteen tracts.

On the morning of the 7th, Mr. Barclay obtained a passage on a government transport vessel bound for Constantinople, with 1200 *Redifs*, whose patience and composure,

when enduring the peculiar evils of the Black Sea, were most remarkable. On the morning of the 9th they cast anchor in the Golden Horn, as the sun was beginning to pour his flood of glory on the burnished cupolas and minarets of Stamboul, and soon he descended into a caique, deeply thankful that, guarded from many dangers, known as well as unknown, he was still preserved to proclaim to lost and ruined men the unsearchable riches of Christ.

Upon Mr. Barclay's return to Constantinople, he took up his residence at Therapia, for the sake of repose and retirement. While the events were still fresh in his memory, he employed himself in writing out his notes of the tour, in the form of the journal which was afterwards garbled. His work consisted on Sunday in holding a service at the hotel for the English visitors, who were attracted partly by the presence of the Embassy, and partly by the beauty and salubrity of the neighbourhood, and on week days, in carrying on missionary work at Haskeni, to which he proceeded daily by one of the steamers plying on the Bosphorus. While staying at the Therapia, he made the acquaintance of Lord Dufferin, who was living there at that time, and who by his charming manners, contributed to promote the enjoyment and good fellowship of the colony of his countrymen. When Mr. Stern set out on his journey to Abyssinia, he removed to the mission house at Haskeni, where he remained till his departure from Constantinople for Jerusalem. This arrangement suited him better, because he was enabled more conveniently to superintend and carry on mission work among the Jews. On Sunday evening, he conducted divine service for the English and Scotch engineers, who were employed in the government arsenal at Tophana.

During October, a dreadful fire broke out at night in Haskeni, spreading with great rapidity among the wooden houses, which, owing to the long summer heat, were dry as tinder. It threatened to destroy the mission premises, so that it was deemed expedient to remove the effects into the garden for safety, but the efforts to arrest its progress by pulling down some houses in its way, proved effectual. Many

hundreds of persons were rendered homeless, and amongst them a large number of Jewish families, who were thrown upon the world entirely destitute. On the next night, the conflagration burst out afresh, the mission house, owing to the shifting of the wind, being again in serious danger of destruction, which was only averted by the demolition of other buildings in the vicinity. The fire continued to spread in different directions, causing thousands of persons to seek for safety by flight into the open country. As it approached a new synagogue in the suburbs, "it cannot burn," said a Polish Jew to Mr. Barclay's servant, "because the doors are shut, and the *haph'torahs* are in order," but five minutes after, it was wrapped in flames. When Sunday morning dawned, the disastrous effects of the conflagration were everywhere seen, in the vast mass of smoking ruins. All the houses in one part of the Jewish quarter were reduced to ashes, rendering it necessary for the inhabitants to shelter themselves in tents supplied by the government, as best they could. It was computed that twelve hundred families were reduced to want by this catastrophe. In order to supply their more pressing wants, a fund was set on foot at once for the purchase of blankets and other necessities. When the former were distributed, the Rabbis demanded them back again, under the threat of excommunication, although those who gave them up, were in consequence obliged to lie upon the bare ground. Ultimately the intolerant ecclesiastical rulers were obliged to restore them to the donors, by whom they were at once given back to the people, who promised not to allow any such interference again. Mr. Barclay sent home an account of the fire, asking for contributions, to enable him to relieve the necessities of the suffering Jews. About 150*l.* were subscribed, with which he purchased rice, and distributed it among the most destitute. Shortly after there was a third fire, which burned down the Scottish mission house, and threw the Rev. Alexander Thompson of the Free Church upon his own resources. He was gladly received by Mr. Barclay, till he was able to find other accommodation. On one of these

occasions the peril seemed to be so great that the firemen insisted upon clearing out the contents of the mission premises at once, and removing them to a place of safety. This Mr. Barclay refused to allow, knowing that if his effects came into their hands, they would never be seen again. Therefore locking his door, he quietly prepared himself for the worst, preferring to take his chance of escape from the fire, rather than the certain loss of everything, if seized by the firemen.

The Report of the mission in Constantinople for 1859 was written by him. Some portions of the journals of his missionary tour, and of his private notes, are embodied in it. Toward the close of the document, he makes the surprising statement, that the work of the mission which was then in its 25th year, was still in its infancy. That there was still no school for the instruction of the children of native Constantinopolitan Jews, is a decisive proof of this unfortunate state of things. The class for enquirers not only showed no improvement, but even some unfortunate results. There had been sixteen adults in attendance, and the number would probably have been greater, if it had not been for the peculiarly unsettled state of the mission, which must be attributed to mismanagement in some quarter. None of them had been baptized by the missionaries. Two had joined the unreformed Armenian church, and two had become Romanists. Of the rest, two had enlisted as soldiers, two had gone to Bucharest, one to Egypt, and two had withdrawn. Of the remaining five, two were considered to be hopeful cases, and one, of a higher social position, by agitating the subject of Christianity among the other Jews, was supposed to be preparing the way for his own conversion. About the other two, Mr. Barclay gave no opinion. He cannot be fairly held responsible for the deplorable state of the mission, because he was absent from Constantinople for a considerable part of the year, another clerical agent being left in charge of the work. As, during 1859, no harvest of souls whatever was gathered from the sixty thousand Jews of Constantinople, it ought to have been either given up, or reorganized with a staff of more efficient agents.

## CHAPTER V.

## CONSTANTINOPLE.

1860.

THE first six months of 1860 was a period of great activity. Being now settled at Haskeni, and at full liberty to take his own course, Mr. Barclay had ample opportunity for working the mission in the most energetic manner possible. The duties which he undertook were stated and variable. The former included the Sunday services in the mission-room, the weekly instruction of the colporteurs Mercado, Filippo and Piétro, the class held for Jewish enquirers, and the meeting of the missionary brethren in Constantinople for consultation and mutual encouragement. The useless German service was abandoned, and in its place another was substituted every Sunday morning in Judeo-Spanish, for the benefit of both proselytes and Jews, with a sermon in the same language. In the afternoon the liturgy was said in English for the benefit of the residents in the neighbourhood. The lecture for the colporteurs was conducted on the method followed in Dublin by the Irish Church Missions, which had one of their best qualified missionaries employed in lecturing their lay agents in the Romish controversy. The text-book used by Mr. Barclay was Kidder on the Messiah, but as the scripture readers did not understand English, it was necessary for him to translate into Judeo Spanish, everything he said to them, and the arguments employed. However familiar he may himself have been with the work, it is easy to see that communicating the substance of it to them, was a matter of some difficulty. The duty also devolved upon him of reading and

translating into English their journals before transmitting them to Lincoln's-Inn-Fields, where they would otherwise have been wholly unintelligible. The class for Jewish Enquirers seems to have been irregular, although a recognized part of the duty of the missionary, owing to the occasional absence of the usual attendants. Amongst those to whom instruction was given in this way on a Saturday were three Jews, one of them being a Rabbi, with whom at other times Mr. Barclay had many interesting conversations. What the result was in his case, and that of the others does not appear. Two controversial classes were also held each week, one at Balat, and the other at Haskeni, where opportunities for discussion were afforded to all who chose to avail themselves of them.

The relief which was freely given by Mr. Barclay to the Jews who had been reduced to destitution and rendered homeless by the two destructive fires in Haskeni, out of the funds raised for this purpose in England, and by residents at Constantinople, contributed to remove their prejudices against Christianity, and to awaken in them more friendly feeling towards the missionaries. Those who would not come to the class for enquirers frequently called at the mission-house, where they had full opportunity for friendly discussion. On one occasion an old chacham visited him, and engaged in a long conversation on the Talmud, Scripture, the Messiah, and other controverted questions. At another a company of Jews came to debate the relative merits of Judaism and Christianity, the interview being concluded by them with the observation, that the Roman Catholic priests were very like their own Rabbis. On another occasion he had on a Saturday morning a lecture for Jews who had been specially invited. On another soon after, he was visited by a chief Rabbi, who came for the purpose of ascertaining what Christianity really was. A long explanation was given, at the end of which he carried off a number of books and tracts, thanking Mr. Barclay for the information he had afforded him. One evening another came to the mission-house in a stealthy manner,

showing great alarm at every knock at the door, lest he might be detected by his co-religionists. After reading Revelation xxii., Mr. Barclay told him that he could not possibly understand the meaning of the chapter, unless he believed that Jesus of Nazareth was the Messiah, and that He had already come, whereupon to his great surprise he told him that he accepted both truths. It then transpired that for years past he had been secretly reading the New Testament, and that he was afraid of making an open profession of Christianity, lest he should be put out of the synagogue and deprived of his living. Besides receiving these and similar visits, Mr. Barclay made it his business to go about among the Jews, and to engage in controversy with them, whenever an opportunity offered, so that no opening for carrying out his special work was neglected.

At this time the mission had in Constantinople only the school for the children of the Kertch Jews, under the management of the late Mr. C. S. Newman, which had been established during the Crimean war. It was a source of great anxiety, as circumstances might have caused it to be closed. The number of children in attendance during 1859 had been only 32, showing a decrease on the previous year. This department of missionary work seems to have been an almost complete failure.

Outside the sphere of his proper duties, Mr. Barclay found time to take part in other religious and benevolent undertakings. He attended and assisted at prayer-meetings in the Dutch Embassy chapel, and soon became on friendly terms with the Ambassador and the Countess de Zuylen. The Mechanics Institute, which had been set on foot to form a sort of club for the English and Scottish engineers employed in the Government arsenal, enjoyed the patronage of Sir Henry Bulwer, and was supported by most of the English residents. On the 5th of March there was a tea-meeting for the members, at which the Ambassador was present, and afterwards speeches were delivered. Sir Henry told the audience in his address, that his education for the practical business of life was obtained not so much from

books, as from observation of what was passing around him. Then followed other speeches, and the singing of national songs which, it can be readily believed, were rendered with an energy not often displayed in England on similar occasions. Mr. Barclay spoke last, on the example which the English colony, as British subjects and Christian men, was bound to set to those among whom they lived. He also took part with other British residents in raising a fund for the purchase of rice and charcoal to relieve the necessities of several thousand Circassians who had fled to Constantinople, after being driven from their home in the Caucasus by the cruelties of the Russians. Being entirely destitute, their sufferings were great. Many of the chiefs had been obliged to sell their daughters to procure the necessities of life. It was said that some of this unnatural merchandise had been disposed of for five shillings each. As in other places, so in Constantinople, there were many distressed British subjects, who found it difficult to obtain in a foreign capital the means of subsistence. Early in the spring a meeting was held at the principal hotel in Pera, for the purpose of starting a society with the object of relieving them. It was attended by the ambassador, Sir Edmund Hornby, Admiral Slade, and most of the chief members of the British community. In the speech delivered on this occasion, Mr. Barclay said that in order truly to sympathise with any one in distress, it is necessary to endeavour to put oneself in his position. With this sentiment, which is undoubtedly correct, Sir Henry Bulwer did not agree, and stated his dissent to the meeting. At the close there was a liberal collection. In order to make up this difference, he was invited to dine at the embassy in the evening.

Mr. Barclay was on friendly terms with the American missionaries, and frequently attended their prayer meetings and other religious gatherings. Early in the year, an unpleasant circumstance threatened to interrupt the amicable relations previously existing between them and the whole body of British subjects. The Rev. Dr. Hamlin had unfortunately said that the British ambassador was a curse to the country,

and when he saw the ill-feeling which his indiscreet language had provoked, he attempted to deny that he had used it. Mr. Barclay went to Bebek and had an interview with him, at which after some difficulty he finally acknowledged that he could not deny having said something to the same purpose, but that his memory was not sufficiently clear to enable him to state what words were actually used, although it was not improbable that he did employ those attributed to him. The difficulty was adjusted by the American missionaries apologizing in the public press. This was not the only unpleasantness which at this time arose from the same source. Mercado, one of the colporteurs, was supported by a grant from the Turkish Missions Aid Society in London, which they announced their intention of withdrawing. Mr. Barclay said that this was owing to the jealousy of the American missionaries, who thought that they ought to receive the whole of the funds, although raised exclusively in England. Both parties were in an anomalous situation. The Jews' society was accepting money for the payment of one of their agents, which was collected for the purpose of supporting missions not to the Jews but to the Turks. The American missionaries who were Congregationalists, were receiving funds raised by English churchmen, with whom they could have no sympathy. The position of each party was logically untenable, and that of the Turkish Missions Aid Society was equally so.

If Mr. Barclay's settlement in the mission house at Haskeni freed him from the inconveniences of hotels, and from the annoyance of living in lodgings, it rendered him liable to other evils which are not without their ludicrous side. A great trouble with Europeans in the East, is the difficulty of finding honest and trustworthy servants. His first venture was with a Spaniard, who politely informed his master that his countrymen were robbers, because they had taken Gibraltar. Having indiscreetly expressed his intention of murdering another person with whom he was at enmity, it became necessary to send a communication to the Spanish Consul, by whom, very much to his own surprise, he was

suddenly and quietly shipped off to Barcelona, with a view of obviating future possible risks. A well-recommended Polish nobleman in reduced circumstances was engaged to succeed him. After he had been in Mr. Barclay's service for some time, it was discovered that he was connected with a band of conspirators. Having fleeced him in every way he could, he absconded one night taking with him his master's best clothes, and whatever else he could manage to carry away. Next morning one of the colporteurs brought in a parcel, saying that the Pole had forgotten it in his flight. It contained his spoons and best knives and forks wrapped up in a newspaper. Some weeks after he sent a message to Mr. Barclay to the effect that as he was a man of honour, he would no doubt take care of the honour of his servant. The meaning of this was, that he had contracted a debt of 300 piastres for wine at a neighbouring drinking shop, which he hoped he would pay, and thus maintain the credit of both parties. The next household retainer was an Armenian, who proved to be quiet, close fisted, and desperately grasping. He sweated for his own advantage everything that was bought, was cunning to a degree, and able to overreach everybody. Mr. Barclay said that he fully justified the Oriental saying, that one Jew was equal to two Genoese, one Greek to two Jews, and one Armenian to five Greeks. This gentleman soon followed in the same track as his predecessors, and after all, it became a question whether it would not have been better for him to have endured the trouble of hotels and lodging houses, than to have been continually exposed to the annoyances of domestic depredations.

The disturbed state of the Turkish empire at this time was a source of continual danger to the foreign Christian residents. Early in the year 1860, Mr. Barclay gathered from conversations with Sir Henry Bulwer, that political troubles were brewing in the Lebanon, which ultimately culminated in the massacres of the Maronites by the Druses, and afterwards by the Turkish soldiers. The story of the slaughter, of the distress of the survivors, of the subsequent French occupation of the country, and of the punishment of the ring-

leaders, need not be repeated, as it is still fresh in the memory of most people. When intelligence of the outbreak reached Constantinople, he and some friends set out at once with the view of rendering to the fugitives whatever assistance might be in their power. The party was horrified by the crowds of widows and orphans of the murdered Maronites which they saw at Beyrout, in the towns and villages of the Lebanon, and in Damascus, as well as by the sight of their ruined homes. Among the Europeans who lost their lives in Damascus, was the Rev. Dr. Graham, a missionary to the Jews accredited by the Synod of Ulster. When the massacre began he was sheltered in the house of a friendly Sheik, but the place being deemed insecure, it was thought better that he should remove to another refuge. As he was making his way to it down the street, he was met by the savage miscreants, who almost hacked him in pieces with their swords, and then flung his body along with others into a well in a promiscuous heap. When Mr. Barclay and his friends arrived, they caused it to be cleared out, but the remains of Dr. Graham could not be identified, so that for him individually no funeral obsequies were possible.

This outbreak was only a symptom of the unfriendly spirit toward Christians, prevalent among the Mohammedans throughout the whole Turkish empire. Constantinople was agitated with alarming reports of an intended general massacre of foreigners. Precautions were taken, by increasing the strength of the garrison, the streets were patrolled day and night, and gun-boats and other ships of war were got ready for the protection of the fugitives in the event of a rising. At Haskeni, meetings of British subjects were held to take counsel about precautions against emergencies. Lists were made out, containing the names of all, both old and young, with a description of each, so that if the community should be suddenly cut off, full details could be published for the information of relatives at home. Plans were arranged, and arms were provided, with the intention of defending themselves in case of attack, and of ultimately forcing their way, if possible, to the British embassy. The mission house at

Haskeni was to be the place of rendezvous, and Mr. Barclay accepted the dangerous and unsuitable duty of commandant, which nothing but the exceptional circumstances of the case justified him in undertaking. All the members of the community were in communication, and on the watch, every event being carefully observed. When a fire broke out, or when there was a night brawl in the streets, all were aroused, and ready for any turn which events might take. The constant strain upon his attention for several months, produced the inevitable effect of weariness and exhaustion, rendering some relaxation necessary, if he had not felt that it would have been ungenerous to desert his more dependent neighbours, who had given him their implicit confidence. As August approached, the excitement began to abate, so that on the 9th, he was able to dispatch Mercado with a supply of books and tracts to the great annual fair of Usundjova. On Tuesday the 28th in company with Dr. Leitner and Philipppo, he set out to Ismidt on his third missionary journey. This tour proved to be disastrous both to himself and to his medical friend, as each contracted a malarious and intermittent fever, under which the latter ultimately succumbed.

The town was made the capital of the East by Diocletian, but, after the building of Constantinople, it soon began to decline. The population when Mr. Barclay visited it, was about 20,000, of whom three fourths were Turks, and the remainder Greeks, Armenians and Jews. The extensive burial grounds still attest its former greatness, in which the Pagan inscriptions, mostly in Latin, on the tomb stones, were easily legible. In addition to the legend on those of the Armenian dead, were engraved emblems representing the occupations of the deceased during life, the military knight being mounted on horseback, the blacksmith having his tongs and nails, and the tailor his scissors. The remains of the church, in which the massacre of the Christians during the Diocletian persecution took place, were also standing. Above the ruins of the city there are the "three fountains," where the wealthy and fashionable inhabitants assemble daily to drink the waters.

The journal of this visit to Ismidt was never published. The interest of it however is sufficiently great to warrant its preservation. Mr. Barclay's language is preserved throughout.

*August 28th.*—The Napoleone steamer which left Karakeni bridge at half-past eight, received amongst its motley assemblage of passengers, Dr. Leitner, one of our colporteurs, and myself. There were on board individuals of the greater part of the nationalities which are here (Constantinople) represented, clothed in their peculiar and picturesque costumes. Packed together in thick confusion were Turks, Greeks, Armenians, Levantines and Italians. Several Dervishes, who expected to get a free passage on the plea of poverty, were unceremoniously expelled before the vessel moved off. A run of about sixty miles in a direction due east, brought us to Ismidt, situated at the termination of the gulph of the same name. Its site, that of the ancient Nicomedia, proved how keenly alive to its advantages both by sea and land was the mind of Diocletian, in selecting it as the capital of the Eastern dominions of Rome. Numerous ruins still attest its former magnificence, but alas? how fallen. Its very harbour is submerged beneath the waves by an earthquake of former days, and a new palace for the present Sultan is being erected on the foundations of that, the burning of which was the more immediate cause of the great persecution of the Christians in A.D. 803.

After landing, we took up our abode in an Armenian Khan, where we were visited by the native Protestant pastor. From him we learned that the Jewish families numbered about 85, that they were for the most part very poor, and gained a precarious livelihood by purchasing poultry, eggs, and fruit from the neighbouring villages, and forwarding them to the market at Constantinople. He further informed us, that discussions were often held with the Jews by the local Protestants, that a few were enquirers, and that all, as indeed the other communities also, were suffering severely from intermittent fever and ague.

*29th.*—At a very early hour, the colporteur was sent to the morning prayers of the Synagogue, with books and tracts. Shortly after Dr. Leitner and I followed to find the Jewish quarter, and if practicable to commence a course of home to home visitation. While walking along one of the principal streets, we accosted a Jew who immediately recognised Dr. Leitner as the Lakeem from Stamboul, and asked whether he could cure a friend of his who had been for some time very unwell. This seemed a favourable opening, and a request was at once made to see him. We were accordingly conducted to a Jewish café in the neighbourhood of the Synagogue, and invited to wait until the patient should be brought. Before his

arrival other Jews began to call, and after the sick man had been prescribed for, the object of our visit was announced. It was told them that we came bringing medicine both for soul and body, and it was only necessary that they should tell their complaint. After a few tracts had been distributed, to give opportunity for conversation, and while they were being looked over by the Jews, in walked the Rabbi. He asked wherefore we had come, and to him the object of our visit was again repeated. He expressed himself pleased, and offered us coffee and pipes, the former of which we accepted. He said that every day he suffered from fever, which he felt all the more irksome, as he was obliged to teach the children in the school, to which he was then hastening, and after excusing himself for going so hastily, he invited us to visit him in his own house, at about 8 o'clock in the afternoon, to which arrangement we assented. In further conversation with the Jews, some of them said "we have already received a religion from our fathers, and to it we desire no addition," "but," it was replied, "you do not act thus in the affairs of daily life, for if a son be left in his father's will 10,000 piastres, he desires to make it as quickly as possible 20,000. Much more should we desire to increase our knowledge of those things which are good for the soul." As our auditors seemed very poor and very timid, it did not seem that they would fully open their minds until they had more acquaintance with us, so that a walk into the bazaars was resolved upon. When there it appeared like a great lazaret-house, so many of the inhabitants bore evident traces of the fever and ague. Two Jews whom we addressed were just then suffering from the cold shivering, which is such an unpleasant prelude to the attack. Seeing that nothing more could then be effected, we returned to the Khan to await the hour of our interview with the Rabbi.

The interval was employed in making up powders and pills in small parcels, suitable for the complaints of those who were afflicted. At the appointed time we went to the Rabbi's house. Himself we found in the door, ready to conduct us very politely to his reception room above stairs. Coffee was soon handed round. The medicines adapted to his state were given to him, and then commenced the great object of our visit. At first he seemed very cautious when pressed about the prophecy of Daniel, but finally declared that he was not able to deny that it must have been already fulfilled. So also with many other passages of Scripture which were quoted. The plan of salvation through our Lord and Saviour was clearly put before him, and he not only heard it with thoughtfulness, but his wife also, who appeared quite interested in what was said. The entrance of a Jew on business, interrupted our friendly conversation, which had lasted for about two hours. Before leaving we gave a small *Psalter* as a present to one of his

sons, but the "Old Paths," after a good deal of consideration, he himself finally resolved not to accept. Upon our return to the café, the Jews seemed to have got rid of a good deal of their bashfulness, for not only men came to be cured, but women also, with their sick infants, like little wasted wax dolls, clamoured for medicine. Tracts were distributed, and as silence could be procured, observations were made calculated to make them think of the never ending future. We were busily engaged until sunset, promising to return again on the morrow. As we passed through the streets Turkish ladies stopped to detail their ailments, but we were obliged to tell them that we had not sufficient medicine for everyone who might be sick.

80th.—As on yesterday, the colporteur went very early to the Synagogue. Although such of the Jews as he met with received tracts, yet the sale of books was small. The reason for this was however obvious. About five years before, the Synagogue had been burned with all the copies of the law, but upon application to the missionaries in Constantinople, a supply of *Torahs* (copies of the Pentateuch) and Bibles had gratuitously been sent to them equal to all their wants. According to promise, we were early in the café, whither so many patients had come for advice and medicine, that it was deemed more prudent to adjourn out into the open street, and be seated under the shade of an awning, erected to ward off the fierce glare of the sun. While Dr. Leitner dispensed medicines, the colporteur and I engaged several Jews in conversation and discussion. One to whom I spoke for a long time, had become acquainted with some of the leading truths of Christianity, and appeared impressed by them. His information was derived for the most part from intercourse with the native Protestants. We must expect that He who thus far had begun the good work in his heart, will accomplish it until the day of the Lord Jesus Christ. Before noon all our medicines being exhausted, we thought it better, after promising to have another supply on the morrow, to go and visit a sick Jew who was too ill to come and see us. We found his house situated in a most unhealthy locality of a district more notorious for fevers than almost any other place on the coast of Asia Minor, Tarsus (?) alone excepted. He was lying in a windowless room, flushed with the fever and restless. I spoke with him for some time, and gave him the "City of Refuge," which he promised to read, when sufficiently recovered. During the day opportunities were still further afforded for bringing the truth before the minds of the Jews. With one, probably the best informed man of the community, a long conversation was held, respecting the lineage of our Lord, the Messianic prophecies, and the New Covenant. Towards the close, he asked, why if the Messiah had come, did He not see the idols of the Gentiles cast to the moles and the bats, an

enquiry which opened up the subject of the first and second coming, and afforded an opportunity for showing that many of the promises had hitherto only a partial fulfilment, as in the example of Abraham, to whom the land of Canaan was given, and notwithstanding, its full possession remains yet to be realised. (?)

21st.—Our work this morning commenced with a conversation in the Jewish café on the prophecy in Isaiah vii. 10—14. The Jews present said that they were unable to say whether the prediction had been already fulfilled or not, as they were not sufficiently learned in the Scriptures, and that from the necessity of earning their daily bread, they had not time for much reading. This, it was told them, would be no excuse before God. He had given the Scriptures to us to be read and examined, and some time at least should be devoted by everyone to their study. The further supply of medicines which had been purchased from a local apothecary had now arrived, and while Dr. Leitner applied himself to its distribution, the colporteur and myself spoke to those who were waiting, and set before them the plan of salvation, according to the great law, that without shedding of blood there is no remission. Tracts were also given to those who had not yet received any. One little orphan was brought by some Jews, and a copy of the Psalms earnestly begged for him. After it was proved that he could read and also understand a little of the Hebrew, it was given to him. Altogether the Jews manifested a very friendly and confiding spirit towards us, and appeared deeply grateful for our interest in their welfare. About noon we went to visit our sick patient of yesterday, and brought him the medicines suitable to his fever. As it was the alternate day of the attack, he was able to converse quite freely for about an hour. He was not altogether unacquainted with Christianity, so that in quoting to him many of the prophecies, he was able to comprehend somewhat of their bearing. When given a copy of the New Testament, he read the first part of the 5th Chapter of St. Matthew, which opened the way for setting before him the true spirit of Christianity, and also the plan of salvation. Our visit closed with David's prayer that God would redeem Israel out of all his troubles. Towards evening, before the Jews retired to their quarter on the eve of their Sabbath, it was earnestly impressed upon them that we for our part had discharged our duty in bringing them books, and telling them truths whereby they might be saved, that now it was their duty to search and see whether the Messiah had come, for that if they neglected to do so, they would be without excuse in the day of judgment, that we trusted God would give them and all who were in error, knowledge of the right way and vouchsafe His Spirit to guide them into all truth.

September 1st.—At half past seven, we were on board the government steamer *en route* for Constantinople, grateful for having been thus far preserved from sickness, and thankful for having been in-

strumental in doing good to others, but above all for being privileged, in however humble a manner, to spread the light of the Sun of Righteousness in a region so morally dark, and so spiritually dead.

On the eighth day after the return from Ismidt, and at the same hour, both Mr. Barclay and Dr. Leitner were seized with the malarious intermittent fever. An attack came on every second day. In the morning the patient had a fit of shivering, during which the finger nails turned a black-blue colour. About midday there was severe retching, and in the afternoon the hot fit came on, with intense and weakening perspiration, followed in the night by violent headache, and hallucinations. Towards morning it passed off, and on the next day doses of quinine were taken to strengthen the weakened body against the next expected attack. The medicine had the effect of producing dulness of mind, slight deafness with a continual singing in the ears, and dimness of vision. The weakness and languor which supervened, rendered Mr. Barclay unfit for his ordinary duties, so that it became necessary to try some other method for getting rid of the ague. For this purpose a sea voyage seemed best suited, and as the climate of the Crimea was bracing, he determined to proceed thither in search of health and recreation.

Before setting out he sent his passport in the usual way to the Russian Consulate to be *vizèd*, but to his surprise the *visa* was refused. He then applied to Sir Henry Bulwer, who communicated with Prince Lobanoff the Russian ambassador, who thought the matter of sufficient importance to render an application for instructions to St. Petersburg necessary. At an interview with the latter, he had an opportunity of pointing out to him the hypocrisy of pretending that the Russians were the friends of civil and religious liberty, when they would not allow a foreigner to travel in their country. At last after much negotiation, special leave was granted by the Emperor to enable him to pursue his journey for a year in the south of Russia, provided that the word "Reverend" did not appear before his name.

On Tuesday, October 14th, he left Constantinople in the afternoon on board the Russian steamer Chersonese bound for Odessa. After the vexations of passport and custom-house had been endured, it was an agreeable change for him to meet with a Spaniard, a British subject from Gibraltar, who acted as steward, who was able to inform him of the destination of some of his fellow-passengers. He said that in the first cabin was the lady of a general and her daughter, who were returning from a pilgrimage to Jerusalem to their home in the south of Russia. In the second, there were thirteen young ladies from France, who were going to become governesses in different parts of the empire. They had left their native land under the charge of two matrons and one old gentleman, who declared that it would be necessary to have eyes in the back of his head to take proper care of them all. The narrative of the steward was here interrupted, because Mr. Barclay was desirous of going on deck for the purpose of seeing the different places of interest on the Bosphorus, which looked surpassingly beautiful, when bathed in the mellow light of a glorious autumnal evening. The night set in dark and rainy, and the next day the weather was so foul, that few of the gentlemen and none of the ladies were able to make their appearance on deck. In the morning, as soon as day broke, the English engineer pointed out to him the different objects of interest on shore, as the steamer approached Odessa. He showed him the place where the ill-fated Tiger had become stranded in a fog, and the eminence from which the Russians brought their guns to bear, till they forced her to surrender. He said that her engines were now used in a passenger steamer. As they gradually approached Odessa, the spire of the cathedral appeared sharp and distinct in the pure cold air of the morning. Next the rows of houses became visible, and then they came in front of the elevated boulevards, where the solid and imposing aspect of its long range of stone houses is flanked on one side by the palace of Prince Woronzoff, and on the other by the stately mansion of a Russian count.

When the ship cast anchor, the passengers were rowed to the custom house, that their passports and baggage might be examined. Special search was made for books, which no one was allowed to bring with him into the country on any pretext. A Crimean gentleman with whom he had formed an acquaintance, which led to an agreement between them to travel together to Sebastopol, unfortunately had in his possession some French works, which were neither religious nor revolutionary, and the consequence was, that he was hurried off by the police, so that Mr. Barclay saw no more of him. When his passport was examined, one official pronounced it correct. Another, who also looked at it, said that it would be necessary to obtain special permission from the Governor before he could be permitted to embark for Sebastopol. This was a serious difficulty, because the steamer was to sail in three hours, and no time was to be lost. Going at once to the English Consul-General, he obtained from him a letter, which he took to the Governor, who upon receiving three silver roubles, made no difficulty about arranging the matter, and granting him permission to travel for a twelvemonth "in any part of the dominions of the Czar." Returning on board, he was confronted by another annoyance. His portmanteau being two or three inches larger than the regulation size, could not be allowed to be brought down into the cabin, so that he was obliged to leave it on deck, taking out of it what was necessary for the night, and then sit down in patience. His patience was of short duration, for finding that the steamer did not sail for another hour, he once more went on shore to see what he could of Odessa, making his way through deep mud, which was increased every hour by the torrents of rain then falling. It appears that this, alternately with hurricanes of dust in dry weather, was the normal condition of the streets. Who, it may well be asked, would care to travel in a country where he would be exposed to such annoyances?

At dinner on board in the evening, the conversation among the passengers was of a political character. Grievous complaints were made about the government system of

opening letters, when passing through the post office, so that no one could be sure that his private affairs were not known to prying officials. To him, as a British subject, this system of espionage proved the utter want of confidence and of proper moral feeling existing in the country. Next day at noon, the steamer stopped at Eupatoria, to land passengers and cargo. On the shore he saw hundreds of Tartar emigrants, who were waiting to embark in the Turkish ships chartered to convey them to Constantinople. In the afternoon they passed the place where the battle of the Alma had been fought, and in the evening the steamer entered the harbour of Sebastopol. He was struck by the scene of utter desolation and ruin which met his eye. On the one side the forts were little better than a mass of debris, remaining as they were left, after they had been blown up by the allies. On the other, forts Constantine and Michael, still reposed in sullen defiance, as during the war, blackened only in some places by the smoke of their own guns, which had been driven back by the wind. Inside the harbour, the masts of the sunken vessels, including those of the Twelve Apostles, were still visible above the water. The aspect of the town was exceedingly dismal. Roofless houses, walls shattered by cannon shot, which were sometimes embedded in the more solid structures, and whole streets, apparently little better than a mass of rubbish, all told the effects of the siege and the ravages of war. The building which had been the great military hospital, was torn open and split in every direction, remaining as a withered and blasted monument of the fierce passions of man.

On the morning, after his arrival in Sebastopol, he was early astir, and having crossed the harbour, he went with a guide to the chief posting establishment, where he hired a diligence to take him to the ground where the battle of the Alma had been fought. The distance was 25 versts, and on the way, he passed a new Greek church, which was being built to commemorate the soldiers who had fallen during the siege. Some miles further on he saw a portion of the encampment of the Nogai Tartars, who were being driven

out of the Crimea, and afterwards crowds of these unhappy refugees moving along with their camels, flocks and herds, and with waggons containing their families. The women were conspicuous with large silver rings through one of their nostrils, the men being clothed in sheepskins and calpacks. The party reached the Alma about noon. After partaking of some refreshment in a little shop kept by a Greek, in a village on one of its banks, Mr. Barclay went forth to explore the place where the battle had been fought. Passing through rich vineyards, and crossing the stream which was now nearly dry, he saw the steep muddy heights close to the sea, up which the French soldiers had forced their way to attack the Russians in flank. The sloping ground where the English Guards advanced to assail the enemy posted on the crest of the ridge lay before him, and he was able to picture to himself, in imagination, the progress of the conflict. He saw the long pits filled with the dead, attesting alike the fierceness of the struggle, and the extent of the carnage. As he went along, he picked up the helmet of an officer of dragoons, which had been pierced through and through, the bullet having entered at the brass-plate in front, going through the skull, and coming out behind. An unexploded bomb-shell found in the stream, was given to him as a present by the keeper of the café.

The journey back lay through a scrubby country, cultivated only in patches here and there. In one place he noticed a plough drawn by eight oxen. As night was falling, the party entered Sebastopol, but when they came to the ferry the boatman refused to take them across. However, some Russian officers soon appeared, and as they also wanted to get to the other side, all were finally taken over. He arrived at his hotel in a hungry state, which he regarded as a sign that the fever was beginning to abate, because one of the unfavourable symptoms is disinclination to eat.

Next morning, he went to visit the cemetery on Cathcart's hill, and the other British burial grounds, which he found in a neglected state, while the headstones and monuments being of friable sand stone, were crumbling under the

influence of the weather. He saw the dilapidated grave of Captain Hedley Vicars, on which a few wild flowers were growing. There was a strong suspicion at the time that the graveyards had been dug up, in order to obtain the heaps of bones piled on the quay at Sebastopol, ready for shipment elsewhere, which many believed to be human. He visited the field of Inkermann, and saw the damaged and broken obelisk erected on the spot where the crisis of the battle took place, the Victoria battery, the Redan, the Mamelon, and the Malakoff. To the north-west of the famous tower, the French soldiers lay in long trenches, a wooden cross being erected at the end of each, on which was inscribed the number of dead buried beneath. The ground was everywhere strewn with shot and shell. After this melancholy survey, as he was returning to the hotel, he heard the bells of the Cathedral, ringing forth a merry peal, in honour of a marriage which had just been celebrated. He saw the bridegroom, who was a large burly man dressed in costly furs, and his young wife, who did not appear to be more than thirteen or fourteen, getting into their carriage, and driving off amid the congratulations of their friends.

Early on the 22nd, he left Sebastopol in a droshky, which soon proved to be a most uncomfortable means of travelling. It was nothing but a strong wooden box, without any springs, firmly screwed to the axle-tree. The traveller reclined inside on a heap of hay, under which, in some cases, as a great favour, a network of ropes was stretched, in order to weaken the effect of the bumping of the vehicle. The driver sat in front and urged on the horses, which were securely attached to the cart with strong ropes. There being no roads, when the ground was rough and uneven, if the speed were high, the jolting became intolerable, causing the traveller at the end of his journey to ache in all his bones. During the journey this day, Mr. Barclay had unpleasant experience of droshky riding, which was not materially improved, when he remonstrated with the driver, who gave him the comfortless reply, "Oh! never mind, people sometimes die of it." The first part of the route lay through the French encampment,

and then they came to the valley of Balaclava, where he saw the ground which had been the scene of the famous charge of the Light Cavalry. When he viewed the conformation of the ground and the places where the Russian guns had been posted, it seemed to him a matter of surprise that any of them escaped from the carnage. The land-locked harbour soon came in sight, and after having stopped for a little in the town, the journey was continued, through the valley of Buda, and then up an elevated and difficult table-land, at the highest point of which the sea suddenly appeared several hundred feet beneath. Descending on the other side, he passed the castle of Prince Woronzoff, near the shore, in the grounds of which the family, with some visitors, were taking their afternoon tea, and Livadia, the summer palace of the Empress. Then driving round the bay, Yalta was reached, where they stopped for the night.

Starting early next day, he continued his journey through a rich and beautiful country, to the post station of Buyuk-lambat, where the horses were changed. These are places where wooden buildings are erected for the convenience of travellers, in which water is always kept boiling for the purpose of making tea, while the fresh horses are being yoked to the droshky. The use of sugar is optional, and instead of milk a slice of lemon is put into it, so that, as Mr. Barclay said, there was the double refreshment of tea and lemonade. The stations were generally provided with a picture of St. Nicholas, the traveller being thus also afforded an opportunity for performing his devotions. The journey during the latter part of the day was disagreeable, as the rain and sleet were falling heavily. Obstructions from the waggons in the narrow road caused delays, so that night fell upon the travellers before their destination was reached. It proved so dark that they were obliged to grope their way as best they could, and after fording two rivers, they reached Sympheropol about midnight, where he was fortunate enough to find in the chief hotel comfortable quarters.

On the following morning, before starting on his journey, he sallied forth to see the town. As he went through the

streets, he was surprised to hear himself addressed in English by a man who said that his name was Oliver, and that he was a descendent of the Scottish colonists who had settled here in 1798. The greater part of the trade, and the whole of the banking business were in the hands of the Jews, who are of the Karaite sect. In the south of Russia it is very powerful, those who belong to it saying that they are the progeny of the tribes who were carried into captivity long before the Christian era, and that consequently their forefathers could have had no part in the rejection and crucifixion of Jesus Christ, whom they regarded as a "good man." He entered one of their shops in Sympheropol, and had a long conversation in Hebrew with the owner, endeavouring to explain to him the second Psalm, and to prove that it referred to the Messiah. The man seemed lost in astonishment at what was said, as if he had never heard of such views before. Having discharged his bill at the hotel, which proved exorbitant, he started shortly before noon on his journey to Sebastopol. At Burlink, 50 versts from the Alma, there was a halt for the change of horses. The master of the station wished him to take an old cart, in which there was no network of ropes to ease the jolting. Protests proving useless, his public note-book, which is kept for travellers to enter their observations in, and is inspected by a government official, was demanded and refused. Mr. Barclay then rushed round the counter, and seized hold of it, and began to write a complaint against him. Seeing that he was quite in earnest, the station master begged him not to make an unfavourable entry, and offered him a better cart provided with a proper network of rope. The next halting place was Bachtcheserai, where there had been a large hospital for sick and wounded Russians during the Crimean war. Driving thence for 23 versts, to Belbee, for the next halt, and having again changed horses, he started for the end of his journey. The route lay along the sea, and late in the evening the landing place on the north side of Sebastopol was reached. Here there was again some difficulty in getting over, but ultimately he reached his hotel, wearied out with the journey of the day.

At eight o'clock next morning, which was the 25th, he sailed out of the harbour *en route* for Odessa, where the steamer arrived safely the day after. Having gone ashore, he called on Mr. Murray, the Consul General, who accompanied him in a walk through the city, to show him the different objects of interest. Amongst others, he saw in the Protestant cemetery the grave of Captain Giffard of the Tiger. Next day, which was Saturday, he went to see the depôt of the Bible Society, where, although the government restrictions prevented all ostentation in the sale of books, he found that many were quietly disposed of, the principal Synagogue where he was charmed with the singing, and the Greek church where he saw many pictures, and was almost choked with the fumes of incense. He also heard the chiming of the sweet-toned bells, for which Odessa is celebrated. When he went to get his passport *visé*, he was required to pay ten shillings for permission to depart, which appeared to have been a compromise for the usual three weeks' notice, required to be published by travellers in the local journals, in order to prevent them from going away in debt. After the usual troubles of the custom house, and numerous presents to officials, he embarked on board the steamer at 4 p.m., bound for Constantinople, where he arrived on the 29th of October, after a somewhat stormy passage, not having had during his tour in the Crimea a single attack of ague.

He found that, during his absence, Dr. Leitner had been suffering from repeated attacks, under which he ultimately sank. His own immunity did not continue long, for the fever again assailed him every second day with great violence. Feeling that another change from the air of Haskeni was necessary, he resolved to set out on a missionary tour to the Dardanelles and Rhodes.

On Wednesday, November 21st, taking with him one of the colporteurs, he set sail from the Golden Horn in the French steamer Imperatore, bound for the Dardanelles, there being a large number of passengers on board. His cabin was shared with him by a Turkish Pasha. The next morning he rose at day-break, and having dressed, proceeded to engage

in his usual devotions. After a little time, the old Turk, who he thought was asleep, got out of his berth and began to inspect him, especially peeping behind the back of the chair, toward which his face was turned, after which he got into bed again. When Mr. Barclay had finished his prayers, he said to him, "Your Excellency, if you were at your devotions I should not disturb you. Why did you disturb me?" He replied, "I always thought that Christians prayed to pictures, and I wanted to see yours." It was then explained to him that true Christians worship God in spirit, and used no pictures. He answered in Turkish, "Very good." This little incident seemed to confirm Mr. Barclay in his opinion that the idolatrous (?) worship of Greeks and Latins was a great hindrance to the spread of Christianity both among Moslems and Jews. The steamer arrived at the Dardanelles at 9 a.m. Going ashore, and not being able to find accommodation at the Khan, he was obliged to take a small room behind a café to enable him to carry on his mission work. The English Consul, Mr. Calvert, offered him accommodation at his own house during his stay. The missionary party called early on the Chief Rabbi, who was removing into a new house, and made him a present of a Bible and a *Haphtorah*. After some conversation, he said he would take two hours to make up his mind as to whether he would allow his people to purchase books or not. During the day many Jews called for conversation and discussion.

On Saturday, the 24th, he went to visit the Chief Rabbi, but he did not find him at home. Meeting with a Jew, who said that he would shed his blood for the law of Moses, he endeavoured to convince him of the folly of such a notion, and then returned to the room, where he found many waiting to confer with him. They kept coming all day in companies of 15 or 16, that being as many as it would hold at a time. One man, after he had heard the invitation of the Gospel, and been informed that the teaching of the Talmud was, "to rend the unlearned as a fish," was so astonished, that he exclaimed, "Woe to us!" Probably 120 persons heard the truth on this day for the first time. Some few said "Your words are

good and just," and others "Daniel cannot have spoken falsely." After evening set in, ten more came and stayed with the colporteur till midnight. One Jew during the day went to the Consul to complain that Mr. Barclay was distributing books contrary to the law of Moses, without, however, getting any satisfaction. Another who was from Jerusalem, stated that he was studying the Chizzuk Emunah along with the New Testament.

On Sunday, the 25th, he conducted divine service in the morning in English at the Consulate, and in Spanish in the afternoon in the mission room. Many Jews attended the latter, and afterwards said that they would go with him, evidently thinking that he was a religious leader, who expected his followers to accompany him wherever he went.

As there were some symptoms of returning ague, and having a strong desire to visit Troy, "of which he had read so much in his youth," he determined to devote two days to the examination of the classic plains where the city is supposed to have stood. A mutilated account of the trip was published in the *Levant Herald* for January 30th, 1861, the editor prefixing a note, in which he said that the old college faith of the writer was evidently strong upon him, that he scouted Nieburian and every other sceptical theory, and that the whole scene from Ida to Cape Sigeum, commonplace enough as it looked from Tenedos, seemed to him to carry on its very surface the proof of classic authenticity. As Mr. Barclay's views about Iluim and the Scamander, and the accuracy of old Homer, have no bearing upon his missionary work, with which the biography is now chiefly concerned, no further notice can be taken of them.

Upon his return to the Dardanelles, he found that the colporteur had had much intercourse with the Jews during his absence. Several also came to see him immediately upon his arrival, amongst whom was a Greek, who had embraced Judaism many years before.

On Thursday, the 29th, he left with the colporteur in an Austrian steamer bound for the island of Rhodes, and on next day reached Symrna, where, as there was a short delay

for taking in cargo, he went ashore, and saw some of the objects of interest. Embarking again, Rhodes was reached on Monday, December 3rd. Immediately upon landing at the city, he went to pay a precautionary visit to the English Consul. Afterwards he hired a small house from a Moslem, intending to take up his residence in it during his stay, being ignorant at the time, that since the expulsion of the Knights of St. John, no Christian was allowed by the Turks to sleep within the walls. When he found out this regulation, he applied to the Consul for advice as to how he was to act. He sent his secretary with him to the Pasha, who proved to be a bigoted Mussulman, with the view of inducing him to give his permission. He told him that he could get leave from the colonel commanding the garrison. When Mr. Barclay went to him, and stated his case, he said that he had no objection to his stopping within the walls. The Pasha to whom he returned with this permission, again refused. Upon this Mr. Barclay enquired why he had sent him to the colonel, when he had determined that he should not remain at night inside the city, and further whether he considered it "liberty" to treat a Christian in such a manner. Some Syrian Moslems in attendance, who had been discussing the late massacres in the Lebanon, turned round and called him and all Christians "dogs." He at once drew the attention of the Pasha to this insulting expression, actually used in his own presence, and reminded him that the time had passed for employing such language with impunity. After receiving an assurance that it was impossible to give him permission to remain in the city during the night, Mr. Barclay withdrew. After he had returned to the house, the colporteur came to him in terror, saying that the Pasha had sent a number of soldiers to take him prisoner. Going out to see what was the matter, he met an officer with a few men, who said that he was sent to escort him and his goods outside the walls. Thanking him for the honour, he asked that the soldiers might be permitted to carry his baggage, adding that he would pay them for their trouble. This they did, and walking along in the midst of a considerable

crowd, the party came to a Greek coffee-shop, where for the present, he deposited his boxes, and then went in search of lodgings. These he at length found in an old tumble-down garden house, belonging to a Greek, who lived in the suburbs. In order to reach the upper room, which had neither doors nor windows, it was necessary to climb up a worm-eaten ladder. The discomfort of this wretched lodging soon brought back his ague, in addition to which he suffered from an attack of insects, resembling lice, peculiar to some of the Greek islands. In the evening he dined at the Consulate, where he was most hospitably entertained, and afterwards betook himself to his wretched lodgings.

In the morning, being the 4th, he went to visit the chief Rabbi. The rule by which Christians are excluded from the city does not apply to the Jews, who to the number of about 2,000 are allowed to dwell within the walls, because they treacherously assisted the Turks against the Knights in former days. As he was not at home, Mr. Barclay went to seek him in the *Beth Midrash*. He received both him and the colporteur in a friendly manner, and offered them coffee. After speaking about his library and his books, he said, "the words of Rambam are as good as the words of the bible." This observation afforded an opportunity for pointing out the distinction between inspired scripture and mere human compositions, and of speaking about the Messiahship of Christ and the way of salvation. His answer was that a missionary had formerly visited Rhodes without being able to make any impression or do any good, and, as a friend, he would advise him to make no further effort.

Mr. Barclay said "all is of God," and whether he effected much or little, that his duty was clear.

Whereupon he replied "to the former person I did not listen, neither will I to you."

To this the answer was, "even if an . . . . [the word in the MS. is illegible] came to speak to me, I should hear what he had to say."

The Rabbi then became excited and said, "Israel is my name, and Israel is my nature, and I will listen no more."

After this he said that the ten tribes were still living on the river Sanbation, which he did not seem to regard as fabulous. Having taken leave of him, Mr. Barclay and the colporteur passed through the Jewish quarter, many following them to their lodgings, to whom several copies of portions of the Old Testament were sold. Returning to the city, they found the Jews so bigoted, that they would not allow a shop to be hired for the sale of books. Being foiled in this effort, Mr. Barclay went into a Turkish café, and began speaking to the men he found there. One old Moslem told him that in ancient times the bible was known to Joseph, Moses, Hosea, and Jesus, in reply to which he spoke about the Society which translated it into various languages, and about the gospel history of Mary and Jesus. The shop-keeper was so pleased, that he offered him the use of his café for the sale of his books.

On the next day, availing himself of the offer, he went early to the city and placed his books outside the window, to attract attention. An angry and threatening crowd of Jews speedily assembled. One of them abused the colporteur and threatened him. A Turk came up and told him, that if these men were touched, the beards of the Jew would be torn out hair by hair. As great crowds had now begun to collect in the market place, Mr. Barclay took his position upon a large stone, and began to preach to them in Turkish, having apparently for the moment forgotten his usual discretion. While some listened with patience, others used insulting language, and one man called out that he ought to be burned. It was fortunate for him that Captain Chamberlayne and several of the officers of the corvette *Racoon*, who had landed shortly before, hearing the uproar, came up at the moment. Having learned the cause, they directed their dragoman to inform the people that if any injury were done to him, they would have to pay the penalty. After this threat they became quiet, and the officers having told him to continue his address, stood beside him till he had finished it. The quieting effect of the presence of the British naval uniform was marvellous. Still, it is impossible not to feel

that Mr. Barclay's risk from an excited mob of Jews and Turks was very serious. Many years after at Stapleford, when speaking about this incident to a friend, he admitted that he had been carried away by the impulse of the moment. When the address was over, he returned to the coffee-shop, and finding there a crowd of Turks, he began to speak to them about the truth and importance of the Christian religion. One of them said that he was in the habit of reading every day in a Bible which he had purchased many years before in Stamboul. As Mr. Barclay was going down the street he met the Consul and Captain Chamberlayne proceeding to pay him a visit, returning with them to the coffee-shop, where they found several Jews reading the controversial tracts with great curiosity. A young Hebrew after leaving was met by his aged father, who struck him on the face for going to look at the Christian books.

The colporteur who had been ill with fever on the previous day, now showed symptoms of ague, in consequence of which the duty devolved upon Mr. Barclay of proceeding to the coffee-shop, and superintending the stall. Many Jews, of whom most were more polite than they had been on the previous day, came to converse, but others turned away when they afterwards saw him in the bazaars. An Armenian brought a Rabbi to the shop, and having bought a tract presented it to him. When the latter went into the street, several other Jews gathered round him, and the whole party read it together. After a little time he and they returned and began a friendly conversation, which was continued till another Jew arrived, when the Rabbi quietly slipped away. Within a very short time, and when the Muezzin with shrill voice was calling out the hour of prayer at the mosque, a violent attack of shivering and ague came on, which compelled Mr. Barclay to hand over his books to the care of the keeper of the coffee-shop, and return to his miserable lodging, where he at once took to his bed. It proved to be of short duration, for in the evening he was able to dine at the Consulate. After he had left the shop, two parties of Jews arrived, who read the tracts and held long discussions among

themselves, but as they conversed in their own language, the owner could not understand what they said.

On the next day, which was Friday, the 7th, a few tracts were disposed of, and one Jew asked for a Bible to compare it with his own, before making a purchase, but finding it, as he thought, corrupt in the text, he returned it soon after. In the evening Mr. Barclay dined with the officers and a select company on board the *Racoon*, when he learned, to his great sorrow, that on the previous night a marine had been drowned by the upsetting of a boat while singing "Rule Britannia," and that a sailor had been found dead in his hammock from drunkenness.

On Saturday morning, at the invitation of Captain Chamberlayne, he joined him, the Consul, and another clergyman in a consultation, about the proper service to be used in dedicating a piece of land, which had been given by the Pasha for a British burial ground. Almost immediately after, he was again seized with fever and ague, and compelled to return to his lodging, and take to his bed. The colporteur went to the shop, but no Jews came. As he was passing through the streets, some of the people threw melon peel and water over him from their windows. When he returned, he said to Mr. Barclay "Rhodes is one of the cities spoken of by Jesus Christ when He said, 'shake off the dust of your feet when ye leave it.'" During this attack of fever, which proved more violent than usual, both the Consul and Captain Chamberlayne were very attentive to him, the latter causing medicine to be prepared, and bringing it to him with his own hand. It soon produced a favourable effect, for on Sunday morning, although rain was falling heavily, he was able to leave his wretched lodging, and go on board the *Racoon* to conduct divine service. The officers and men paid close attention to his discourse. This effort proved too much for him, because soon after he became so ill, that it was with difficulty that he found his way back to his lodgings.

The next day he was unable to leave his bed. The colporteur having recovered from his attack went by himself to the city to do whatever missionary work he could. He soon

however came back saying that the Jews refused to accept his tracts, declaring that they would have neither the bee, nor the honey, nor the sting. They also grossly insulted him. In the morning the fever had abated, leaving Mr. Barclay very weak and unfit for any duty. This and the following day were spent in endeavouring to recover lost strength. A ramble through the old Hellenic ruins in the vicinity of Rhodes, and a visit to the settlement for lepers at Trianda, some distance from the city, constituted the relaxation which he allowed himself. As he rode to the latter place along the sea coast on a donkey, he noticed the neat farm-houses surrounded by orchards, thickly spread over the country, and was refreshed by the bright and clear atmosphere which amply justified the description of Horace when he called the island "*claram Rhodon*." The leprosy being prevalent in the Archipelago, the sufferers from the disease are collected into communities, where they live by themselves in mud cottages, passing through the different stages of the disease, till relieved by death. The sights which met his view were revolting in the extreme, conveying a terrible idea of the power of the horrible and loathsome plague. When he returned to the city in the evening, he learned that the colporteur had been again insulted, that no one would take tracts, that a few *Psalters* had been sold, and that one of the Rabbis had sent privately to ask for a New Testament.

The fever having disappeared, after breakfasting with the Consul, he went the next morning to the coffee shop, and sent the colporteur to the Rabbi, with the present which had been promised him the day before. Nine Jews came asking for tracts. Rain beginning to fall, several Turks took refuge in the café, for whom the colporteur read and translated into their language, the Judeo-Spanish tract entitled the "*Cities of Refuge*." They listened with attention, and when he came to the part in which the plan of salvation is described, they were greatly pleased, some of them exclaiming in Turkish "*very good*," "*beautiful*." When Mr. Barclay afterwards went into the Bazaars, he was asked for tracts by several Jews, to whom they were at once given. He said that he

regarded the success which had attended his efforts this day, as an answer to his prayer, that the door of usefulness might be more widely opened.

On Friday, the 14th, when he returned from the Consulate to his lodgings, he found the colporteur utterly prostrate with fever and ague, and unable to leave his bed. Filling a bag with tracts, he went by himself into the bazaars to distribute them. A Tunisian Jew, whose shop he had entered, asked him to sit down, whereupon several others came in and began to converse. One aged person said that his great difficulty about believing in Jesus, arose from the claim that God dwelt in Him. In explanation, he was reminded of the Shekinah. Others then began to argue about the time of the coming of the Messiah, for whose information the prophecy of Daniel about the seventy weeks was quoted. When he went into another shop, Jews again assembled, who asked almost the same questions. One of them spoke about two Messiahs, of whom one was to suffer, the other to reign, for whose information the prophecy of Zechariah was referred to, "They shall look upon Me whom they have pierced." Many more afterwards followed him to the coffee shop, to whom tracts were given. The conversation became loud and somewhat confused, and the keeper thinking that they were abusing him, drove them out in a very uncereemonious manner. As he was returning to his lodgings through the bazaars, the Jews saluted him respectfully. A New Testament was given to one, who asked for it in an undertone, so as not to attract the attention of others.

On the 15th Mr. Barclay and the colporteur, who had recovered from the attack of fever, went early to the Jewish quarter, where they gave away tracts, and got into conversation with all they could induce to listen. Afterwards he went to see the dungeon of the Knights, and attended by invitation a Jewish wedding, at which he was received with great distinction. After the ceremony, sweetmeats and sherbert were handed round, then the women began to dance. They were richly dressed in cloth of gold, and wore head-dresses ornamented with coins, spangles, and pearls. The

music to which they danced was raised by old women, who sang and clapped their hands. In the evening he dined at the Consulate, and the next day, being Sunday, he there conducted Divine Service, and preached in English. In the afternoon he had another in Judeo-Spanish at his lodgings for the benefit of such Jews as could be induced to attend.

On Monday, in the midst of a heavy downpour of rain, he and the *colporteur* proceeded to the bazaars. After he went into the coffee-shop, it was followed by a destructive shower of hail, or rather of ice, each piece being larger than a pigeon's egg, and covered with icicles. The windows were smashed, and even the shutters where the wood was thin were broken. An immense mass fell in an incredibly short space of time, and when the sun burst forth, it melted with equal rapidity, the water rushing in a roaring torrent through the streets. When the storm abated, the *colporteur* called to visit the Rabbi, whom he found reading the New Testament. When they got into conversation, some Jews came in who began to revile, so that he was obliged to retire. This man seems to have been specially obnoxious, probably because he was a convert from Judaism.

This was virtually the close of the missionary work in Rhodes. Although Mr. Barclay went early the next day among the Jews, he was not able to effect anything, as he had no proper place to receive them, and because, owing to the violence with which they had been ejected by the keeper, they would not come to his coffee-shop any more.

On Wednesday, the 19th, a steamer was expected to arrive in the harbour, on her way to Constantinople, by which he intended to return, but, owing to the stormy weather, it did not come. Before leaving, he collected as memorials of his visit some relics of great antiquity, including vases of which the date was supposed to be 400 B.C., dug out of the ruins of Calavarda, 16 miles west of the city, an old Athenian coin having an owl for its emblem, and another which had been struck on the island with a rose on one side and the face of Apollo on the other, because it was the boast of the inhabitants that no day ever passed without

the sun shining upon them during some portion of it. As he had received great kindness from Mr. Campbell, the Consul, and his family, he was only too happy to promise to procure for them medicine and other articles of which they stood in need. As he never went back from his word, when he called at Rhodes on his way to Jerusalem, not long after, both were duly delivered.

The next day at 2.30, the party left Rhodes in the Austrian Lloyd's steamer *Stamboul*, bound for Constantinople, having on board a motly group of Levantines going to Smyrna, which was reached the next day. As there was to be a delay for taking in cargo, he went on shore, and stayed with some friends. On the 22nd the steamer weighed anchor in the afternoon, and resumed her voyage. During the evening several of the passengers were gambling, laughing, and swearing. As the night advanced a gale came on, and the wind whistled ominously through the shrouds. The gamblers were alarmed as the sea became increasingly tempestuous, and shrank off to their berths. Toward midnight the storm rose to a hurricane, and the waves broke over the ship. A large number of pilgrims who were crouching on deck were fastened together with ropes, and lashed to the bulwarks, to prevent them from being swept overboard. As the steamer was submerged in the trough of the sea, there was a silence while they were under water, but when it rose again on the crest of the waves, there burst from the terrified passengers a howl of despair. Meanwhile the vessel swayed to and fro, and trembled and quivered, as it was struck by each succeeding mountain of water. The furniture in the cabin was broken, and the dishes and plates were smashed into fragments. At each crash the passengers were flung out of their berths, of whom some were seriously injured, while others, clinging to whatever they could lay hold upon, were shrieking for mercy. One of the gamblers, who was a Greek, was heard calling alternately upon the Virgin Mary and upon an English Consul who happened to be on board to save him. The danger was so great that it did not appear possible for the ship to survive the storm. Mr. Barclay was

perfectly calm, and, to use his own language, "felt quite prepared for the close of earthly life." After midnight, the captain seeing him on deck and unmoved, came and consulted with him about the possibility of running the steamer on shore, and so of saving at least some of the passengers, because he felt that if the storm should continue much longer every life would be lost. He urged him not to think of taking such a course, because the reckoning had been lost, and it was not known what sort of a coast might be found. If, as was supposed, the ship was off Cape Baba, and if it should strike on the precipitous rocks, no one on such a night would be left to tell the tale. Mr. Barclay advised him to keep the head of the steamer to windward and seaward, and to trust in God. This the captain ultimately made up his mind to do. About 2 o'clock there was a sensible lessening of the gale, although the sea still rolled mountains high. Gradually the storm abated, and at daylight the island of Tenedos was sighted, while the sea looked everywhere white with foam. To the surprise of all, the deck of the steamer was literally covered with small shell-fish like periwinkles, which had been brought up from the bottom by the waves and thrown over the ship during the night. On Sunday, when they entered the Dardanelles, the sea was calm but muddy, and on Monday about 10.30 anchor was cast in the Golden Horn. Mr. Barclay immediately disembarked, and went to Haskeni, deeply thankful for his merciful preservation from the greatest peril which had yet overtaken him. He was absent on his missionary tour for more than a month, of which upwards of a fortnight had been spent in Rhodes.

The rest of the year was devoted to pastoral work, and to the other duties which devolved upon him. His stay at Constantinople was now fast drawing to a close, although he had no expectation, when he returned from Rhodes, that a change was so near at hand. It had been a period of incessant activity, and of unwearied devotion to his calling. No difficulty had proved too formidable to be overcome, and no danger too great to be confronted. He had been in

perils on the sea, in perils on the land, in perils of robbers, in perils from the infidel, in perils from mobs, in perils in the city, in perils from fever and ague, but he was ever true to the spirit of his family and race, ever cool, undaunted, and confident in God. The facility with which he obtained access to the Jews wherever he went was marvellous. No insult seems to have been offered to him, by any of them, even at the time when his missionary companion was the object of their special aversion. Except in two cases, when they were disposed to be discourteous, every Turkish Paasha was on friendly terms with him. Among his own countrymen in Constantinople he was a universal favourite, from the Ambassador down to the artizan of humble rank. He had no difficulty in making his way into the British and Dutch Embassies, and in each he found a hearty welcome. His frank and manly bearing, joined with a conciliatory manner, contributed to procure for him friendly recognition, both in private life and wherever his duties called him.

The printed report for 1860 does not show much improvement in the state of things existing in the mission at Constantinople. In the school at Satavola for the children of the Kertch Jews, the largest number in attendance had been 39, but Mr. Barclay, or whoever edited the report in England, did not deem it expedient or judicious to allow the lowest to be known. The use of the term "largest" shows that at some time or other the attendance had diminished. There had been 21 enquirers, being an increase of 5 upon the previous year, of whom 8 remained under instruction. Of the rest, one had died, and others had emigrated to Russia, or settled in different parts of the Turkish Empire. No person had been baptized. In the earlier months, evening classes had been carried on, their efficiency being impeded by the necessity for holding them irregularly, and at different hours, so as to suit the convenience of those who lived at a distance. Mr. Barclay virtually admitted that this department of the mission was, from unavoidable causes, unsuccessful.

The four missionary journeys were not altogether un-

productive of good, although permanent results under the circumstances could scarcely be looked for. The arrival of an English missionary in an Oriental town was quite an event in the monotonous life of the Jewish population. It afforded an opportunity for infusing new and elevating ideas into the minds of those who could be reached, and in some cases a spirit of enquiry was roused which did not at once expire. The visit of Mercado the Colporteur to Adrianople and the great fair of Usundjova, to which thousands of Oriental Jews resorted every year, showed that the work done during the previous missionary tour, had not been fruitless. In the former place he was again gladly welcomed by many who were desirous of further information. Some of the more wealthy Jews even paid the expenses of his conveyance to their country houses, that he might debate in their presence the questions bearing upon the great controversy, with Chachamim specially invited for the occasion. Mr. Barclay had only been a religious pioneer, clearing the ground which ought to afterwards have been occupied by agents settled in the most promising fields of labour. The good seed of the Word had been sown in soil, in which there was reason to believe that it would ultimately in some cases have borne fruit, if it had been tended by the ordinary ministrations of religion, but the Society was not ready with the means of carrying on the work, which he had so successfully inaugurated. If one settled mission, composed of competent agents, had been established in a single town where he had laboured only for a week, the tracings in the hard rock might have been converted into deep and permanent cuttings. The harvest truly was great, but there were no labourers to reap it. Years neither few nor uneventful have since passed away, and the state of things continues unchanged.

## CHAPTER VI.

## J E R U S A L E M .

1861.

THE first day of the new year was duly observed with a celebration of divine service and a sermon. After reviewing the past in private, Mr. Barclay wrote, "When I think of the providence and care of God over me hitherto, I may indeed repeat the words of the Psalmist, 'Bless the Lord, O my soul, and all that is within me bless His holy name.'"

During the month of January, he was engaged at intervals in writing out the annual report of the mission, and in the discharge of his ordinary duties. Toward the end of it, one evening, he received a telegram from the Jews' Society in London, requesting him to proceed to Jerusalem to take charge of Christ Church, and the mission in the Holy Land, as the Rev. H. Crawford was obliged to retire on account of ill-health. This was a most important event in his career, because it placed him in a more conspicuous position, and led to results ultimately affecting himself of the highest importance. During the month of February, he was occupied in settling the affairs of the mission in Constantinople, and in making preparations for his departure. Early in March Mr. Stern returned from Abyssinia on his way to England, and at the same time the brethren were gladdened or otherwise by the presence of the lay secretary, who after visiting Jerusalem, was *en route* in roundabout fashion for Malta. Having received presents from many friends and packed up his worldly goods, he finally left the scene of his missionary labours on the 20th, and embarked on board the Austrian

Lloyd's steamer *Adria*, bound for Jaffa. Before his departure, the old hotel-keeper, Destumiano, with whom he formerly lodged, came to bid him farewell.

The events of the voyage, which, including stoppages, lasted for nine days, and was upon the whole prosperous, were noted down from time to time with the usual minuteness, accompanied by historical and descriptive notices. During part of the time on board, he was occupied in learning an Arabic vocabulary, so as to be able to hold some sort of communication with the natives, when he reached his destination. The steamer stopped for a day at Smyrna, allowing an opportunity for going on shore, and visiting some families, to whom he had notes of introduction. He afterwards went into the bazaars, where he fell in with a Jew, with whom he had a long conversation on the coming of the Messiah. The next day the steamer weighed anchor, and after a somewhat rough night, arrived at Rhodes on the evening of the 24th, which was a Sunday. There was to be a delay of only two hours, and a heavy surf was breaking on the beach. However, a boat from the steamer having landed him and some other passengers, at the office of the Quarantine, he lost no time in making his way to the Consulate, for the purpose of delivering the articles which he had bought for the Consul and Mrs. Campbell. Both were well pleased to see him, and having learned that he was on his way to Jerusalem, they entrusted to his care presents intended for their friends there. The visit was so hurried, that he was back on board the steamer in about an hour. Continuing the voyage, on the second day after leaving Rhodes, they entered the harbour of Larnaca in the island of Cyprus at an early hour in the morning. Having gone ashore as soon as possible, he went to call on Mr. Lane, the Consul, and a French lady with whom he was acquainted. The former showed him some of the objects of interest in the town, including the Greek church containing the tomb of Lazarus, although tradition said that at a very early date the body had been removed to Venice. Afterwards he went out into the country to visit a monastery, where he was received in a

very friendly manner by the monks. They gave him a glass of wine said to be forty years old, which although it looked quite black, proved to be delicious to drink, and afterwards took him up to the tower, from whence he obtained a splendid view of the surrounding country, and of the hills in the distance. The island appeared to be only partially cultivated, large tracts of land being entirely waste. Returning through the bazaars, which he thought miserable and poor, he went on board in the evening in company with Mr. Lane, who gave him some useful information about the political condition of the Lebanon, and the religious agencies at work among the people. The next morning the ship reached Beyrout, where, although the surf rolled heavily on the shore, he immediately landed, and delivered at the Consulate despatches with which he had been entrusted by the Ambassador at Constantinople. During the single day at his disposal, he managed to visit Lord Dufferin, who was then acting as British Commissioner, and spend the evening with him, Mr. Cyril Graham, the German Consul, the schools conducted by the Deaconesses, and those carried on by the Scottish Mission agents. This was his first acquaintance with the British Syrian schools, and the beginning of his friendship with the late Mrs. Bowen Thompson, who had a short time before arrived from England, bringing help for the relief of the necessities of the families of the victims of the recent massacres in the Lebanon. He saw the widows and orphans huddled together in the Khans in the bazaars in a state of extreme destitution and misery. He went next to the Turkish barracks, from whence he had a good view of the town, and of the British fleet lying at anchor in the offing, watching the movements of the French, who were then in force, in and around Beyrout. During the day he met with Captain Chamberlayne of the *Racon*. The next morning before the steamer moved off, Mrs. Thompson came on board on her way to visit Jerusalem. Jaffa was reached in twenty-four hours, where the party was to disembark. As there was a gale blowing, and the sea was running high, the captain hesitated about landing his passengers, consider-

ing the peril too serious to be encountered. In a little time Arab barges came off from the shore, in one of which Mrs. Thompson and Mr. Barclay determined to make an effort to land. As the boat approached the narrow passage between the rocks, which form the entrance to the inner roadstead, although the surf was breaking heavily, and a slight movement to the right or left would have caused the loss of the lives of all, the Arabs ceased rowing, and demanded back-sheesh. As not a moment was to be lost, Mr. Barclay seizing one of them threatened to throw him into the sea, if they did not proceed. Frightened by this show of determination, they made a great effort to the cry of "Ya Muhammed," and pulling the barge into smooth water the danger was past. No means exist of determining whether in the excitement of the moment, he addressed the boatmen in good English or bad Arabic, but it is certain from what he said when telling the story in England years after, that the danger was very serious. Neither does it appear whether Mrs. Thompson showed any symptoms of alarm. When the party landed, they went to the Jewish hotel, where, as it was a festival season, they were obliged to eat Passover cakes instead of ordinary bread. After visiting the traditional tomb of Simon the Tanner, and the agent of the Church Missionary Society, they left at half-past three in the afternoon on horseback, *en route* for Jerusalem, and arrived at Ramleh about sunset, where they rested for some hours. Other travellers had now joined them, and about midnight the whole party again started on their journey, Mr. Barclay and Mrs. Thompson riding in front. The night was dark and cold, and the progress was necessarily slow. After passing Latrun, the travellers began to ascend the rocky wady Ali, in which both she and a French lady were thrown off their horses, the former by the stumbling of the animal, and the latter by the breaking of her saddle-girth. Matters having been set right, both ladies resumed their journey. The party soon passed Colonia, and early in the morning the Holy City came in sight. They took their first view in solemn silence, a view which Mr. Barclay said could

never be effaced from the mind of a pilgrim. At 11.30 he passed through the Jaffa gate, and proceeded immediately to Christ Church parsonage. Very soon after, Messrs. Bailey and Hefter, Dr. Chaplin and Pastor Valentiner came to bid him welcome. In the afternoon he called on the Bishop, and in the evening many people came to visit him. The day was March the 30th, being the Saturday before Easter.

This uneventful journey from Jaffa, and quiet entrance into Jerusalem, stand out in very marked contrast to his almost triumphal progress, when, nineteen years later, he returned accompanied by his family, as Bishop of the diocese, and was warmly welcomed at different places on the road by former friends, as well as by men of all creeds and classes in the Holy City.

It was supposed that there were in Palestine in the year 1861 about 18,000 Jews, of whom 8,000 were located in Jerusalem. Of the latter the great majority were immigrants from other countries who had come to end their days in the Holy City. Amongst them were some wealthy Jewish families who from pious motives desired to die in the land of their fathers. The rest were generally poor and destitute persons, who having no occupation or means of living, were supported by the contributions of the charitable in foreign lands. Like all other mendicants for alms, they were demoralized, and as their beggary had a religious character, the tendency of it was to render them more bigoted, and more unyielding than others to the efforts of missionary agents. The Jew who believed, if he died and was buried at Jerusalem, that he would escape the underground journey from the cemetery in Bethnal Green to the Mount of Olives at the appearing of the Messiah, would be less likely to be influenced by Christian appeals, than the man who was not labouring under a similar superstition. The tendency of religious mendicancy was to destroy all independence of thought, by generating a dogged and unreasoning adhesion to the party from whence the means of subsistence was derived. Human nature, whether in Jew or Gentile, in this respect is the same everywhere.

The Talmudic Jews in Jerusalem came from all parts of the world. They were divided into three different schools or sections, each following its own religious usages and ritual, and speaking its own dialect. Besides the Orientals proper, there were the Askenazim, the Sephardim, and the Mugrabim, the last being of Mauritanian or West African origin. These classes were again subdivided in a religious sense, into Chasidim, Perushim, and Amharitzim or unlearned, all being under the superintendence of a chief Rabbi, who enjoyed the pretentious title of "The first on Mount Zion." It was to him and his colleagues of inferior rank, that the contributions of their co-religionists in other places were sent for the relief of their destitute brethren, so that they were able thereby to exercise a powerful influence in withstanding the efforts of the missionaries. There was also a small body of the Karaite Jews, consisting of only ten families, which still retained possession of the underground Synagogue assigned to them by Omar when he captured Jerusalem. The smallness of their number, and their rejection of the Talmud, placed them to a certain extent in a state of inferiority and antagonism to the other Jews. They occupied a position somewhat similar to that of the ancient Sadducees, and although approaching more nearly to the spirit of Protestantism than the Talmudists, it is much to be feared, that notwithstanding hopes and wishes fondly cherished on their behalf, like their ancient predecessors, they were proportionately obstinate and insensible. It was also hoped at the time, that there was a growing distrust of the Talmud among the Sephardic Jews, which subsequent results have failed to justify.

The agencies at work in Jerusalem for the conversion of the 8000 Jewish residents when Mr. Barclay took charge of the mission were various. Christ Church on Mount Zion was the centre around which they were located. This small and unpretending building, is of cruciform shape, and without tower or spire, being, when compared with the other ecclesiastical structures of the Holy City, but a poor representative of the great and powerful Anglican Church, alike in its external form, and in the character of its ritual. It had been

built at a cost of £12,000 raised by voluntary contributions in England, and will accommodate about 250 persons. The foundations had been sunk to the depth of 40 feet, through the debris of Herod's palace, before the solid rock was reached. The material used for building was a sort of white Jerusalem marble. Attached to it is the Parsonage, which was a house with six small rooms, for the use of the minister. When the workmen were making the excavations for the walls, they came upon an underground passage leading from Herod's tower in the direction of the Temple. Underneath the house there is a stone slab, which when lifted up discloses the shaft conducting into it. In the event of disturbances breaking out in Jerusalem, this secret passage would have afforded a safe retreat for the inmates. A dispute about increasing the insufficient accommodation of this building, was one of the causes which afterwards led to the withdrawal of Mr. Barclay from the Society.

The services in Christ Church in 1861, were polyglot, and, strange to say none of them were in the vernacular Arabic. Every Sunday morning the liturgy and sermon were in the English, and in the afternoon in the German language. On three mornings in the week, there was an early service in Hebrew, for the benefit of converts and of any Jews who might think proper to attend. There was a forth in Judeo-Spanish, which Mr. Barclay conducted on the Monday morning after his arrival. There were in addition two prayer meetings each week, at which the attendance was diminishing, and every Saturday night a bible-class for the instruction of proselytes. A monthly meeting was held for the purpose of disseminating information about missions, and keeping alive an interest in the subject. The Report for 1860, which was written by the Rev. H. Crawford, after his return to England, is meagre, and furnishes no information about the numbers attending the services and meetings, and the class for enquirers. 7 adults and 5 children had been baptized. During the tourist season, the attendance at the English and German services, was, as might be expected, much larger than at other times. The Report for 1861 written by Mr.

Barclay furnishes more complete details. It appears from it, that the ordinary congregation on Mount Zion, besides Jewish converts, included adherents of other religions, and even occasionally a few Turks, who although they could not understand the language, showed by their demeanour that they were not altogether unimpressed by the service. 56 adult Jews were recognised as members, and 59 children, all of whom were baptized converts. This little company gathered out of 8000 descendants of Abraham, although no ground of boasting, and a proof of the very moderate capacity of the agents hitherto employed, was nevertheless in its collective capacity, a standing witness to the truth of the Messiahship of Jesus, and a silent but effectual testimony against the unbelief of their brethren according to the flesh. During the year there had been 34 enquirers under instruction, of whom 6, including 5 men and one woman, who was a Spanish Jewess, had been baptized. "Into the *visible* Church worshipping on Mount Zion there were also admitted ten children of proselytes."

Street preaching, visitation from house to house as opportunity offered, and friendly conversations with Jews in places of public resort, contributed to keep the subject of Christianity before the minds of any who might be disposed to listen. These departments of missionary work were more especially assigned to the colporteurs, in the prosecution of which they were frequently exposed to insult.

Subsidiary to the religious instruction, but spreading its influence still more widely, was the medical department of the mission. It had been in active operation from the outset, and, worked by successive able and devoted medical men, had been the means of conferring incalculable benefits upon many thousands of afflicted Jews. The most urgent cases were received into the Hospital, where the patients were treated, altogether irrespective of religious considerations, it being no part of the design of the Institution to make proselytes, any further than such a result might be attained by a practical exhibition of the beneficent spirit of the

Christian religion. The great majority were out-patients, who either attended at the dispensary, to be prescribed for, or were visited at their own homes, in every case receiving medicines free of all cost. Attached to the Hospital was a Samaritan Fund for supplying to poor Jews and Jewesses upon their discharge, such articles of clothing as they might seem to require, so as to save them from the risk of losing the benefits already received. The influence of this department of the mission was only limited by the funds available for its maintenance.

The Book dépôt for the sale or gratuitous distribution of Bibles, tracts, and other publications of the Society, in languages understood by the Jews, was another most useful agency. The Depository was a convert from Judaism, competent from his linguistic attainments to engage in controversy with his unconverted brethren. This department of the mission was practically a heavy charge upon its resources, because, while in 1861, the number of books sold only amounted to 87, the aggregate of the publications of all classes given away was 708. 1267 tracts were distributed in addition to a large number of handbills, besides placards posted on the walls, inviting the attention of passers by to great Christian verities.

The educational agency consisted of two departments, of which both were failures. The first was a school for boys which, in 1861, had on its roll 13 scholars, with an average attendance of 11, some of them being received as boarders without payment in the Bishop's Diocesan School, which was then under his exclusive control, but was in this respect subsidiary to the mission. There was also an infant school, of which no statistics are given. Comparing these numbers with the 59 Jewish children who belonged to the congregation of Christ Church, a difficulty arises in determining where the bulk of them were receiving their education, whether secular or religious. If they were the children of converts, and themselves recognised as Christians, it does not seem easy to explain why they were not being educated in the mission schools. The Report makes no mention of a Sunday school in Jerusalem.

The other educational agency was, the Jewesses' Institution, which had been founded in 1848 by Miss Cooper, and had been transferred by her to the Society in 1859. The honorary direction of it remained in her hands till her death, which took place not long after. According to the original intention, it had been divided into three distinct departments. There was an industrial school where Jewish women were instructed in the use of the needle, and accustomed to regular habits of labour. Religious instruction was provided but not forced upon those in attendance. In 1861 the names of 30 girls were on the roll, with an average attendance of 25. The bazaar was intended for the sale of their work, and of other articles for use or ornament, contributed by friends of the establishment toward defraying the expenses. The sums realised by sales in 1861, amounted to upwards of £135, out of which the women were remunerated for their labour. The third department was the boarding and day school, for the education of the daughters of Hebrew parents, whether converts or not. It had on its roll the names of 17 girls, of whom the average attendance was 13, so that it appears that the total number of Jewish children actually under instruction by the mission in 1861 was 24, which does not seem to have been a satisfactory state of things. Whatever may have been the cause, whether the opposition of the Rabbis, which seriously contributed to obstruct the progress of the Institution, or the inability of the Jews to understand the value of education, as in Constantinople, so in Jerusalem, the efforts to promote it were attended with very little success.

A house of industry near the Damascus Gate had been founded by Miss Cook of Cheltenham, having for its object the training of converts from Judaism in habits of self-reliance. It had been opened on the 21st of December, 1848, and during the 13 intervening years, a considerable number of inmates had been received, who were either taught trades to enable them to earn their own living, receiving at the same time free board and lodging, or were placed out as apprentices. Turnery and shoemaking were the only trades carried

on in the Institution, which was under the care of a superintendent assisted by two master workmen. The profits on the work realised each year a considerable sum, which went toward defraying the general expenses. It was admitted in the Report for 1861, that many who had been received and taught the means of earning their own living, would otherwise have been outcasts, depending upon others for a wretched subsistence. Although intended for converts only, the rule does not seem to have been strictly observed, because subsequent to its foundation, some had been admitted who were baptized only after admission, and some who were still under instruction. At the end of 1861 there were 10 inmates. The expediency of this institution was very doubtful, because it was obviously holding out a temporal advantage to the lowest class of Jews, if they should embrace Christianity. It ought to have been entirely dissociated from the mission.

These five departments of it were in full work in 1861, to which was added in the following year a sixth of a very questionable character, which has since been abandoned. The Enquirers' Home was set on foot for the reception of those Jews, who not having quite made up their minds as to the truth of Christianity, were received at free quarters, and provided with a supply of clothes, while seeking for regular employment. They were put under the supervision and instruction of a Hebrew catechist, resident in the house, whose duty it was "to assist them, in addition to the instruction they received from the missionaries, in their enquiries into Christianity." The Home was supported partly by a grant from the Temporal Relief Fund of the mission, and partly by the contributions of converts and other friends and sympathisers. Of the former no account is to be found in any of the published statements of the Society 23 years ago. Some of those who were admitted, passed into the Home of Industry, and others, after having in a humble and thankful manner used it for their own ends, quietly returned to their friends in other places. Surely this was putting a very high premium upon hypocrisy and proselytism, because if a

man knew that he could be maintained for three months, which was the maximum limit, at other people's expense, on the pretence of being an enquirer, he would have little difficulty in imposing upon those who might be seeking his conversion. The religious instruction might be unimpeachable, and it would be submitted to with the best grace possible, till either the limit of time had been reached, or the secondary object had been attained. In the first year of the existence of the Home the number who passed through it was 27, of whom 7 went into the House of Industry, there being no distinct statement of the religious history of the others, except that some of them went back to their friends, and that work was found for the rest.

The instructions of the Committee of the Jews' Society for the guidance of the Minister of Christ Church, defined his position and duties with sufficient clearness. His first business was to attend to the small congregation belonging to it, of whom nearly all were connected with the mission, either as converts or officials, seeking ever to keep them in mind of their position, as a missionary church, called in a special manner to let their light shine before men, and to remember that they were as a city set upon a hill. As the sphere of ministration was too small to occupy the entire attention of one man, the Committee sought to enlarge it by directing his attention to the religious requirements of other people, whose case was described in a sentence which is altogether unintelligible.

The Minister should regard all baptized persons as members of his flock, not by any means as excluding the ministrations of his ordained brethren, but to avoid encroaching upon valuable time, which they may require for their special duties.

The language includes Romanists, Greeks, Armenians, and others whom the Committee in Lincoln's-Inn-Fields would have recognised as baptized Christians, with whom their missionaries had no concern.

It being the first duty of a missionary church to preach the gospel to unbelievers, the Minister was informed that coadjutors in this important department of the work were

provided for him. The Rev. D. A. Hefter, a German converted Jew, devoted himself specially to it, as well as assisting him in conducting in Christ Church the German and Hebrew services. The instruction of enquirers and of candidates for baptism also devolved principally upon him. The duties of the Rev. William Bailey consisted mainly in the instruction of the sons of Hebrew converts, although he was expected also to take part in direct missionary work, as far as his knowledge of the language would permit, and to give his assistance in the church services. This definition of the duties of two of the missionaries would seem to leave little room for the labours of a third, if the Committee had not taken care to state that an important part of his functions was to be the annual visitation of other towns in Palestine, where Jews resided, in company with catechists, and that this was to be regarded as part of the regular work of the Jerusalem mission. These men were for the most part Jewish converts, and being often exposed to considerable annoyance in their missionary efforts among their unconverted brethren, the Minister was told that it was his duty to encourage them by his personal sympathy, and by accompanying them, as occasion might offer, in their visitation of the Jews. While carrying out both the letter and spirit of this instruction, Mr. Barclay knew from his previous experience, that the expediency of employing lay converts as missionary agents, however excellent they might be, was at least, doubtful.

The Minister was *ex officio* visitor of the Jewesses' Institution, and "jointly with the Bishop, Head of the House of Industry." His relations to both were accurately defined. When dealing with the former much was left to his discretion, as to the way in which he could best promote its interests. In the management of the latter, he was recommended not to interfere too much with the internal arrangements, while neglecting no opportunity of speaking a kindly word to the masters and to those who were learning trades under them. Mr. Schick, who had the chief control, was authorised to inform him of any special difficulties which might arise, with a view to their adjustment by the local Committee. To him also

was committed the superintendence of the buildings, and the general custody of the property in Jerusalem belonging to the Society. It was also his business to act as clerk under the Minister in managing the financial affairs of the mission.

The Jerusalem Bishopric was naturally a centre around which the different missionary agencies clustered. With the Bishop, of whom the instructions speak in somewhat laudatory terms, the Minister was desired to cultivate friendly relations. The local Committee usually met each week at his house, and as Mr. Barclay was the Honorary Secretary, he would have opportunities of soon learning the working and details of the mission. The Prussian Lutheran congregation of which Pastor Valentiner was the Minister, also afforded the means of exchanging friendly offices, which he was instructed not to neglect. With the Hospital department, which was in Dr. Chaplin's charge, he had no direct concern, although his services were available whenever required for the benefit of himself and other members of the mission.

Mr. Barclay was warned not to be surprised at the narrowness of the sphere which he would find in Jerusalem. Indeed, the English were so few, in addition to the mission families, that there was practically no sphere at all. It was hinted to him, that when he had acquired the vernacular Arabic, it might be extended without limit, from which it follows that, if at any time the Society should send from England a clergyman to be Minister of Christ Church, or to fill any other post in the mission, who could not or would not learn Hebrew, Arabic, and Judeo-Spanish at least, he would be of no use in the Holy City. He was further told that while the mission was exposed to peculiar trials, it enjoyed the advantage of the comfort which could be obtained from the association of the missionary families with each other. An exhortation to avoid strife and party spirit, to apply himself closely to his own more immediate concerns, and to cultivate such a temper as would provoke others to zeal and good works, closes the Instructions, which upon the whole are the outcome of sound religious common sense, and well suited for the guidance of the person who was to hold in Jerusalem a post of no little responsibility.

It is obvious that, of these multifarious duties, the most important were the conduct of the ministrations in Christ Church, the visitation of other cities in the Holy Land, and the management of the financial affairs of the mission. The first required a knowledge of at least three other languages, in addition to English, the second a degree of tact, and a measure of energy not given to every man, and the third a business capacity in the service of tables which does not seem to be a necessary qualification for a preacher of righteousness. How Mr. Barclay discharged these and other duties, and how he received his reward, will appear hereafter.

The warning against strife and contention soon appeared to be not superfluous. When Mr. Barclay went to Jerusalem he only looked upon the arrangement as provisional, because after his disappointment with the state of things which he found at Constantinople, he reserved to himself the liberty of returning to England if circumstances should seem to justify such a course. During the ensuing autumn, a formal offer of the appointment of chief of the mission was made to him by the Committee, to which he gave no definite reply, till the beginning of November, desiring before he came to a final determination, to make himself fully acquainted with the internal state of the mission, both in Jerusalem and elsewhere. Ultimately, in a letter written to an agent of the Society in London, he said that he had made up his mind to accept the proposal, and hoped he would be able to carry out successfully the objects of the mission, working the organization which he had found ready to his hand, without making any unnecessary changes. The following significant passage in the letter shows that he had not been long in Jerusalem before discovering that there were difficulties attached to the post, and that anything but a proper Christian spirit prevailed in the little community:—

My confidence in the acceptance of the Committee's offer is further increased by the knowledge, which I have reason to believe the Committee itself possesses, of the trials and difficulties which especially beset the Superintendent of its mission station here, difficulties not only from without, but difficulties also from

those to whom a more rational course of action would be apparently the most easy. Since coming here, my great principles have been kindness of manner, and quiet independence of action. Even this some persons affect to misunderstand, and efforts have been made to identify me with either of the two parties, into which every Christian mind can only hear with sorrow, that Jerusalem is divided. That some of my acts may be misinterpreted, as were those of my predecessors, is a possibility which may be expected to occur, and should it ever unhappily be so, all I now stipulate for is that my motives be first investigated before any opinion be pronounced. All I can now say is, that my own earnest desire has been and is, that my own mind, and the minds of those identified with me in the work here, should be fully filled with the spirit of earnestness in the discharge of our solemn trust, and that there should be found no room for that feeling of unforgiving partizanship which has acted as a fretting leprosy on the Protestantism of our community here.

This passage is not pleasant reading, because it shows that the little company of church people in Jerusalem was then divided into two parties, and if "*unforgiving partizanship*" has any meaning, that they were bitterly hostile. Mr. Barclay nowhere in any of his papers gives an account of them, but from another source some information has been obtained. While both were animated by a sincere desire to benefit the Jews, they differed in opinion as to the means of attaining their object, and the result was great divergence of action. Mr. Finn, the English Consul, and his friends, although not excluding missionary efforts for their conversion, thought that they were of secondary importance. They desired to aid them by enabling them to help themselves. It was their aim to assist the Jews to settle in the Holy Land as cultivators of the soil, and when they had thus begun to recover possession of their ancestral patrimony, to provide them with Christian religious teaching. The idea still survives in Mr. Finn's family, because in the present year (1882), a party of Jewish colonists, who intended to settle in Palestine, before setting out for the East, were received by his widow in her house in the suburbs of London. On the other hand, Bishop Gobat and the missionaries who were not divided on this question, thought that their sole business was to endeavour to evangelize the Jews without

interfering in their temporal concerns, except in so far as they might be aided by the various charitable institutions then in existence in Jerusalem. Irrespective of the vexed question as to whether the Jews are ever to recover possession of Palestine, they thought that the circumstances of the times and the claims of their duty required them to limit their labours mainly to teaching Christian verities.

If this had been the only cause of disunion it would have been insufficient to explain the hostile feelings with which each party was animated. Some years before the arrival of Mr. Barclay, the "Jerusalem troubles," arising out of the charges against Simeon Rosenthal, had assumed a very acute form, when the Consul had ordered the Bishop to consider himself a prisoner in his own house, pending certain proceedings. The violence of the dispute was so great that the effects were felt for years after, both in the Holy City and in England, where, on several subsequent occasions, the partizans on either side fought out the battle to the bitter end. Mr. Barclay had at no time any concern direct or indirect with the dispute, so that his allusion to "unforgiving partizanship," refers to a state of feeling which he took no part in creating, and is a description of what he saw around him on his arrival. He sided with neither party, showing no hostility to one or other, but at the same time maintaining "quiet independence of action." He did not ultimately succeed in securing the confidence of both, because, as might have been expected, the English community was too small, and his position too prominent to enable him to preserve absolute isolation.

After his arrival in Jerusalem some time was necessarily spent in acquainting himself with the details of the different departments of the mission, in making friends with those with whom he was afterwards to work, or be joined in social intercourse, in arranging his house, and in visiting the places of interest in and around Jerusalem, which never lose their fascination for new comers to the Holy City. Lieut. Warren had not then begun his work, and the Palestine Exploration Fund had not been thought of, so that every place of interest

and every object which met his gaze, with the legendary stories attached to them, were minutely noted down at the time. The various works which have since been published by the Fund in explanation of the Survey of Palestine west of the Jordan, render superfluous the reproduction of what he saw and heard, because upon many matters of interest later investigations have thrown much additional light. When he had acquired the language and obtained greater experience of the native character, he was less liable to be deceived, and better able to point out the mistakes of travellers in their published books. Some examples of this which proved rather vexatious to the authors, who had too credulously accepted the reports of Arab guides, as if they were genuine and true, occurred after his return to England.

A lady who was then connected with the mission, has been kind enough to furnish the following account of the impression which he produced upon her.

I was privileged to be in Jerusalem when Mr. Barclay arrived from Constantinople in 1861, to be put in charge of the Jewish mission, and the opinion I then formed of him was never disappointed or altered. He and Mrs. Bowen Thompson, who travelled up to Jerusalem with him that Easter, were good enough to accept such hospitality as we could offer, for a few days, and this brought us to know him better than we could otherwise have done. He was a gentleman, a scholar, kind and tender-hearted. As a Christian his reverence in holy things, and his freedom in prayer, greatly attracted me, and led me to expect much from him as the Minister of Christ Church, Mount Zion. His spirits were at that time very buoyant, sometimes almost boyish. Like all Irishmen (?) he possessed an inherent fund of merriment, which circumstances will call forth. I well remember his excusing himself one evening, after several sallies which had provoked laughter, by saying "remember, I am the Benjamin of the party," meaning that my husband was some few years his senior, and Dr. Chaplin a few months, so that of the three Englishmen belonging at that time to the Jerusalem mission, he was the youngest. It was evident that he had little practical experience of the things of common life, when he was first appointed to the charge of the mission, therefore it was greatly to his credit that he filled his office, as father of it, as he did up to the time of his marriage, for he was not wanting in those days in the duties of hospitality and liberality, much as he disliked having anything to do with what may be called domestic arrangements.

Respecting the temper in which he afterwards discharged his duties, the same lady writes :—

Wherever Mr. Barclay saw a genuine missionary work, carried on in a missionary spirit, he sought to give it full support. His weekly visits to the schools of the Jewesses' Institution were very characteristic of his gentle bearing, and prayerful fidelity in duty. The children welcomed his visits, although they stood in reverent awe of him, for they were sure of gaining his approval if they deserved it, and I dare say not a few of the girls who were then in the upper school, have his memory associated in their minds with many a hymn, as well as the catechism, and the thirty-nine articles, (?) which they learned to repeat to him on these visits.

Among those outside the mission proper, whose acquaintance he considered it desirable to make, was Mr. Phinn, the English Consul, and his family. To them he duly delivered the presents with which he had been entrusted by the Consul at Rhodes, as already stated. Mr. Phinn took him to visit Sureyah Pasha, the Turkish Governor of Jerusalem, by whom he was received in a friendly manner, and from whom he afterwards received considerable attention and civility. On the same day, they called upon the late Archdeacon Tatham, who was then staying in Jerusalem. As they were returning through the streets, an old Russian woman dressed in a sheep-skin, called Mr. Barclay's attention to a stone built in the wall of a house, having a small cavity shaped like a mouth. She kissed it devoutly, and then told him that it was one of those which would have cried out if the children had held their peace. (Luke xix. 40.) He afterwards learned upon enquiry that this woman had walked all the way from Archangel, to obtain the benefits of a pilgrimage to the Holy City, and that the journey sometimes lasted for two or three years.

For some days his attention was fully occupied with these necessary duties, and in attending services, prayer meetings, and committees. The different languages employed again reminded him that he was in a foreign land, where his native English was only spoken by a very small minority. At one devotional meeting extempore prayers were offered in Arabic, Hebrew, and German, of which the first and third must have

been practically unintelligible to him. On the 9th of April his mission work in Jerusalem began, two Spanish Jews having called at the parsonage to ask for some information about Christianity. They returned by appointment the next day, when he explained fully to them the way of salvation.

On the 15th, in company with some members of the mission, and other friends, he set out on a trip to Jericho. When the party reached Elisha's fountain, information was brought to them that the Bedouin had carried off the whole of their baggage, and beaten one of the muleteers to death. The report proved to be exaggerated, but although some of their tents were saved, all the portmanteaus were stolen. Those who had no covering, were obliged to sleep the next night in the open air, Mr. Barclay taking it in turn with his friends, to keep watch lest they should be surprised. News of the robbery was at once sent to the Pasha at Jerusalem, who despatched soldiers with orders to seize whatever effects they could find belonging to the suspected Bedouin tribe. The indiscriminate seizure, according to Turkish notions of justice, provided means for satisfying the claims of all parties. The travellers recovered their property, and the Pasha secured something for himself as compensation for his trouble. The Chancellor of the English Consulate was suspected by the Bedouin of having obtained a share of the plunder, and in revenge they murdered him some years after, having like many others a retentive memory for wrongs real or imaginary. The action of the Pasha was so prompt, that the depredators were surprised by the soldiers the day after the robbery.

In the evening of the 16th, the party arrived at the monastery of Mar Saba, which no woman is every allowed to enter. Lieut. Conder, in his "Tent Work in Palestine," has given a full and interesting account of this remarkable building, and its inmates. On the next day they returned to Jerusalem, having on their way ridden unmolested through the black tents of a Bedouin encampment.

On the 4th of May, he went to the church of the Holy

Sepulchre to see the imposture of the Greek fire. Here he met with Sir Thomas Tobin of Ballincollig, near Cork, and an Irish priest called Luigi (Mr. Stafford), who had charge of the building. The scene has been often described by visitors, according to the impression made upon them. When Mr. Barclay saw it in 1861, there was in the church a great crowd of pilgrims, whose behaviour was so outrageous, that the Turkish soldiers had great difficulty in preserving order. Before the fire appeared, they were singing ribald songs, and leaping upon each other's backs. After it burst forth, the howling of the people, the smoke which filled the building, the noise of iron bars struck together, and the ringing of the bells, turned the scene into a sort of pandemonium. He was probably in one of the galleries during the confusion, there being no reason to suppose, from the account which he has left, that he was involved in the tumult.

The tourist season, which was just beginning when he arrived in Jerusalem, continued till the exhibition of the Greek fire, after which the travellers proceeded, as was the custom, to visit other places of interest in the Holy Land. It is disappointing to find no statement of his opinion about the people who this year visited the sacred places, and with many of whom he must have been brought into communication both by his ministrations in Christ Church, and in social intercourse. After the excitement, when the dull period began, he determined to set out on his first missionary journey, and fixed upon Hebron as his destination. The journal of this tour in MS. has been found among his papers, and seems to be deserving of preservation. It was published in the Jewish Records for December, 1861, and is there attributed to the Rev. William Bailey, as if it had been written by him, and contained an account of his proceedings. As the substitution of one name for another in the preliminary statement might have been accidental, a search has been made in subsequent numbers for a rectification of the error, but none has been found. This

attributing of Mr. Barclay's labours to another person was a very strange proceeding.

*May 18th.*—In the forenoon I left the Holy City, accompanied by some of the brethren as far as Urtas, supposed [erroneously] to be the ancient Emmaus. From thence, after paying a pastoral visit to a proselyte family, Mr. Iliewitz [Dr. Chaplin's assistant] and I took the road to Hebron, passing by Solomon's Pools. The tediousness of the way was more than relieved by the associations summoned up, by travelling the same route trodden by Abraham and his son Isaac on their journey to Moriah, by trying to realize the wonderful incident of Mary and Joseph flying with the infant Redeemer to Egypt, by reflecting upon the extraordinary scenes of which it has subsequently been witness, and by pondering over the glory yet to be revealed, when this country shall blossom as the rose. About an hour before sunset, we entered the valley of Eschol, and as it was necessary to look out for some camping ground, we hastened forward, leaving our muleteer to follow with our boxes, medicines, and luggage. Near the entrance of the city, we encountered a friendly Jew, who asked us to make our home in his house during our stay. His invitation, I reminded him, was exceedingly appropriate, seeing that Abraham himself was always ready to entertain strangers.

The city at first sight appeared divided into three parts, each separate from the other. In the middle portion is the Jewish quarter, and towering high above it in the back ground appears the half-Hebrew and half-Saracenic edifice which covers the cave of Macpelah. While waiting on the site selected for the tents, word came from the city that a young man had been suddenly seized with convulsions. Mr. Iliewitz at once went to his assistance, and by his timely aid restored him to consciousness. An opening was thus effected for our future missionary work, and kindly feeling awakened towards us. As our muleteer did not arrive at the appointed time, we were obliged, at an advanced hour of the night, to accept the hospitality of our Jewish friend in the city. Two mounted policemen were sent out to seek the cause of the delay. Before midnight both returned only to say that the muleteer could nowhere be found.

*14th.*—Before daylight, intelligence came that the muleteer had been murdered, and our baggage stolen. Dressing hastily I went to the Serai to ascertain what could be done under the circumstances. The Governor it appeared had gone to Jerusalem, and his deputy had already sallied forth with soldiers to bring in the dead body. As I was returning through the bazaar, a messenger came to invite me to the market-place to inspect the corpse, which had then arrived, but so disfigured was it in appearance, that

it was impossible for me to identify it. The empty mules however which had been found, left no doubt of our poor muleteer having been the victim. Forming a circle, the chief men of the city sat down in the middle of the assembled crowd, and providing also a seat for me, began to enquire into the reasons for our visit, and the losses which we had sustained. I told them plainly that we were missionaries come to do good, both to the souls and bodies of our fellowmen, and then asked them whether this were the kind of treatment that the Arabs gave their friends. After some further conversation, a few of our missing articles were produced, broken and otherwise injured. Seeing that nothing more could be effected, we returned to our lodgings, where a considerable number of Jews and Jewesses were collected waiting for medicines for their various diseases. To these we began to speak about their souls. Some said that they had several times conversed with missionaries, and that there was some truth in their belief. Others listened only, without controverting our statements. And whether it arose from delicacy of feeling, or thoughtfulness produced by the startling proof of the brevity and uncertainty of life, all who came seemed to attend to the words which were spoken with great earnestness. Tracts were also given away, and handbills distributed bearing on the questions at issue between Christianity and Judaism. The whole day was thus fully occupied, and at night a servant came to inform me that the Governor, who had returned, wished for an interview. Thither I shortly after repaired, and urged the necessity of the recovery of at least our medicine chest.

15th.—After an early breakfast, Mr. Ilievitz and I went to the Chamber of Judgment to look at some more of our property which had been recovered. While waiting for the Governor, the person in charge of Macpelah asked us to go and see his son, who was sick of fever. As we passed along to his residence through many old ruins, we were pointed out some houses built by Abraham for the reception of strangers. No inducement, however, could persuade the Mohammedans to allow us to enter Macpelah itself. After our return, the remains of our recovered property were handed over to us, and for many reasons it seemed better that we should carry out our original intention of pitching our tent without the town. This having been duly accomplished, we returned to the city, and commenced a course of visitation in the houses of the rich Jews.

The first to whom we came, was the richest of the Askenaz community. He was very old and full of suffering. When spoken to about his soul, he said that God would regard his bodily afflictions as sufficient atonement for his sins. The error of this belief was pointed out to him, and he was directed to look to Him who is the way, the truth, and the life. A Spanish Jew was next visited, whose age was reputed to be 105 years. He was a

paralytic, and when spoken to, only listened, but did not reply. After some further general visits and conversation, we called to see the chief Rabbi of the Sephardim. His attention, having been directed toward the uncertainty of life, and his own great age, he remarked, that conversation such as that would lower him in the opinion of his wife, who was rather young. A deeper and more solemn tone of address was then adopted, while he was urged to make his peace with God. In the streets also some Jews entered into controversy on the subject of our Lord's humanity, but when asked to explain Jeremiah xxxi. 22 they remained silent.

16th.—Early in the morning we returned to the city, when many persons were found waiting in our temporary dispensary. While Mr. Iliewitz prescribed for their different complaints, I spoke to them about their souls. The principal topics during the day were the Sonship of the Messiah, Isaiah liii., and the doctrine of the Trinity. In the evening we together visited several families, amongst others that of an old blind man and his wife. To him we spoke of the Light of the World as his only hope, and although he was bigoted and cared not to hear, yet she united with us in urging him to look to the Messiah, for comfort here and acceptance hereafter.

17th.—Left Hebron very early in the morning, and after visiting Abraham's Oak, we stopped on the plain of Mamre, to read Genesis xviii. with two Jews, who had accompanied us thither. After the portion of Scripture had been explained to them, and the doctrine of a Triune Deity pressed upon their acceptance, we again mounted our horses, and stopping only for a short time at Solomon's Pools, in the afternoon we reached Jerusalem, where we most heartily engaged with the brethren in the evening prayer-meeting.

After a short interval, a second missionary visit was paid to Hebron, of which a brief account was written out by Mr. Barclay at the time. The MS. is in an unfinished state, and the account terminates abruptly :—

As at our last visit to Hebron, the vaccine matter was spilt and destroyed during the robbery of our baggage, we determined once more to visit the Jews at their own earnest request, and accordingly, in company with Dr. Chaplin, I left Jerusalem on the morning of the 28th. In the evening we reached Hebron in safety.

29th.—At an early hour the patients began to come. While Dr. Chaplin prescribed for their bodily diseases, I spoke to them about their spiritual condition. Those who did not wish to come forward and engage in conversation were supplied with tracts and handbills, which they intently read over. One of the principal

subjects of conversation was the second advent of the Messiah, and the work which He will come to do. When pressed upon the meaning of Zechariah xii. 10, the excuse most usual was, that they were unlearned. In the afternoon several houses were visited, in which persons were spoken to about their eternal salvation. Tracts were also distributed. Some retained them, and others returned them. An old man, said to have attained the age of 120 years, was also visited. He appeared hale and vigorous, and was engaged in reading the Talmud when we entered. To the question how he should be saved, his reply was, by suffering, repentance, and knowledge. The error of such trust was pointed out to him, and the knowledge of Him Whom to know is life eternal urged upon him. He listened with deep attention, but did not wish to enter into controversy. Some other visits closed the evening, after which we dined with the Arab Governor of the city.

80th.—Jews began to come very early for medicines, and amongst them some Arabs also. As opportunity served, the subject of religion was introduced. The first controversy, in which several Jews engaged, was with regard to the New Covenant, (Jeremiah xxx. 1, &c.), after which certain objections were urged against the genealogy of our Lord, as recorded in the New Testament. But this style of argument was shown to their astonishment to affect the veracity of the Old Testament also—as, for example, Zechariah (v. 1) is stated to have been the son of Iddo, while in verse 7 he is said to have been the son of Berechiah. An invitation to visit the library of the Sephardic Jews was next accepted, and while there looking over their books, I saw three copies of the New Testament. These books, I was told, were the constant study of a Rabbi from Corfu, who had died in Hebron some time before. After our midday meal, the Governor came to visit us, and at his departure, several Jews who were waiting outside came pouring into our room. The doctrine of the Trinity having been then set forward, was objected to as being nowhere taught in Scripture. But the proofs from Isaiah xlviii. and Gen. i. 26 could not be gainsayed. A Jew present then took up and read aloud a handbill containing the first part of John iii. in Hebrew, and when he came to the analogy between Moses lifting up the serpent in the wilderness, a good opportunity was afforded to preach Jesus Christ and Him crucified to those who were present. I was attentively listened to, but my words seemed to be received with apathy: "Come from the four winds, O breath, and breathe upon these slain that they may live." Further controversies were upon the Sonship of Christ (Psalm ii.) and the future of Israel. Though it was late when our visitors ceased to come, we went out and saw several families in their own homes, and with some of them held most interesting conversations. . . .

Early the next morning the party left Hebron, and arrived in Jerusalem, in sufficient time for the evening prayer-meeting.

For some time little of importance occurred to vary the routine duties of the Mission. On Sunday, the 21st of July, Mr. Barclay baptised at her own request a Jewess who was supposed to be dying. On the ensuing Wednesday he read for the first time the Liturgy in Hebrew at the early service in Christ Church. The reason for this delay is not apparent, because he ought to have acquired within a week an accurate knowledge of the proper enunciation of the language, or at least sufficient to render himself intelligible to those who understood it.

About the end of August, an event occurred in Jerusalem which, although evil in itself, contributed to attract the attention of the Jews, and keep alive the spirit of enquiry. Simeon Rosenthal, the oldest proselyte in the mission, who has been already alluded to, apostatized from Christianity, and went back to Judaism for the second time. On the evening of the same day on which intelligence of the change was brought by Mr. Phinn to Mr. Barclay, the latter, accompanied by the Rev. D. Hefter, went to the Jewish quarter to remonstrate with him. They found the ex-proselyte as it was Friday evening closely shaved, and in other respects duly prepared to go to the Synagogue. The interview was a painful one, and led to no result, because Rosenthal declined all controversy for the time being, saying that on a future day he would assign at the British Consulate his reasons for giving up Christianity. The event caused considerable excitement in Jerusalem, and with the view of taking advantage of it, and stopping the mouths of those who were disposed to boast over the recovery of their co-religionist, Mr. Barclay drew up a handbill in English, which after being translated into Hebrew by Mr. Hefter, and into Judeo-Spanish, was posted in each language on the ensuing Friday in the Jewish quarter, and in other places. It contained a plain statement of some of the prophecies relating to the Messiah, and an invitation to the Jews to come forward and discuss publicly in a friendly

manner the questions at issue. The next day being Saturday, and also the first day of the Jewish new year, the Jews as they went to their synagogues, had an opportunity of reading it, which many of them seem to have done. In the afternoon a considerable number collected in front of the mission book shop, where Mr. Barclay and the lay agents delivered addresses and engaged in controversy. Some of the proselytes joined in it, an aged person from the Armenian convent came and took part in the discussion, to the great surprise of the Jews, and even some Mohammedan soldiers ran out from David's tower, and argued that the Messiah had already come. The loud talking and disputation went on for some time without exciting any ill feeling, and before long things subsided into their normal condition. Several of the Jews when going away accepted tracts and handbills. On Sunday Mr. Barclay preached from the words "Will ye also go away?" (John vi. 67.) Rosenthal appeared at the Consulate on Monday according to his promise, and proceeded to assign his reasons for changing back to his old faith. His first argument against Christianity was, that Jesus Christ could not have existed before the creation of the world. Mr. Barclay replied by quoting Proverbs viii. 22—31. The next was the Jewish objection to the New Covenant, which there was no difficulty in meeting. His last and strongest argument was based on Lamentations iv. 21, 22, where the punishment of Edom and the recovery of Israel are predicted, from which an attempt was made to prove that the Messiah had not come. At the close of the discussion, he promised to call from time to time on Mr. Barclay for further instruction.

This untoward relapse happened at the time when several feasts were being observed by the Jews, and when many of them went out to pray at Rachel's tomb at Bethlehem. Whether wisely or not, Mr. Barclay caused portions of it to be covered with handbills to attract their attention. This practice gave offence to some of the Jews, because the chief Rabbi complained to the Consul about the placards which had already been posted in the Jewish quarter, and requested that it might be discontinued. Mr. Phinn replied that there

must be perfect freedom for all, but would use his influence to prevent controversial documents from being attached to the walls of synagogues. Mr. Barclay had already given his instructions that this should not be done, because he had "learned in Ireland that posting bills on mass-houses generally produced considerable irritation." The Jewish Day of Atonement which soon followed was observed by the missionaries as a time of special prayer on behalf of the Jews, in which they were joined by the Germans in Jerusalem.

Although the invitation to public discussion was never responded to, some good was done by the handbill, because it afforded an opportunity for getting into conversation with the Jews whenever they were met with. Good also came out of evil, for many other of the proselytes were stirred up to show their sincerity, and enquirers were attracted to the missionaries to obtain information about Christianity.

Mr. Rosenthal seems to have been an unstable person, who at various times caused serious trouble in the mission.

Writing to his mother on the 12th of September, he gave her an account of this business, which he called "a ministerial trial," and hoped that it would be overruled for good. He referred to his having placarded Rachel's tomb, and observed that if "father Jacob could know of it he would rejoice." In the same letter, he mentioned that his troubles with servants were scarcely so great as they had been in Constantinople. This latter observation was probably made in hope, rather than based upon fact, because he had just been changing his domestic, one called Jairius having only arrived on the 4th of September to replace another who had retired. A circumstance soon occurred which showed that the former gentleman was not gifted with the faculty of discretion.

The letter written to the Society in London accepting the Incumbency of Christ Church and the post of Head of the Mission, was dated November the 17th. He felt the office which he was undertaking to be one of great responsibility, but he had now been long enough in Jerusalem to understand the nature of the duties required of him, and in closing with the offer of the Committee, he did so with full knowledge

of what he was expected to do. One of the proselytes who thought him too young said to him :

“ Moses could not manage us, and do you think you can ? ”

His reply was, “ I have already visited Gibeon, and prayed there like Solomon for wisdom, and I have no doubt that God will answer my prayer.”

From this time up to the close of the year, he was fully occupied with his spiritual and “ secular ” duties, a manifest blessing resting, as he said, upon himself and his labours. During the summer he had been twice confined to his house. On the former occasion he was laid up by the kick of a mule, on his left knee, and on the latter by a slight attack of fever. Dr. Chaplin was assiduous in his attention to him.

At the end of 1861, he was in full activity in Jerusalem, and the work appeared to go on well under his management. There was no good reason for any misgiving as to his having accepted the post which he filled. The experience acquired during several years of mission life, and his increased and increasing knowledge, fitted him for his duties to a degree not usually found among those who are sent abroad to engage in the great work of converting the Jews.

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## CHAPTER VII.

## J E R U S A L E M .

1862—63.

On the first day of the year 1862, there was a service in Christ Church, Mr. Barclay preaching a sermon on the history of Jabez in 1 Chron. iv. 10. Afterwards he received at the Parsonage visits from all the congregation, and from many of the Franks resident in Jerusalem, who came to offer him their congratulations. Refreshments were provided for all. Every one was cordial and friendly, and the best feeling prevailed. In the afternoon he rode out alone as far as Neby Samwell to view the valley of Ajalon, and enjoy the prospect of the plain of Sharon as far as the Mediterranean. As he was returning down the hill, several of the Fellahin attempted to stop his horse, but by dint of hard riding he managed to escape from them. It would appear that he was benighted, and that he was very nearly captured by these robbers in a narrow and dangerous gorge, where he had lost his way. This escape was as remarkable as the preservation from shipwreck, on the voyage from Rhodes to Constantinople.

His position as chief of the mission involved him in the necessity of sending from time to time to the Committee in London, confidential reports upon the qualifications and diligence or otherwise of their agents in the Holy Land. To be compelled to write unfavourably about any one was repugnant to his nature, and constituted one of the trials of missionary life, to which from henceforward he frequently refers in his papers. Much of this trouble arose from the

error of placing proselytes in positions of responsibility, and from the inability to discern character of those who had the power of appointing such persons to missionary work. There was one individual in Jerusalem at this time, about whose inefficiency he made many complaints. This person was a proselyte, but apparently destitute of the spirit and zeal of a true missionary. If he were a type of the average agent, no surprise need be felt at the failure of missions to the Jews.

Early in January and afterwards, writing to an agent of the Society in London about one of these gentlemen, he gave a strange account of him. It seems that the case had already been under the consideration of the Committee.

After reading over your letter to Mr. A—— which exactly suited his case, I had no hesitation in forwarding it to him at once. The question is now rather one for himself personally. If he be not aroused by strong measures, after kindness has failed, it is difficult to say what will be the result. Since he ceased to live at—— Hotel, and took up his residence with——, he made some resolutions of amendment, but since Christmas day he came only twice to the Hebrew service, and on both occasions he came late. And as for the instruction of the enquirers, he does not attend to it regularly, and takes no real interest in them. In fact I apprehend from a conversation which we once held, *that his heart was not in his work even before he left England*, and yet on the other side, what appears inexplicable is, that he can speak and pray so nicely. The form of godliness without its power does not suit Jerusalem.

In the same letter replying to the enquiries of the Committee about Mr. B——, another foreigner, who was a candidate for missionary work, he wrote cautiously:—

In reference to Mr. B——, I should much rather that the Committee's estimate of him would be based upon the report of the Bishop and their own judgment, than on anything that will be said by me. But as you asked about his piety, zeal, and energy, I think it may be safely said, *that he is fully equal to the average of the missionaries with whom it has been my lot to come in contact*. As to his temper and disposition, it has seemed on the whole to be patient, but I fear also somewhat uneven. He is vain in some respects, and seems disposed to magnify his office in a manner different from St. Paul. Since his sojourn in C—— he has become more humble. He will only succeed in subordination to another, and is not sufficiently conciliatory towards his own subordinates.

If the Committee would desire to make trial of him, the Bishop is willing to hand over his salary with himself, and under these circumstances he might be taken on probation for some months. *It is rather in his favour that he has not been made a spoiled child in England.*

The last paragraph of the same letter both speaks for itself and may be taken as a prophetic description of what has been going on ever since :—

There is work in the Holy Land and to spare for all of us out here. It is not the lack of work of which we have to complain, but of the little work which is done, considering the important influence which such places as Safet and Tiberias exercise upon the Jewish mind throughout the world. In half an hour we shall be engaged in our prayer meeting, so I must hasten to a close. It is to be a thanksgiving, and truly we have much to be thankful for. You say that matters are much better with this station than formerly, and although I believe this is a special answer to special prayer, it must be remembered that my predecessors had difficulties to contend with which I have not, though also many of the springs of evil from which they suffered are only in abeyance, ready, when any false move is made, to rush forth like so many tigers. By next post I trust to be able to send you the yearly Report of the mission.

In another letter, written about three months after to the same person, enclosing Mr. A——'s journal of a visit to Hebron, he again referred to him in the following terms :—

May I ask you kindly to write to Mr. A—— setting forth entire devotion to his missionary work, as the only way the perfect respect of his brother proselytes can be obtained, and also remind him that even in eternal matters we cannot be too particular.

Writing at a later date, he found it necessary to call the attention of the Committee to this gentleman's conduct once more :—

With regard to Mr. A—— after his connexion [ he became connected with ] the school, I gave him eight days' leave of absence, and he took eighteen. After this I spoke to him both firmly and affectionately on last Monday after dinner, when he promised to turn over a new leaf, but he waited until this morning to begin. You know that every morning we have Hebrew service at six o'clock. After that comes the instruction of the men of the House of Industry for one hour. This is his duty, but hitherto I have been obliged to turn it over to Shappira, who is becoming exceedingly amenable and useful to me. I intend to bear with him for some time longer, before saying much more. You may rest assured I

have treated him with more tenderness than any one else in the mission, but he seems hitherto rather to have trafficked in this. He seems uneasy and unsettled, as if some expectations which he formed at first, I imagine socially, were disappointed. This is a trying mission station, as one is confronted with direct work, and its diligent pursuit is the only remedy or rather preventive of discontent.

The next report about Mr. A—— was slightly more favourable, but soon after he had a relapse, which is described in the following terms :—

In my last letter I said I should say something by this post about Mr. A——, and now, when about to do it I feel the difficulty of it. His character partakes of two very distinct phases. One is that of gentleness and impressibility, the other that of vanity and extreme boyishness. In coming here first, instead of travelling by the direct route, he went to Smyrna and round by the coast of Alexandria, and spent two days in coming up from Jaffa. I received him into my house as a brother, and kept him until I found that he took grand airs upon himself, when it seemed desirable that he should get lodgings for himself. At first he was regularly invited to the Bishop's, but his freedom of manner caused him soon to experience what chilled and repelled him. When Mr. S—— was leaving he sold him a horse, on which our friend used to canter about the streets, and does so still, with white gloves, and a cigar in his mouth. This of course I rebuked him for, and at present when he goes out riding I do not notice the cigar. During the period that he *managed* the school, he used to set the boys to their lessons, and when he could escape, would go out for half an hour's riding. When detected, he would appear so contrite, and so much afraid of me, that I could hardly find in my heart to speak to him. The school, I need not say, declined, but I still hoped on till Mr. D—— would come. When he did come, I handed over to A—— the regular instruction of the Askenaz enquirers, with a special charge to come regularly to the morning Hebrew service. This he did at first with some regularity, but then he became "indisposed." Now he comes very irregularly, sometimes when the service is just over. The instruction of the enquirers is now generally handed over to Stern. Then he sometimes comes galloping in from the tents, and disturbs Stern and the young men. When I speak to him he acknowledges his error, promises amendment, goes on well for a couple of days, becomes indisposed, and so on. With his brother proselytes he has not much influence.

There is much more to the same purport.

In another letter, written in November, the tone of complaint still prevailed, Mr. Barclay feeling that A—— instead

of being of any use in the mission, was only a broken reed, an impediment and a weakness. On the 27th of December, the entry in his private note-book is, "mission satisfactory, except A——," from which it may be inferred that he looked upon him as practically incorrigible.

There was a gentleman very different from A—— filling at this time an important post, about whom he also formed an unfavourable opinion. In a postscript to one of his letters written in the summer of 1861, he said :—

If writing to Mr. E——, it would do no harm to mention how necessary to ensure success, is conciliation of manner, together with the practical charity in judging the motives of others. Kindness and forbearance toward those placed in an inferior station are seldom productive of evil.

That he and Mr. Barclay did not get on well together is clear, because, on October 23rd, the latter wrote in his book the significant words "Mr. E——'s annoyances."

These letters illustrate one of the aspects of Mr. Barclay's character. In his answer of December the 27th, 1857, to the Committee of the Jews' Society, the Rev. J. M. Hobson gave a forecast with singular accuracy of what actually happened. He said, "He would work well with others who would work, but I doubt if he would like being near one who was not a faithful worker in the good cause of the Jews' Society." Throughout his career, Mr. Barclay had a strong sense of the claims of duty, showing by his own conduct that he never expected from others what he was not prepared to perform himself, or devotion which he failed to illustrate in his own person. For the men who got through their work in a careless or perfunctory manner, he had no sympathy, because, while putting the most favourable construction on whatever good might be in them, it was nevertheless incumbent upon him, in the station which he filled, to notice their shortcomings. Some bitterness was the necessary consequence, because it was impossible for him to conceal his real sentiments, when he saw the work of the mission marred by thoughtless and incompetent agents.

Vexations and trials of this sort contributed to render his post in Jerusalem anything but a bed of roses. Some people

found fault with him because he refused all partizanship, for which, even if there had been any inclination on his part, he had no time at his disposal. He was also harassed by the uncertainty of what might at any moment happen in the mission. In a postscript to one of his letters, he wrote:—

Jerusalem is a cup of trembling. I am always anxiously expecting what I call a "development." If such should arise I feel sure that you will deal with me as a true friend, either in warning or helping me, so long as God's grace enables me to ask from upright and sincere principles. Some persons have been offended with me for not becoming a partizan, but in doing so, our mission work would suffer, *and it is only for its sake, I candidly say, that I could endure living in the present city. Poor Jerusalem!*

In the course of the summer a trifling difficulty with the German pastor might have added another cross to the troubles of the mission, if it had not been obviated by the exercise of a little tact on Mr. Barclay's part. As the Bishop usually preached at the German service in Christ Church on Sunday afternoons, a question arose as to who was to officiate during his absence for some months from Jerusalem. Indiscreet persons had suggested that the duty should be entrusted exclusively to Pastor Valentiner. To this Mr. Barclay declined to assent, and it seemed likely that a difficulty would arise. The trouble was obviated by occasional invitations to him to perform the service, by means of which matters gradually righted themselves, so that in the end it came entirely under Mr. Barclay's control. Something was also done toward the attainment of the same end, by submitting the German sermon intended to be delivered on the ensuing Sunday to Valentiner, with a view to the correction of the linguistic errors, which the one party regarded as a compliment, while the other enjoyed the benefit of a properly qualified tutor.

It was creditable to Mr. Barclay, that although when he arrived in Jerusalem he did not know any German, he was able so soon to acquire sufficient knowledge of the language to be able to preach in it. If it be remembered that he was learning Arabic and Rabbinic Hebrew at the same time, and

that the duties of his position were multifarious, allowing him very little time for private study, it will be seen that his diligence and perseverance must have been unremitting.

On the 21st of January, the Bishop confirmed 10 young persons in Christ Church, including Jews, Germans, and Arabs. Among them was one of his own daughters, and the eldest son of Rosenthal, who had, by this time, again embraced Christianity, and was then, with his whole family, a regular attendant upon divine worship. Mr. Barclay preached the sermon, his text being 1 Samuel vii. 12. After the service, although rain was falling, he rode out to Mizpeh, and saw the place where Samuel raised his Ebenezer, his mind being filled with feelings of devout thankfulness for the help which God had hitherto been pleased to afford him in the discharge of his duties. The evening prayer-meeting was well attended, and so strongly was the spirit of peace felt by all, that, in his distrust and unbelief, he was begining to ask himself in what manner Satan would assail them next.

About this time the Bishop offered him the appointment of honorary chaplain, which he was unable to accept till he had received permission from the Committee in London.

In a letter written on the last day of January, he gave an interesting description of the great Russian Hospice, which had been erected on the north-west side of the city, for the reception of pilgrims. It stands not far from the upper pool of Zihon, where Rabshakeh took up his position when he defied Hezekiah. The ground, enclosed by a wall 15 feet high, is in shape an irregular parallelogram, 450 yards in length by 350 in breadth. Inside there is a palace for a Bishop, a magnificent cathedral, which at that time was nearly finished, and a large quadrilateral building, intended for the accommodation of Russian visitors. In a plan, which he had the opportunity of inspecting, there were designs for several other edifices, the use of which did not clearly appear. One portion of the land had been purchased by the Russians, and the remainder, which was formerly a parade ground for the Turkish troops, had been granted to

them by an Imperial Firman. Up to that time, the outlay upon the building was supposed to have amounted to at least a quarter of a million sterling. The current explanation of this great undertaking attributed the original idea to the Grand Duke Constantine. Russian war ships having been excluded from the Black Sea by the Treaty of Paris at the close of the Crimean campaign, it was proposed to keep in movement a large number of transport steamers as passenger vessels. To create and maintain the supply of travellers, an impetus was given to the public mind on the subject of pilgrimage to the Holy Places. In order to provide accommodation for the crowds of devotees which were expected in Jerusalem, a subscription list was opened, and the proceeds were used to begin the work of erecting the buildings. It was then proposed that pilgrims should be conveyed from Russian ports to and from Jerusalem, at a fixed tariff of so much per head, including a definite charge payable on the absolution by orthodox Muscovite priests of each penitent on arrival in the Holy City. When this proposal became known, the Greek priests raised the cry of sacrilege, because they had themselves hitherto been the exclusive recipients of these fees. The question ultimately came for settlement before the Holy Synod, which, after the usual amount of intrigue, determined to retain the regulation of the business in its own hands. There was a suspicion among the English community that the buildings were intended for barracks for troops, when the Russians should get possession of Palestine.

The mission was at this time agitated by another matter, which some people deemed of great importance. In 1859 two Irish ladies, of good social position, had visited Jerusalem. They had seen in the churches in their own country a decent carpet, usually of crimson velvet, covering the holy table, and it occurred to them, that as the article in use in Christ Church was somewhat shabby, a new one would be an acceptable present. Upon their return to England, they purchased the material, and proceeded to embroider upon it some emblems, which they considered suitable. In due course it was sent to Jerusalem. When Mr. Barclay opened

the parcel he was struck dumb with astonishment at finding that, besides a Scriptural legend in Hebrew, the emblems were shamrocks and the shield of David, both being obviously intended as stumbling-blocks in the way of the Jews, or at least to pave the way for a return to their ancient faith. If the *casula* of a Roman peasant, in the days of Julius Cæsar, adorning the person of an Anglican priest, in the nineteenth century, be a clear and undoubted symbol of the Real Presence in the consecrated elements, it was only reasonable to suppose that shamrocks, being essentially Hibernian, were equally undoubted emblems of Irish Popery, while the shield of David could suggest nothing but the rebuilding of the Temple by a second Solomon, and the re-establishment of the Mosaic Ritual. Some people proposed to keep the covering as it was, and others that all the emblems except the legend should be removed with the aid of a pair of sharp scissors. Mr. Barclay was perplexed, and betook himself for counsel to his Bishop, who stood aghast at the boldness of the Irish ladies, but could suggest no way of escape from the difficulty. Ultimately it was resolved to relegate the whole matter for final determination to the sages who ruled the mission from a room in Lincoln's-Inn-Fields. How the matter ended does not appear, nor is it worth while to enquire.

With the same letter which contained the account of the table cover or altar cloth, Mr. Barclay sent to the Committee his Report of the Mission in Jerusalem for 1861. The abstract of it already given, did not present the state of things in a favourable light, and in this view he felt himself constrained to coincide. His words were :—

I send you the yearly Report of the Mission. It has cost me much thought and trouble, and it goes away, leaving me, in many respects, with a humbled feeling.

Soon after the despatch of this letter, he set out in company with Dr. Chaplin, on a tour among some places of great interest, in the Plain of Philistia. Having obtained an escort from Sureyah Pasha, who sent his sergeant of the guard and a mounted soldier, the party

left Jerusalem, with their mules and baggage, early in the morning of Monday, February the 17th. Passing along the vale of Rephaim, and through the Valley of Roses, and going along by Philip's fountain, the traditional site of the baptism of the Eunuch (Acts viii. 38), they crossed over the mountains of Bittir (Bethel). Here they found a Bethlehem peasant, armed with a gun, who was taken by the guard to be the guide of the party to Beit Jibrin. The day turned out very rainy, and a bluish mist filled the air. Nevertheless, the country which they traversed was most interesting. They passed a little village called Allah el Foka (the upper altar), situated on the side of a hill, and afterwards Allah el Sifla (the lower), standing in a little glen. From thence they rode down the Wady el Khan into the great Wady Mussur. Here their guide became dissatisfied, and quarrelled with the soldiers, whereupon the sergeant dismounted from his horse, took up a stone in one hand, and seizing him with the other, beat him about the head in a barbarous manner, till he bled profusely. The miserable man kept calling on Mr. Barclay to help him, for the sake of the Virgin Mary, and deliver him from the Moslem. His misconduct had been so great, that it was not possible to interfere. Afterwards he went quietly enough till the party found the main road (es Sultany), where he was dismissed with a liberal present of money, with which he seemed quite content. They then rode on to Shumweikeh, the ancient Shoah, in the valley of Elah, now called Wady es Sunt (acacia tree). The valley there widens out, and allows for the space between the Philistines and the Israelites. (1 Samuel xvii.) Through the middle of it runs a water-course filled with rounded pebbles. Here David picked up the stone with which he slew Goliath. The whole scene of the battle lay before them, including the encampments of the Philistines and of Israel, and the route along which the pursuit took place. They then followed the course of the Sultany toward Beit Jibrin. At times it passes through shrub-wood and dwarf oaks, which are the home of wild boars and innumerable partridges. In the evening they

arrived at Beit Jibrin (Bethogabris Eleutheropolis), where the Sheikh of the Azazeh assigned them a large room in the guest-house for their lodging.

The party went forth early the next morning to view the ruins of this once famous city. They are scattered about in every direction, proving that at one time it must have been a place of great importance. Traditions said that it was the spot where the miraculous stream flowed from the jaw-bone with which Samson slew the Philistines. They visited the vast excavations in the adjoining hills, in which the Troglodites lived. They seem to have been a primitive race, akin to the dwellers in Edom. Some of their chambers are like immense halls, where, perhaps, they assembled in times of danger. Not far off, they saw the site of Mareslah, the scene of the great battle between the Ethiopians and the Israelites (2 Chron. xiv.) After taking leave of the Sheikh, they rode off in the direction of Dhrikirin, which they passed on their left, and shortly afterwards Deir Dubban (the convent of flies) to their right, and then continued straight forward till they gained the summit of a very remarkable, conical hill. Some stone pillars were scattered among the ruins with which it is covered, and among which the houses of the present village are built. It is called Tell et Safieh, and seems to have been the ancient Gath. The view from the top, which rises 200 feet above the level of the surrounding country, is very splendid. The whole plain (Shephelah) of Philistia was unrolled before them, studded with ruins, the memorials of many past generations. The remains of the other four royal cities were distinctly visible. The white tower of Ramleh could be seen in the north, and the sandy downs of Gaza on the south, while the blue Mediterranean sparkled in the sunlight all along the west. After lunching, the party rode down the plain southward. Everywhere there was evidence of the great fertility of the rich loamy soil, luxuriant wheat crops springing up in every direction. Even on the flat roofs of the houses mould had been placed, from which the wheat was growing rank and green. Preparations for sowing other crops were also going

forward. The Fellahin were busy on all sides, and in one place alone seventy ploughs were counted at work. Passing through the villages of Sommeil, Simsim, and Beit Hunah, they arrived very late at night at Gaza, and were lodged in the guest-house. As their horses were greatly fatigued, after having been ridden for nearly eighteen hours, it was determined to remain quiet the next day, in order to allow them to rest.

Gaza, now called Guzzeh, is one of the oldest cities in the world. It is first mentioned in Genesis x. 19. Formerly it stood nearer the sea, and possessed a harbour, which is now filled up with sand. Going out very early in the morning of the 19th, the party walked to one of the low hills which rise from the plain at about half an hour's distance. The highest is called Mukam el Muntar, and is crowned with a wely (sanctuary). Tradition says that to this place Samson carried the gates of the city. From it there is a fine view of the blue hills of Hebron rising up on the east, and to the south the wady Sheriah is seen trending off to Beersheba. Due south appears the white sandy route leading to Egypt, trodden by the Pharaohs three thousand years ago. Looking down westward, the city lay before them like several large villages, with gardens of olive trees, mulberries, and apricots, fenced in with hedges of prickly pears. The soil westward is most fertile in producing luxuriant melons, and all sorts of fruit, but eastward of the city the advancing sand is covering the land with desolation. After breakfast they walked out for about two miles toward the sea. Everywhere they saw traces of the ancient city. Broken stones and marble pillars, with vast quantities of greenish glass, lay strewn about. The old foundations were being excavated from the sand, for building purposes, and many relics were found, including coins, engraved precious stones, and small black jars, like pine cones in shape, which are supposed to have been used for storing quicksilver. Specimens of each were purchased. Returning to the city they visited the chief mosque, which was formerly a Christian church, built, according to tradition, by the Empress Helena, and dedicated

to John the Baptist. It is remarkable for its peaked roof and tall octagon minarets. Gaza contains about 15,000 inhabitants, all of whom are Moslems, except about 300 Christians. The party called on the Governor, who afterwards entertained them at dinner. Here an awkward circumstance took place. Mr. Barclay's servant, Jairius, an Arab Christian of the Greek rite, and who was waiting upon him, took upon himself to call the Governor to account for allowing an ancient church, a few years before, to be taken away by violence from the Christians. The Governor, who was a fanatical Moslem, became much excited and incensed, and the life of Jairius seemed at one time to be in danger. However, he finally begged him off, on the ground of his youth and inexperience. Gaza has now neither gates nor walls, but, nevertheless, it is not attacked by the Bedouin, the reason assigned for the exemption being that the inhabitants buy from them their stolen goods. The people of the town carry on a flourishing poultry traffic with Jerusalem, especially in turkeys.

The route on the 20th lay through the olive groves which adjoin the suburbs of Gaza. The city and its gardens were soon left behind, as the road was level and good. The party rode due north, the sea being at some distance on their left. They noticed that the sand, which was drifted in by the wind, was making great encroachment on the plain. Efforts had been used by the peasantry to save their gardens, by planting hedges of cactus, but in some places the ever-advancing drift had proved too formidable to be repelled, both gardens and hedge-rows being submerged. Many trees appeared half buried, and others almost entirely covered, nothing being visible except a branch or a few twigs to show what was concealed beneath. Here and there they seemed as if planted in vast cups. The sand had accumulated around them, but the force of the wind whirling under the branches had cleared a hollow circular space, which was gradually being filled up by the ever-increasing dust. In about an hour from Gaza they passed Beit Hanun, and after traversing four wadys, they reached the village of Burbarah,

The gardens around it were neatly kept, and seemed to grow abundance of fruit. There was in it a well-built mosque, around which they saw some marble pillars, probably brought from the ruins of Ascalon. Vast flocks of sparrows were flying about the village, over which hawks were seen soaring in the air, and occasionally darting down upon their prey. After an easy ride of two hours' duration, the party reached Ascalon (Askulân). Their tents were soon pitched to the north of the walls, amid the famous onion gardens. This esculent was first brought to England by the Crusaders, and is now known as the escalot or scallion, the name being derived from Ascalonia. All the party enjoyed eating them, because the flavour proved to be much milder than that of their European descendents. They next paid a visit to the remains of this most ancient and interesting city. Inside the walls they found only gardens of vines, figs, pomegranates, melons, and other fruits, cultivated by the villagers of El Jurah, which stands at about a distance of 100 yards. The ground was covered with broken pottery, fragments of green glass, and white sand, which is on the increase from year to year. The massive fortifications, constructed by the English Crusaders under Richard Cœur de Leon, had been shattered into enormous fragments, probably by an earthquake, but so strong and firm had been the cement, that large portions still held together like gigantic crags. In the western wall they found many pillars, probably part of the buildings of an earlier city, which served also to bind together vast masses which had rolled into the sea. The city had been originally of crescent form, the fortifications being built on rocks varying from thirty to eighty feet in height. Excavations have been made from time to time, to obtain the hewn stones of which its former palaces were built, for the construction of the fortifications of Acre, and for other purposes in Beyrout. Lady Hesther Stanhope caused the ground to be dug up, in search for hidden treasure, and found nothing except the remains of an old Roman theatre. A female Dagon, a fish with the head of a woman, was worshipped by the Philistines in Ascalon. The prophecy of Zechariah

(chap. ix. 5) that it should not be inhabited, has been fulfilled to the letter.

On the morning of the 21st the party left Ascalon, and after a ride of about three hours, reached Ashdod (Eshdôd). In half an hour after starting, they passed through Migdol. This village is pleasantly situated in the plain, and has around it many marks of antiquity, in the shape of columns and hewn stones. There is a very good bazaar for the sale of vegetables and fruits, which grow luxuriantly in the neighbourhood. The village itself seemed to be clean and well kept. Mr. Barclay supposed it to be the site of Migdalgal (Joshua xv. 37), and also of Magdolus, where Pharaoh Necho conquered the Syrians (Herod xi. 159). Riding for another half hour through well-tilled oliveyards, vineyards, and fields of melons, the party came to the flourishing village of Hamameh. As they passed on, the road became less interesting, and was in several places covered with drifting sand. As he was crossing the dry bed of one of the many water-courses, he picked up a carefully-cut sling-stone of flint. A small portion had been chipped off, but what was left weighed a pound and a quarter, so that it must originally have been much heavier. The weight seems to render it impossible that this could have been a sling stone.

Ashdod is now a large village, built of mud huts. There are still to be seen some remains of its ancient splendour, including a few pillars and a beautifully-sculptured sarcophagus. Otherwise there is not much to show its strength, when it was able to withstand Psammeticus, King of Egypt, during a siege of twenty-nine years (about 650 B.C.), which is the longest recorded in history. The chief interest connected with it arises out of the sojourn of the ark, and the fall of Dagon before it (1 Sam. v. 1-4). It is quite possible that if excavations could be made in the heaps around it, some remains of antiquity might be brought to light. To the south-east there is a large pool of water, like a small lake. Above this the party rested for luncheon. At first the Moslems would not bring them either milk or onions, from their hatred of the Notzrani (Christians), but the

escort gave them to understand that if they refused anything which the party wished to buy, it would be worse for them. Frightened by this threat, they supplied their needs, and became very civil, offering to do whatever was required.

In the afternoon, a ride of about three hours brought the travellers to Akir (the ancient Ekron), around which the country is flat and for the most part uninteresting. The village itself consists of fifty or sixty mud houses. There are portions of two walls in the neighbourhood, and a very large space in front of it is strewn with the remains of former stone buildings. It was one of the most northern of the five royal cities of the Canaanites. It was chiefly remarkable for having at one time contained the ark. From the place the party could see the whole course of its return to Israel spread before them (1 Samuel v. 16). They could trace the route of the kine and cart till they passed through the valley in the blue hills of Judea, about ten miles off, which leads to Bethshemesh. The night proved very stormy, and the rain came down in torrents, so that the tents and much of their clothing were saturated with wet.

The next day, as soon as the tents had been dried sufficiently by the sun's rays for packing, the party got ready for their journey. Taking the direction of Amwas, where they entered the Jaffa road, they continued along the highway to Jerusalem, arriving safely in the afternoon, thankful for having enjoyed the pleasure of a visit to Philistia.

Between the time of the return from this tour and the middle of March, Mr. Barclay was fully occupied with his duties, and in making preparation for a missionary journey to Tiberias and Safet. These were two of the holy cities of Palestine, the others being Hebron and Jerusalem. The Jews who reside in them do not generally engage in mercantile pursuits. Being regarded as societies wholly devoted to religious duties, they exercise great influence over their co-religionists in other lands. At the time of his visit, Tiberias contained two synagogues and a small Christian church, supposed to be the oldest in the Holy Land. The veneration entertained by the Jews for the four sacred cities

shows the importance of the missionary visits paid to them from time to time.

The party consisted on this occasion of Mr. Barclay, Dr. Chaplin, and Messrs. Stern and Nyssem Coral, who were lay agents. The interesting journal of this tour has been preserved in MS. in his own handwriting, and was published in the Jewish Records for September, 1862, without alteration, even the errors being reproduced, except some names of places which the editor could not read. It is also alluded to in a letter written by one of the lay agents on April the 24th, who mentioned that he and his companions had recently been on a visit to Galilee.

Before sunset on Thursday, March 18th, the little company passed out from the Jaffa gate *en route* for Bethel. We arrived there about two hours before midnight, and were shortly after bivouacked before a watch-fire, which the men of the place had lighted just beside the well, out of which Abraham had often watered his flocks. The opportunity of speaking to the Mohammedans who encircled the fire, was used, to tell them of the associations of the place, and of the presence of God. All that was said on these two subjects was acknowledged as true, but the realization of our relationship with Him as children to a father they did not seem to understand. After the plan of salvation had been set before them, we retired to rest. At an early hour we were again in motion. Two Russian monks on pilgrimage through the Land, came up with us while it was yet dark. Our conversation on the insufficiency of pilgrimage as an atonement for sin, was but partially understood by them, owing to our imperfect acquaintance with their language. As the first light of morning streaked the horizon our company moved forward. Leaving Singhil to the left, and Shiloh to the right, we arrived at half-past two p.m. at Jacob's Well. There Jesus sat, and there He held his never-to-be-forgotten interview with the woman of Samaria. Next Joseph's tomb was passed, and then we entered the valley between Ebal and Gerizim. Its narrowness, combined with the great distance at which sounds are distinctly audible in a dry atmosphere, sufficiently account for the tribes hearing and responding in chorus to the reading of the Levites (Deut. xxvii. 14.) On our entering the city of Nablous, a Mohammedan asked for backsheesh. One of the brethren, in reply, explained to him the plan of salvation. "Ah!" said the poor man, "that is the best of all backsheeshs."

The synagogue of the Samaritans was next visited, where several MSS. were exhibited, some of which were stated to be 8,400 years old. We tried to set before the men, Jesus as the only Saviour,

but, although partially acquainted with this solemn truth before, they seemed heedless and indifferent. Their present number is about 120 souls, which is said neither to increase nor diminish. The night was somewhat advanced before our tents were pitched at Geba.

14th.—Seven o'clock a.m.—We again proceeded forwards through the Merj el Ghuruk, a valley in front of Jenin, for the most part submerged by the late rains. Next Dothan was passed, and in about two hours more we debouched from Jenin on the rich and beautiful plain of Esdraclo. It spread out before us as a gigantic page of the indelible past. To the right rose the hills of Gilboa, where "the mighty fell, and the weapons of war perished." To the left Megiddo (Armageddon), with Carmel rising clearly defined in the distance. From its side, imagination could easily conceive Elijah descending, and with loins girded, running before Ahab's chariot, across the plain to Jezreel. The Kishon was next crossed by us, though into it all our baggage-mules, and one of the brethren also, stumbled and fell. In succession, little Hermon, with Endor and Nain at its base, rose before our view, and next Tabor, invested with a traditional glory not likely soon to fade. Threading our way through a multitude of Russian pilgrims, we entered the mountain path that leads to Nazareth, where we arrived about sunset.

15th, *Sunday*.—We attended first the Arabic service, after which we had service in English, when an English clergyman, a traveller through Palestine, addressed us from 1 Peter iii. 14. In the evening we held a prayer-meeting to offer praise for past mercies, and implore a blessing on our future work. During the day, when some one regretted the possession of the traditionally Holy Places by the Greek and Latin churches, one of our proselyte brethren subjoined, "It matters not while we have Christ."

*Monday, the 16th*.—After seeing some of the places regarded as holy by the Greeks and Latins, as "the house of the Virgin;" also shown at Loreto, "the workshop of Joseph," &c., we proceeded onwards to Tiberias. The way selected lay over Mount Tabor, on whose anemone-clothed summit there were pointed out the ruins of the three tabernacles which Peter *wished to have builded*. At about 5 o'clock p.m., we caught sight of the most famous sheet of water in the world, and immediately commenced the descent to the once flourishing Tiberias. Jews from curiosity came to see us, to whom the gospel was declared. In the city the house of ——— was visited, to whom, and also to other Jews there assembled, the gospel was affectionately and earnestly proclaimed by his own son. (Mr. S. Wiseman.) Sometimes he seemed touched by what was said, but then again he would try to encourage the evil heart of unbelief. If he perish it will be despite of light and privilege.

16th.—Dr. Chaplin began to prescribe at an early hour for the

relief of the sick and afflicted. Numbers of patients soon arrived. To those within the tent, and also to the groups along the margin of the lake, the Saviour was held up as the only way of escape for undone and ruined sinners, and doubtless He regarded with special favour our efforts to honour Him in the very places hallowed by His own preaching and teaching. Two of the brethren paid a visit to the solitary monk who inhabits Peter's house, a boat-shaped structure, a relic of the Crusades. He was urged to preach the gospel to the Jews, but this, he said, his church forbade him to do, whereupon the teaching of his church was confronted with the plain injunctions of the New Testament. A Sephardite Rabbinical School where several of the chief chachamim sat reading, was next visited. After the usual salutation the controversy was quickly opened up, and both in Spanish and Hebrew the sacrifice of Jesus set forward as their only hope. This statement met, of course, with contradiction, but even underneath their sectarian vehemence, there seemed to be a kind of ill-defined consciousness that the attempt to argue against reason and revelation is but vain. The remainder of the day was spent in speaking to, and distributing tracts amongst the Jews, who were constantly coming from the town. Towards evening a Rabbi was sent to drive the people away. He also was spoken with, but he replied, "I can never change from being an Israelite." The distinction between a nominal and true Israelite was pointed out, after which he retired. Many still remained anxious to ask more and to hear more, and even when the shades of night were replaced by the light of the moon, reflected in the silvery ripples of the lake, some were to be found in earnest conversation with the brethren about the solemn things of time and eternity.

18th.—Crowds of Jews began to come betimes, both for medicine and discussion. All the brethren were fully occupied in speaking to fresh successions of visitors until noon, when an assault was suddenly made upon our tent, and the bibles and other books were carried off by main force. Pursuit was immediately given, though but few of the bibles were recaptured (recovered.) The chachamim, however, caused a number of them to be returned. Rabbi ——— came afterwards to visit and discuss. He objected to the New Testament on the ground that its statements were contradictory, "as, for example," said he, "we find in Revelation vii. 4, that there were sealed 144,000 of all the tribes of Israel, and yet, in the after enumeration, the tribe of Dan is omitted."

Before leaving, he invited the brethren to visit him in his own house, which was accordingly done in the afternoon. The discussion then principally turned upon the value of the Talmud, as compared with the Scriptures. When pressed however with the recommendation to get so drunk during the feast of Purim, as not to be able to discern the difference between, "blessed be Mordecai

and cursed be Haman," and "cursed be Mordecai and blessed be Haman," he declined entering further into the morality of the subject, as being inconvenient. He afterwards came and introduced us to the chief Rabbi. Attended by some of his most learned Rabbis, he received us in the Talmud school. Enquiry was first made as to the successors of the Rev. Mr. Nicolayson and Dr. Mac Gowan. In the reply that was given, he was reminded that generation succeeds generation as wave follows wave, and his attention was then directed towards that eternity into which all things are being borne. From these introductory remarks, arose the question of the nature of the Messiah. The chief Rabbi said he would be angelic. He was then asked whether angels were from everlasting. No. Then it was responded, "His goings forth have been from everlasting." (Micah v. 21.) He and the other Rabbis present were warmly and feelingly urged to look to Him Who is the Way, the Truth, and the Life, and out of Whom there is no salvation.

19th.—While the mules were being packed, two of the brethren rode round the shore of the lake to see the ruins of Magdala and Capernaum, striking proofs of the minuteness in detail with which our Lord's prophecies are fulfilled. [The actual site of Capernaum is doubtful, the subsequent discoveries of the agents of the Palestine Exploration Fund having led to a controversy on the subject.] Afterwards our little cavalcade moved onward to Safet. Our route lay close to Hattinn, which witnessed the overthrow of the Crusaders by Saladin, A.D. 1187. To its summit some of the brethren went up, as being the traditional Mount of Beatitudes, where our Lord said, "blessed are the peacemakers, for they shall be called the children of God." In the distance, perched on one of the mountains of Naphtali, was Safet, "the city set on an hill, which cannot be hid." Towards it we hastened, but the night had already closed in before we ascended its streets.

20th.—It was about 10 o'clock a.m. before any of the Jews ventured to visit us. Sunk in all the self-sufficient ignorance of Talmudism, Safet may be regarded as the capital of Judaism. In it diseases are treated in accordance with the principles of Rambam. Dirt and bigotry are the characteristics of the Jewish devotees congregated from every land, between England and China, including also America and Australia. The prospect of proper medical treatment was, however, too much for them to be resisted, and accordingly, during the day, crowds came to whom the Word of life was freely and fully preached. In the evening we found time to ascend the remains of the citadel, and behold the still visible marks of the earthquake of 1837, when tiers of houses were dashed down the declivity, burying 5000 persons beneath their ruins.

21st.—Early in the morning we went to visit the Synagogue, where the Jews treated us with considerable courtesy. After which, and during the day, we received them in our house. In one family we found several chachamim, who discussed with us the meaning of Zechariah xii. 10, and also Isaiah liii. A young Jewess from Liverpool was present, who boasted of having torn up a New Testament while at school there. She was warned of death and the certain judgment of Him Whose word she had thus despised, and we left her apparently awed at what had been said.

Near to Safet is the village of Meiron, where Hillel and Shammai and Rabbi Simeon Ben Jochai, the author of the Zohar, lie interred. Thither there is an annual pilgrimage in the month of May, which is said to be accompanied with great moral degradation.

22nd, *Sunday*.—In the morning our service was conducted in Hebrew. It was attended by a good number of Jews, who kept coming and going. Sermons on Isaiah lv. were delivered, in Judeo-German, Arabic, and Hebrew. By some of the Rabbis who attended the service a list of challenge questions was drawn up and handed to us. As they were principally drawn from the New Testament, they exhibited very fair acquaintance with its contents. During the remainder of the day, despite the opposition of the more fanatic, so many Jews came, that the door was shut to keep off the crowd. Each and all were as far as possible spoken to about their soul's salvation, and the way of life set before them.

23rd.—After the brethren had been commended to the grace and safe-keeping of our Lord and Saviour, two of them returned to Jerusalem, and two of them remained, with directions to visit Shufa Omar, where the Jewish Fellahin reside, descendants of those who are supposed to have been at no period carried away into captivity.

This journal was sent on June the 5th, with a letter, to the Secretary of the Society in London. In the latter Mr. Barclay alluded to a proposal that he should give up the Jerusalem mission and proceed to Abyssinia. While not absolutely rejecting the suggestion, he said it would cause him deep grief if he were requested to leave the work in and around the Holy City, to which he was becoming more and more attached. It was fortunate for him that he escaped the chains of the Emperor Theodore.

The visit of the Prince of Wales to the Holy Land in the spring of 1862, was an interesting event in the history of the time, accompanied by his suite, which included

the late General Bruce and the late Dean Stanley. He arrived from Egypt at Jaffa on the 31st of March. The next day he proceeded on his way to Jerusalem, where he was received by Mr. Phinn, the English Consul, Mr. Barclay and the other agents of the mission, and many more. Instead of taking up their residence within the walls, the party encamped outside, at a short distance from the Damascus gate, from whence excursions were made to places of interest. On Saturday, April 5th, the Prince returned from a visit to Bethlehem, the Dead Sea, and Jericho, and as he was expected to come to church the next day, Mr. Barclay wrote to Canon Stanley, to tell him beforehand of the hours of divine service, that there would be a celebration of the Holy Communion, and that the Bishop would preach in German in the afternoon. The reply is worth preserving :—

Your note has just reached me on our return from Jericho. The Prince and his suite will be present at the morning service. There are, I believe, no Germans in our company. I will come to you at the church before 10, and shall be happy to assist you in the administration of the Holy Communion, or in any other way that may be convenient to you. It is the intention of the Prince to communicate, as is usual with the Royal Family, on Easter day, and as this is so near, he will probably not attend at the Holy Communion of to-morrow, which he had not previously expected.

The presence of the Heir Apparent and suite on this occasion in Christ Church, was an event of no ordinary interest, because it was an evidence to all that the religion of the Royal Family of England was Protestant. By direction of the Prince, General Bruce wrote inviting Mr. Barclay to dinner in the evening. He said :—

The Prince's stay here is drawing to a close, and he desires me to ask whether you can conveniently dine with him this evening at 7.30. We have no ceremony, and dine in our travelling costume, that being the only one we have.

Mr. Barclay replied, acknowledging the high honour of the invitation, but excusing himself on the ground that "peculiar arrangements" hindered him from accepting it. The fact was, that evening service was at the same hour, and he preferred his duty to the pleasure of meeting the

Prince. The next day the party left for their visit to Hebron, of which a full and interesting account is given in the appendix to Dean Stanley's Sermons preached in the East.

In the month of May, the Home for Enquirers was opened for the reception of distressed Jews who were seeking instruction in the truths of Christianity. During the remainder of the year, 27 persons were admitted, of whom 7 were received into the Home of Industry to learn trades, the others going elsewhere, rejoicing as they went.

After his return from the tour to Tiberias, the usual routine duties of the mission in Jerusalem devolved upon him in addition to the management of its secular affairs. During the summer, street preaching was tried as an experiment, the place selected being in front of the Society's book-shop, near David's Tower. Saturday, being the Jewish Sabbath, was fixed upon. Sermons were delivered to Jews in Hebrew, Judeo-Spanish, and Judeo-German, and afterwards in Arabic to Mohammedans. The effort proved successful. Many Jews were attracted to the place, and amongst them some who had come to Jerusalem from Aleppo. The audience also included Mohammedans, who even came forward and enquired why no notice was taken of them. At their own request New Testaments were distributed among them as gifts. While anxious to use this means of disseminating truth, he felt that great caution was necessary, owing to the fanaticism known to be prevalent both among Jews and Moslems, which was only slumbering, and might burst forth at any moment. The effort was necessarily aggressive, and for that reason also needed the exercise of the greater discretion.

In a letter written on July the 17th, to a Secretary in London, Mr. Barclay said that the Bishop had informed him that being without a license, he might not be recognized by his successor, in the event of his own death, as officially connected with Christ Church, and very naturally enquired if such a contingency were possible. What reply he received is not known. It may, however, be reasonably conjectured that the situation was allowed to continue unchanged,

because it has always been the policy of a certain class of Missionary Societies to keep their agents in strict subordination to themselves, and only to use the Episcopate just so far as may suit their own purposes. In another letter written from Jerusalem, and dated November the 29th, he made an observation which confirms this statement :—

The Rev. Mr. F—— arrived here last week. He is suffering from the effects of his journey. The Bishop seems rather to have felt hurt that the Committee has given him no official information about the Priest's orders of Mr. F——.

In a letter also written on July 17th to his mother, he said that he could not understand what she meant in her last communication, when she told him, that it was rumoured that a certain person “was no favourite at 16, Lincoln's-Inn-Fields.” The maternal ears were quick to catch even the slightest whisper in depreciation of her son. She had never been wholly reconciled to his absence in the East, and two years previously she had proposed that his uncle, the Rev. William Brandon, should apply to the Committee to provide him with an appointment in England. When this came to his knowledge, he wrote to her on March 14th, 1860, deprecating such a step, which could do him nothing but injury, and adding emphatically, that he would never again take an office under any Society, his previous experience being so unfavourable as to render connexion with those bodies not to be desired. The difference between the reality in the mission field and the colouring put upon the work by jubilant speakers upon platforms at home, came out very soon after in a remarkable fashion. At the anniversary meeting of the Irish branch of the Society in Dublin, on April the 18th in the same year, an Anglo-Jewish clergyman, after taking credit to himself for having induced Mr. Barclay to become a missionary, went on to speak in somewhat exaggerated terms of “the whole country ringing with the marvellous work of God which had been brought about through his means.” After some further observations, the same person said, “I have the honour and happiness to tell you that amongst our own labourers, there is not one who has in

a greater degree won the cordial approval and joy of our Committee, nor who has surpassed Mr. Barclay in the affection, judgment, and zeal, and in the genuine interest with which he has laboured among the Jews." This extravagant eulogy was not more offensive to any one than to Mr. Barclay himself, who, as long as he felt that he was conscientiously discharging his duty, did not want the praise of any one. Two years after, when he had removed to Jerusalem, he was incredulous when his mother hinted that he did not stand so high in the estimation of the gentlemen in Lincoln's-Inn-Fields as he had done, although in the letters sent to him from time to time, there was nothing said as yet to arouse his suspicions. Those who knew the temper of such Committees, were well aware that his plain straightforward line of action was by no means agreeable to them. He was unable to send home reports of flourishing and successful missions. He was constrained to find fault with the incapacity and want of zeal and love of their agents. He could not conceal the literal truth, or put a construction upon facts which they could not legitimately bear. Was it in the nature of a Committee to be pleased with such plain dealing? Could they look with unqualified approval upon the man who told them to their faces that their work was not what it ought to be, and might have been, if properly qualified agents had been employed? The change from "cordial approval" to suspicion within two years, marked by great and incessant activity, is no matter of surprise to those who understand the men and their ways.

About the beginning of August, Mr. Barclay went to Nablous, with the view of strengthening the hands of the Rev. Mr. Fleischhacker, who was constantly complaining about the bad feeling among the Mohammedans, and expressing apprehension of some sinister movement. Describing this visit, he wrote as follows :—

In Ecclesiasticus i. 28, Jesus the son of Sirach, speaks of the foolish people who dwell in Sychem, and such I found them, as they constantly saluted me in the streets with the epithet of "lice-killer." The following day I examined the schools

and spoke encouragingly to such Protestants as I saw, and concluded with riding over Mount Gerizzim. The next day we rode over to Tirzah (Song of Sol. vi. 4). When the Mohammedans came out of the mosque, we told them of the necessity of inward holiness, before they could enter the kingdom of heaven. After some time they got greatly excited and cried out, "There is but one God, and Mohammed is his prophet," and became angry. However, they heard what may, I trust, be blessed to them. In the evening we went among the Samaritans. To Amram, the High Priest, we spoke of death, judgment, and the Saviour, until he appeared quite awed. He is an interesting man, but sadly in need of a change. He afterwards allowed me to open the wonderful old roll of the law, which he would not touch himself, and which he said was not even shown to the Prince of Wales. It purports to have been written by the grandson of Aaron. Next day, leaving Mr. Fleischhacker somewhat cheered, I rode home by Shiloh.

From this time forward till the end of the year, no event occurred of sufficient importance to be deserving of notice.

Mr. Barclay in his Report for the year, described the work of the mission as having been carried on with varied success. His personal influence had been felt in every department, by the encouragement, sympathy, and aid afforded to those who were associated with him. The missionary operations beyond the Holy City had attracted a full share of his attention. Besides his own tour to Tiberias, agents were sent to Hebron on three occasions, to Acca, Haipha, and Jaffa, where they remained for five weeks, seeking opportunities for getting into communication with Jews waiting for steamers to convey them to Alexandria, Constantinople, and Odessa, who, owing to their own bigotry and from other causes, were inaccessible in Jerusalem. The book depôt and the House of Industry had been both successful, but the schools showed little signs of improvement. The educational department of the Jewesses' Institution was not appreciated as it ought to have been by those for whose benefit it was intended, owing to the lamentable indifference to female education prevalent in the East. The services in Christ Church were carried on without interruption, in English, Hebrew, German, and Spanish. The Sunday ministrations were frequently attended by Jews, native Christians, and Mohammedans, who, although they did not

understand the language, showed by their demeanour that they were not unimpressed by the decorum and simplicity of the service. Prayer-meetings, Bible-classes, and a devotional-meeting for proselytes, were held each week, to which was added another once in the month, for the purpose of disseminating information on missionary subjects. The class for enquirers had been regularly attended by 43 persons, of whom 4 had been baptized, in addition to 10 children of converted Jews. These agencies were worked as in the previous year by Mr. Barclay, assisted by two other ordained clergymen and lay agents. There is no expression of humiliation, when sending the Report to the Committee, nor any other feeling than that of consciousness that he was faithfully doing his duty, and of thankfulness for the measure of success which attended the mission.

The first week of the year 1863 was observed in Jerusalem as a time of special prayer for the outpouring of the Holy Spirit. The devotional meetings were well attended, and all seemed to realise the Divine presence, joining fervently in the petitions which were offered. Mr. Barclay was enthusiastic over the success of these gatherings, and indulged in the hope that the time might not be far distant when the promises to the Jews would begin to be fulfilled in the going forth of the word of the Lord from Jerusalem, for the evangelization of the Gentiles. During the ensuing week three agents of the mission were sent to Hebron, who upon their return, reported that while the Jews were not unwilling to listen, the condition of poverty to which they were reduced in the cold season, whenever there was a falling off in the contributions of their co-religionists, was pitiable in the extreme, and a great impediment to missionary work.

On the 21st of January the twenty-first anniversary of the Jerusalem Bishopric was celebrated, after which there was a confirmation in Christ Church, when, out of 6 persons confirmed, 5 were proselytes. Within a few days, a very interesting discussion took place between Mr. Barclay and other missionary agents on the one side, and two chief

Rabbis, one of Jerusalem, and the other from Tiberias, attended by their disciples, on the other. The points in debate were the doctrine of the Trinity and the first Advent of the Messiah to be the atonement for sin. The Christian advocates were struck with the similarity of the interpretations of the prophecies in the Pentateuch, put forth by their opponents, with those of many modern Neologians, which there was little difficulty in showing to be erroneous. No detailed account of the discussion was preserved, nor was anything said about the effect produced upon the Rabbis who conducted it, or upon the audience who heard it, Mr. Barclay contenting himself with observing that they found themselves unable to resist the arguments employed by their opponents.

The entries in his private note book under February 7th, amongst other matters, contain allusions to estimates for building a wall around the Sanatorium which was opened in the following year, and to work which was to be done to the Bishop's stables. His mention, by way of complaint, of an "inquisitorial paper," and of a "censorship," having apparent reference to his own conduct as a missionary, cannot be explained, because neither in his letters nor in any other available document, is any explanation to be found.

Later on in the same month, in company with Dr. Chaplin and two lay agents, Shappirah and Nyssem Coral, he set out on a second missionary tour to Tiberias and Safet, intending also to visit Damascus, Beyrout, and Sidon, and was absent till the beginning of April. His journal was published, without material alteration, except that the latter part was omitted, in the September number of the Jewish Records, and is noteworthy as being the last document of the kind written by him which the Committee of the Society allowed to appear in print. From henceforward no journal of his can be found in any of their publications. It is now reproduced, without abridgment, from the original MS., which has been preserved among his papers.

*February 24th.*—The snow was still falling as we left Jerusalem, and during the day the wind blew piercingly cold over the whitened

mountains, until we reached Nablous. There we learned that Jacob's well contained a supply of spring water, to the depth of about 40 feet. On the following day we came to Jenin during a continuous downpour of rain, which in the evening was followed by a storm, with thunder and lightning. Next morning we started for Nazareth, where we arrived at nightfall, after having passed Jezreel Nain and Endor. During the next day we saw again the calm blue lake of Tiberias. When our tents were pitched, some of the Jews who heard of our arrival began to pay us friendly visits. To those who had already heard the Gospel message, it was once more solemnly repeated.

[ There is no mention in the journal of the events of the next three days. ]

28th.—At a very early hour our little company visited in succession all the Synagogues, both of the Askenazim and of the Sephardim, after which Jews began to come in great numbers, chiefly for the advice and aid of Dr. Chaplin. Occasion was at once taken to contrast the anxiety of the diseased for the relief of their bodily ailments, with the indifference which they manifested about the state of their sinful souls. During the very animated discussion which followed, on the doctrines of the Atonement and the coming of the Messiah, one Jew remarked that the sufferings of Israel in Egypt had done away with the sins of Adam. As the mass of Jews increased around the tents, one of the brethren read and expounded, in the open air, part of the fifth chapter of Isaiah, touching the vineyard for which so much had been done. The Chasidim of the town, hearing that the people were listening, rushed upon them in a religious frenzy, and drove them away with violence. When, however, they themselves were asked why they were so afraid of the Word of God, they returned hastily to town, where they lay in ambush until Mr. S——\* made his appearance, when they assembled and beat him. Many of the other Jews afterwards expressed themselves ashamed of those acts. Towards evening, some of them, wrought upon by the more bigoted, brought back, and poured out in front of the tents, the medicine which they had received. A messenger also came from the Askenaz Chacham to request that no more medicine should be given to Polish Jews, to which it was replied that all who were sick and asked for medicine should receive it. In the evening many of the Mugrabbim came to our tents, and were freely spoken to.

March 1st.—In the morning some Jews came, to whom the truth was spoken, after which our Sabbath (Sunday) service was held, and the declaration of our Lord, as recorded in the second

\* Mr. Shappiroe, one of the missionary party. He was a converted Jew.

lesson, seemed particularly appropriate : "Think not that I am come to send peace on the earth. I tell you, nay, but rather a sword," a declaration ever verified where the Gospel is faithfully preached. Throughout the day, the Word was spoken to all who came near our encampment, including some Rabbis. In the evening the *cherem* was withdrawn, and the Chachamim sent to ask us to visit them in the city, a request which was declined, as it was the Sabbath (Sunday). Amongst those who came for medical assistance, was one poor Jewess, who asked her child to be visited for the love of Christ. W—— came at nightfall to say that all the town was so disturbed by the conduct of the Rabbis, and that he himself was so displeased, that he threatened to bring his whole family to the Protestants in Jerusalem, [broke several articles of delf and glass, and finally ended by beating his wife.] \*

*Monday, the 2nd.*—During the night there was a storm on the lake, and it was almost impossible to sleep for the roar of the waves. Our tents, too, were nearly swept away by the wind, so that in the morning we hired a room in the city. Among the Jews who came for medical relief, was one Mohammedan, who demanded it on the ground that he was a descendant of Jethro. In the afternoon we visited the chief Rabbi of the Sephardim, who received us kindly. The object of our visit was opened up by supposing the case of a man anxious for his soul's salvation, and asking him what he must do to be saved. To this he would give no direct reply. Then the hope of salvation through Christ was plainly set before him. But in Christ he said he could not believe, as He was condemned by the Sanhedrim after a full trial, and to the opinion of the Sanhedrim he was committed. He was then informed that the time was coming when Israel must look on Him Whom they have pierced, when as God, he would return to pour out the spirit of prayer and supplication. This, he said, was no proof of His being God, as even of Elijah's spirit, Elisha asked a double portion. The solemnity of eternity was again urged upon him, but he only said that as his fathers had lived, so would he. It was then rejoined, that if Abraham had been of the same opinion, he would have lived and died a heathen idolater.

*3rd.*—In the morning, many Jews and Jewesses came to our tents, principally from the Mugrabbin and Askenazim. In the conversation which ensued, one Rabbi took a prominent part. Amongst other assertions, he said that the Christians, without the Talmud, could not prove that Jesus was of the family of David, which he knew to be the case, because he was judged by the greater Sanhedrim. In the afternoon, many persons, principally among the sick, were visited in the town, and in the evening several Jews came and

\* The words within brackets are omitted from the Printed Journal.

seriously asked whether our statements were really true. Whilst conversing with some Jews outside the tents, two Oxford students, who were encamped near, remonstrated on the impropriety of disturbing the minds of those who were sincere in their religion. It was, however, pointed out to them, first, the difficulty of knowing who were sincere in the profession of an untenable system of religion, and, second, the contrast presented by the declaration of St. Peter, that there is only the name of Jesus through whom we can hope for salvation. In the discussions which afterwards took place, a Jew contradicted one of the brethren in referring Proverbs viii. 22, etc., to the pre-existence of the Messiah, and before any one could interfere, a native Christian struck him on the face. Strange change! that when Jesus Himself was rejected by the Jews, they themselves are now under the feet of all. In the afternoon many of the sick were seen in their own homes. Rabbi H——, grandson of Rabbi Israel, was also visited. With him a discussion took place on the doctrine of the Trinity, and the plan of salvation. But, when one of the proselyte brethren interposed some observation, he asked him whether he did not fear to become a heap of bones. At taking leave, Jesus was set before him, as the Light to lighten the Gentiles, and the glory of His people Israel. As this evening closed our sojourn in Tiberias, it was impossible not to feel the solemn reflection that the Jews had once more heard the proclamation which becomes either the savour of life, or the savour of death.

*5th.*—To-day, being the feast of Purim, we selected it for our journey to Safet. On this festival the orthodox Jews are enjoined to drink wine until they know not the difference between "blessed be Mordecai and cursed be Haman," and "cursed be Mordecai and blessed be Haman." The sun shone out gloriously upon our way, and yet it could not altogether dispel the feeling of sadness, in thinking that the strongholds of Jewish opposition to the truth should be still nigh the lake of Tiberias, where the Lord Jesus had wrought so many mighty works.

#### SAFET.

*6th.*—In the morning, many Jews visited us, and, contrary to our expectation, we found them exceedingly friendly. Of course they were engaged in discussion. Many listened candidly, and said that if they could only be persuaded of the truth of our statements, they would embrace Christianity. In controversy they demanded chapter and verse for every doctrine advanced. Their greatest eagerness was to know how to obtain copies of the Scriptures. Amongst those who came for medical assistance was one poor woman, whose face was much injured by the gunpowder fired by one of those who were rejoicing at the feast of Purim.

*Saturday, the 7th.*—Early in the morning we visited the Synagogue, and seats were politely provided for us. It was

interesting also to notice that many of the bibles from which the Jews were reading were those provided by the Society. Afterwards numbers of the Jews came to our own house, and for about the space of four hours sermons were alternately preached in Hebrew, Polish, and Arabic. One Jew, watching his opportunity, snatched up a bible, and ran away with it. Thanks, however, to the Austrian Consular Agent, it was speedily recovered. Amongst those who listened with great attention to what was said, were two bright-faced little boys, who, the other Jews said, had already received great unkindness from their father, because, as he thought, they would one day become Christians. Many of those who disputed to-day did so with much pertinacity, but yet they generally gave the impression of feeling that the truth was with us, though they thought their own religion good enough for themselves.

*Sunday, the 8th.*—Our morning began with the liturgy in Hebrew, after which sermons were delivered to our polyglot audience in Spanish, Polish, Hebrew, and Arabic. Some listened with much attention, but others contradicted. Tracts were distributed and some bibles were also given away. But the desire to get more books was so great, that it became necessary to procure a guard to protect what we wished to retain. Some of those present disputed as if secure of victory, others to find out truth, or as they said, who are the true Israelites. Some too were greatly excited. The less scrupulous took advantage of the crowd to pick the pockets of the brethren who were hotly engaged in discussion. During the evening, Jews came with answers partly written and partly verbal, to the sermons of the morning, and some of them showed considerable acquaintance with the New Testament.

*9th.*—At an early hour Jews and Jewesses began to assemble, partly for medical relief, partly to continue yesterday's discussion. Matthew xxiv. was read in Hebrew, and afterwards expounded, and sermons in Hebrew and Arabic were delivered on 2 Cor. v. 21, 22. To these latter some Mohammedans came, who, after listening, asked for New Testaments. Two of the Mohammedans were retainers of the Abd el Kader. Hearing that the Jews still came to us in great numbers, the chachamim sent messengers and forcibly dispersed the crowd. Some time afterwards, a respectable Jew introduced a Druse Scheik, Jusuf el Faris from Khurfeish, a village five hours distant from Acca, who wished to become Protestant with 300 of his men. Upon asking the Jew why he could come on such an errand, he replied by saying, that he always felt kindly towards the Druses, that they were without any proper religion, and that he should wish to see them become Protestants. He was asked who he thought the Druses were, and he replied that they were the descendants of the ancient Philistines. Opportunity was then taken to inform both of them, that whether Hebrew or Philistine, there was but One Mediator between God and man,

the man Christ Jesus. A family which was afterwards visited, appeared much less bigoted than last year, when we were there. Until late in the night, a Rabbi and some other Jews remained with us, conversing about the plan of salvation, and at parting received tracts and other publications. Before retiring to rest, a special blessing was invoked on our efforts, however futile, among the 6000 Jews of Safet, a number which is being constantly increased.

*Tuesday, the 10th.*—This morning we left Safet, and continued our journey to the waters of Merom. Towards evening we passed Dan, near which the second spring of the Jordan wells out copiously from the earth. At parting thence an hour afterwards, we came to Banias, the coasts of Cesarea Philippi. A glance upward at the snowy Hermon rather favours the idea than on its summit glistened the raiment of our Lord, so as no fuller on earth could whiten it. The large rock overhanging the town, and the first spring of the Jordan, may have possibly suggested to the mind of the Saviour, the memorable words "On this rock I will build my Church." And the town itself is most interesting, as being the scene of the healing of the poor woman diseased for twelve years. During the night, the sky was lit up by the lurid glare from the burning of the reeds in the plain of Huleh. It is thus the farmers clear the land for sowing their crops. On the next evening we arrived at Cephher Howen, where we were shown the ruins of the palace of Nimrod. Two Damascene Jews now joined our company, with whom we made friends. After crossing, on the following morning, the waters of the Pharpar, and passing close by the spot which tradition points out as the place of St. Paul's conversion, we arrived in the afternoon at Damascus.

Our first difficulty was to find a room in the Jewish quarter, for the receiving of visitors and the sale of our books. After considerable search, however, we succeeded, but the owner of the house, learning who we were, changed his mind several times. While our bargaining was going forward, a little orphan boy from Jerusalem, who had received a good deal of attention from our mission, happened to arrive most opportunely, and him we employed to go through the Jewish quarter, and announce our arrival. Jews soon began to come to purchase bibles, but these we declined to sell, or indeed to do more at first than cultivate friendly relations, as it was but too evident that a state of feeling existed on every side which required caution. The aspect of the town itself was sad. The traces of the massacre were everywhere visible, and the desolation in the Christian quarter still continued to present a miserable appearance.\*

\* In a letter written from Damascus on the 16th of March, Mr. Barclay said that at first the party was obliged to proceed with great caution owing to the existing irritation, and that the lay agents, Shappirah and Coral, were utterly prostrated, by the scenes of horror they witnessed in the Christian quarter.

*Saturday, the 14th.*—Went early to the principal synagogue. We found it a large place of worship, and beautifully ornamented. It was filled with a numerous congregation of worshippers. Seats in the highest places were provided for us, and to one of the brethren [Mr. Barclay himself] the Rav (Rabbi), sent a request to go up and read the *Sepher Torah*, but as the invitation was based on the supposition that he was a Jew, he declined to comply with it. Our visit to the synagogue brought numbers of Jews to our room. Of course we soon began to preach to them Jesus Christ, and Him crucified, as the only hope for their souls. The preaching soon however gave way to discussion on the doctrine of the Trinity and the Sonship of Christ. This lasted for some hours. Towards its close, one Jew, who seemed to be a champion, intimated, that if he only had the power, he would settle the controversy in a different manner. Some of the Askenaz Jews who were in the city, came and associated with us in the most friendly manner. They had already in other cities come in contact with missionaries. After paying a visit to one respectable Damascene Jew, who had pressed us to come to his house, he told us that for years he was convinced that Jesus Christ was the Messiah. In the evening we went to pay a visit to the house of L——, a rich banker. Amongst many splendid houses, his is celebrated for the beautiful inlaid mother of pearl and arabesque work which covers the walls. He politely conducted us over it, and in return, we told him of another house not made with hands, and presented him with a copy of the Old Paths. Truly the Jews of Damascus live in luxury and forgetfulness of God. Some of them to day expressed a wish that the Society would open a school among them.

*Sunday, the 15th.*—Some Jews, in accordance with our invitation, attended our Hebrew service. Afterwards sermons were preached in Hebrew and Arabic. At the close some of the Jews asked to hear the same sermons again. [In the afternoon our English service was held at the British Consulate.\*]

*Monday, the 16th.*—Jews came to purchase bibles, and after we had sold all we intended for Damascus, they wanted to take the remainder by force. Some bibles which were kindly supplied to us by the American missionaries were also sold. Tracts were distributed, and discussions were held, conducted on the part of the Jews with a good deal of clamour. In the afternoon the Chacham Bashee was visited. Our conversation began about the value of the Talmud, as compared with the Bible. After which came the subject of the necessity for educating women, and the low notions entertained by the Jews on this matter. There was quoted to him the passage of the Jewish prayer book, where the men thanked God that they were not women. [Here there is a vacant space in the

\* Omitted from the Printed Journal.

MS. intended to have been filled up by the insertion of the words at some future period. They are found in the Morning Service appointed to be said daily in the synagogue, according to the Polish and German rite :

"Blessed art thou, O Lord our God, King of the Universe, that Thou hast not made me a woman."

To this the women reply :

"Blessed art Thou, O Lord our God, King of the Universe, that Thou hast made me according to thy pleasure."]

Next came the subject of the captivity in Babylon, which lasted for 70 years, as a punishment for the sin of offering children to Moloch, and it was pointed out to him, that the captivity now has lasted for 1800 years, and consequently the sin of Israel must have been greater. It was nothing less than the rejection and crucifixion of the Messiah. The time of the coming of the Messiah was pointed out from Haggai ii. After all he said, "I care more for a Messiah for my body than one for my soul." This observation drew forth some solemn remarks, addressed to the old man's conscience. We then took leave, after presenting him with a copy of the Old Paths. In returning through the bazaars, in company with the person who was with him at the time, there was pointed out to us the place where poor Dr. Graham, the missionary, was shot down during the massacre.

*Tuesday, the 17th.*—Many opportunities were afforded to speak the Word both to Jews and Gentiles. The great demand among the Jews was for copies of the Scriptures. In the evening we went to Jobar to see the place where Hazael was anointed King over Syria, and also the cave where Elijah lay hid during the persecution of Ahab. This ended our missionary visit to Damascus. And one could not but heartily pray, that in all their plentitude, might soon be realized the words which from ancient times still remain inscribed on the great mosque, "Thy Kingdom, O Christ, is an everlasting Kingdom, and thy dominion endureth throughout all generations."

On the day before they left, two Christians were murdered. The agitated state of the country rendered it desirable that the party should proceed at once to Beyrout, as it was Mr. Barclay's intention if possible to be back in Jerusalem on Easter Sunday. After short delays at several intervening places, the missionary party arrived at the former place on the morning of the 24th.

There we found that there were about 100 Jewish families. Our intercourse with them was confined to visits paid either to individuals in their places of business or else families at their

own homes. During our stay a good number was thus spoken to, and some were furnished with tracts. One man, R—, seemed intimately acquainted with the New Testament, of which he had two copies. He had the character of an upright man, and from his conversation did not seem far from the kingdom of heaven. S—, who is one of the principal men of Damascus, and also a Chacham, we found acquainted with the plan of salvation, which he had learned from a careful study of the Gospel, but his mind seemed inflexible about the necessity of observing the law of Moses. P—, a learned Jew, seemed impressed with the argument derived from the destruction of the Temple, as a reason why the Messiah must have already come (Dan. ix. 25, 27). Some Jews, travellers from other places, were also spoken to in the Khan, with what success the Day will alone declare. Before leaving Beyrout, a lecture\* was delivered by one of the brethren on the restoration of the Jews, and the second advent of the Messiah, which appeared blessed to the stirring up of more enquiry on the subject.†

On the evening of the day of our leaving Beyrout, we came to Sidon. On our route was pointed out the spot where Jonah was cast out by the fish upon the shore. The Pasha had a few days before made some excavations upon the spot, and had laid bare a very beautiful and elaborate Mosaic pavement, with figures, and an inscription in old Greek characters. Early next morning, being Saturday, we visited the Synagogue, where [we found that the prayers were already ended. However, about forty Jews quickly gathered in, to whom the gospel message was spoken. It seemed to most present a new thing, and they did not at first comprehend who we were. Controversy afterwards was carried on in reference to where the Messiah is now, the work which He came to do, and His return in glory (Zech. xii. 10).

On the following day, being Sunday, we held a Hebrew service in the Jewish quarter, after which a sermon was preached in Arabic. This was followed by controversy for about the space of two hours, which revealed the most lamentable ignorance on the part of the poor Jews of the Word of God. All our available tracts were distributed, and we took leave of them, with the prayer that our work, however weak, might be acknowledged of God to the stirring of the hearts of this little company of nominal Israelites to seek the God of their fathers. Our faces were now turned to the Holy City, and on the following day the wind ‡ brought us past Tyre, Acca, Haipha, Carmel, and Cæsarea, places which bore sad

\* It was delivered by Mr. Barclay himself in the chapel of the American Mission.

† The remainder of the journal was omitted in the printed report.

‡ This word can only be explained by supposing that the party was proceeding by sea, and calling at different places on the coast.

and silent witness to the truth, that they who honour God shall be honoured, and they who despise Him shall be lightly esteemed. At Cæsarea we narrowly escaped falling into the hands of the Bedouin, but with every other circumstance in our favour, and with thankful hearts for God's gracious preservation, while permitting us to proclaim His Word, we returned, after an absence of about forty days, to Jerusalem.

After returning from this missionary tour, Mr. Barclay resumed his ordinary duties. He found the state of the mission satisfactory, except that Mr. A—— was still slightly restive. A letter of admonition and remonstrance, written by the clerical Secretary in London, was handed to him, which he said, in the humility of his heart, exactly suited his case, although, if it did, the beneficial results were transient. This being the tourist season, many travellers arrived in Jerusalem, among whom was expected the lay Secretary, invested with plenary authority to rectify everything which might seem to require adjustment.

About a fortnight after his return, Mr. Barclay and nearly all the missionary agents in Jerusalem went to the tomb of Simon the Just, to preach to the Jews, who assembled around it every year, on the anniversary of his death. On this occasion the number of devotees was estimated at upwards of 2000. The crowd resented the interference, and threw stones at the party, Mr. Barclay being struck so violently on the back, that he felt the pain for several days after. *Returning from the tomb under the protection of the Mohammedans*, they took their stand on the high road, and allowed few Jews or Jewesses to pass without telling them of the way of salvation. When he came back to the Holy City, street preaching in Hebrew, Arabic, Polish-German, and Judeo-Spanish was resumed with encouraging results, the audiences being attentive, and manifesting no signs of hostility or displeasure.

His religious and missionary duties were more congenial than managing the secular affairs of the mission. Making arrangements about building new stables for the Bishop, and scrutinizing the plans and details of the proposed Sanatorium to which the agents of the mission might retire

during the hot season, were both irksome and irritating, and not suited to his temperament. His evangelistic labours were interrupted by the secular details of the mission, which could have been managed just as well by any one else. It was, therefore, proposed that a lay Secretary should be sent to Jerusalem to relieve him of this troublesome department of his work. The suggestion did not meet his approval, because, as he said; if such a person should come from England, who could not speak any Asiatic language, or any of the corrupt dialects spoken in the Holy City, the experiment would be unsuccessful from a business point of view, because there would not be sufficient employment to occupy his entire time, and unless he were a man of angelic temperament, he might make remarks liable to disturb the peace of the community, and provocative of the indignation of the natives. In other words, not having enough work to attend to, he might lapse into the temptation to indulge in idle gossip, become discontented, and finally develop into a nuisance. Mr. Barclay said that the real want of the mission at the time was a sincerely devoted and properly educated missionary proselyte, either a clergyman or layman, whose qualifications had been proved elsewhere, and who was married. If such a person could be found, he thought that an appointment of this character would be better than that of a lay Secretary. It does not appear that he was ever relieved of his secular duties.

In due time the London lay Secretary arrived in Jerusalem, where he remained till the end of May, after which he proceeded to Smyrna and Constantinople. Everything connected with the mission came under his inspection, as it was supposed that he had full authority from the Committee to act. Things religious and secular were passed in review before him, instructions being given, such as seemed best to suit each case. The results of the letter handed to Mr. A—— on the 4th of April were not permanently beneficial, because it would appear that he was either dismissed by the Secretary or an intimation was given that he might retire, although in the report of the Society for the year it was stated that he

had resigned. He also gave permission to one of the mistresses in the workroom of the Jewesses' Institution to return to England, after giving a month's notice. From what he had seen in Jerusalem, Mr. Barclay urged upon the Committee the necessity for great caution in the selection of her successor, and hoped that, before making an appointment, they would avail themselves of the advice of the Secretary upon his return to London.

The mission had not got rid of Mr. A—— just yet. The sequel of the story will be best told in Mr. Barclay's own words :—

Mr. A—— is turning out very unhappily at the last. When the lay Secretary was here, he authorised me both in the local Committee and again privately to give A—— a bill for his travelling expenses, amounting to £22. He also promised this to A—— himself. Now, upon the receipt of the letter containing the resolution of the Committee (in London), I applied to him to return it. This he declined doing, stating that he could legally retain it, which, upon application to his Consulate, I find he is warranted in doing, as the Prussian Cancelliere maintained that —— being Secretary, was vested with the full powers of the Committee. I tried A—— upon moral grounds first of all, and while showing him that it was not morally honest (?) to retain the bill, I promised if he would deposit it with me, to write to the Committee on his behalf. But this he also declined, and now he has written to me two threatening letters, stating that he will take an action through the Prussian Consulate for defamation of character. Meanwhile he goes about stirring up ill-feeling wherever he can. It is a pity that he ever left England, as he himself says he had no desire to be a missionary. It is a great pity that he was ever brought to England.

This business was another illustration of mismanagement by the Committee in London. The lay Secretary ought either to have received plenary authority to do whatever seemed best for the welfare of the mission in Jerusalem, or all his acts ought to have been regarded as provisional, and subject to approval. The Committee sanctioned his dismissal of A——, and refused to allow the bill for the travelling expenses, thereby snubbing their accredited agent so sharply that nine out of ten people would have immediately resigned.

The view taken by the Prussian Consulate was undoubtedly correct, because every one would suppose that the acts of the Secretary were official. A—— solved the difficulty for himself, by refusing to return the bill, which he had at first deposited with his Consul, and afterwards took with him when he left Jerusalem.

Before withdrawing from the mission he wrote a letter to Mr. Barclay disclaiming all ill-feeling, and hoping that whatever had been said or done in anger might be forgotten. Although feeling that he had been treated with injustice, he freely forgave those who had injured him. Whatever may have been A——'s faults or incapacity, the tone of this communication left nothing to be desired.

The agitation in the country having subsided and everything being quiet in the mission in Jerusalem, Mr. Barclay thought that the time was favourable for undertaking a second missionary tour to Damascus. Referring to the absence of disturbing elements, he wrote at this time :—

Things in general go on peaceably, and this I look upon in Jerusalem as the greatest blessing, where there are so many minute and irritating elements at work, where the cup of trembling seems always to be vibrating through people's hearts and wearying one's spirits, as the moth fretting a garment. I remember before coming here at all, I heard something of this, and I called it superstition, but I have now lived to experience it.

Before leaving he gave suitable instructions to every member of the mission, both male and female, directing how they were to act during his absence. There had been a great demand on the former occasion for bibles, and he and Stern, one of the lay agents, determined to take with them an adequate supply. The Jews in Damascus being prosperous, and in some instances luxurious, were able and willing to purchase them. In fact they had already sent to Jerusalem and bought a large number of copies.

On the 20th of July the missionary party set out on their way to Beyrout, through which they intended to pass. At Jaffa they stopped for a short time to enable Mr. Barclay to

visit a Jewish family where he found a sick child. The weather was hot, the thermometer standing in the shade at 85°. After a short delay at Beyrout, during which he had the pleasure of meeting Mrs. Bowen Thompson and Mr. and Mrs. Henry Smith, at 4 o'clock in the morning of the 23rd the party set out for Damascus, where they soon arrived in safety. A room was hired in the Jewish quarter for the sale of bibles, but the agreement was almost immediately rescinded by the owner. Early in the morning of the 25th, he made his way to the Synagogue, where he was treated with courtesy and politeness. Afterwards he got into conversation with the chief Rabbi, who asked him whether Christians believed in the coming of the Messiah. To this he replied that they did, and that they maintained that He had already come. The conversation was prolonged, and carried on in so friendly a manner, that when the Rabbi learned that there was a difficulty about a room, he offered his own house to the party for the sale of their books. The offer was unnecessary, because, in the meantime, a suitable place had been found elsewhere. The friendliness shown by the Jews did not at first prevent some showing that they were unwilling to engage in controversy on the points in dispute between themselves and Christians. The party remained in Damascus till Tuesday the 4th of August, busily engaged in missionary work. All the bibles were sold, and tracts were distributed, till the supply was exhausted. On several days Mr. Barclay was engaged from morning till evening in holding discussions with the Jews, who came to him in large numbers. At other times he went through the bazaars, speaking to all who gave him the opportunity. The work was varied by visits to the legendary houses of Judas and Ananias, and he even had the misfortune of witnessing the execution of two unhappy wretches, who had been convicted of murder. Many Jews and Jewesses heard the Word, and upon the whole this proved to be one of the most successful of his missionary tours. Christians and Mohammedans were also roused by seeing what was going on, asking why books and tracts had not been brought for them also, but the answer was, that

their mission was to the Jews only. The party was surprised at the cordiality and politeness with which they were received, especially when they remembered the character of the Damascenes, and the evil spirit which had been so recently evinced.

At this time there was no settled mission to the Jews at Damascus. After the massacre of Dr. Graham, the other agents of the Synod of Ulster withdrew, Dr. Porter, now President of Queen's College, Belfast, returning home, Mr. Robson becoming tutor to a Druse prince, and Mr. Feirette being occupied with a new system of printing. It was proposed shortly to send out a fresh staff, but up to the time of Mr. Barclay's visit, nothing had been done. He said that his experience of Presbyterian missions in the East had hitherto been that, after a little time, the labours of the missionaries were almost entirely confined to the native Christians. This surely was a remarkable result. It was a matter of regret with him, that neither the Synod of Ulster nor his own Society were then able to occupy so promising a field of labour.

The missionary party returned to Jerusalem on the 11th of August. While stopping at Beyrout for a little on the return journey back, Mr. Barclay wrote a letter, dated the 8th, in which, besides giving some account of his tour, he discussed a subject to which reference has been already made. Changes in the mission staff at Jerusalem were expected, as the engagements of two of the female agents would expire in the ensuing April, and he thought it necessary to state his views in reference to what might possibly happen. This was a somewhat delicate subject to handle, as he was a single man, and might not have been altogether competent, in the opinion of some, to discuss it impartially. Troubles were in store for him, and in reference to them his language seems almost prophetic. Speaking of the expected vacancies, he said, in characteristic language:—

The introduction of new spirits among our staff, is always to my mind a cause of deep anxiety, and it is almost needless to add that for the Jerusalem station, above all places in the world, too much

caution cannot be observed. The calm and unostentatiously conscientious worker always commands my kindest sympathies, and is also certain of my resolute but impartial support. We came abroad to do a work in an especial manner, for eternity, and any agents, who either waste their time in trifling or meddling in their neighbour's business, though they may calculate on my patience to a certain point, will fail in gaining my respect. It has often struck me that voluntary agency from a better rank in life succeeds better, and diffuses a higher tone of feeling than an agency selected from the lower ranks, where the pay becomes a consideration. But the higher class of agency should be accompanied with humility, for if it involves anything of the idea of patronising the Lord's work, it is unlikely to secure a blessing. In the case of female agents, there should be a very clearly ascertained sense of propriety. Our countrymen, when they come abroad, err in this respect often, alas, fatally, and so many such cases have occurred in the East, that if we wish to do good, all female employés should, by at least their outward decorum, inspire confidence. At this moment there is, cohabiting in this hotel (at Beyrout), an English lady of fortune, with an Arab employé of a religious society. It is true in the course of a few days they are to be married, but meanwhile they are living together. The age of the lady is over 32, probably between that and 40. I quote the instance to show that age alone is no sufficient safeguard for us. Indeed, it would seem that the younger agents, before they come to the foolish age, when, under the pretence of missionary zeal, they will take up with any native, are on the whole the best, if under proper supervision. The success of such an institution as ours, or the Deaconesses', depends mainly on these. In the case of the Deaconesses' institutions, which as a general rule are models for imitation, the superintendents are always what are called "old maids," and I must say that from what I could observe, everything is admirably managed, and nothing seems wanting, except the infusion of a more motherly tone in the instruction and management of the establishment. In thinking the matter over, in reference to our own institution, it occurred to me, if a widow of suitable age, who already had experience in acting as a matron, could be procured, it might suit, though, on the other hand, such persons are sometimes very difficult to deal with. A lady who had been merely a governess is too partial generally in her views to be superintendent of an institution which consists of departments and requires organisation. On the whole, if it pleased God to raise up for us another Miss Cooper, it might suit better than all.

If those who some years previously had appointed a female agent to an important post in Jerusalem had kept these, or

similar considerations before their minds, or had been competent to manage their business properly, trouble and failure in a foreign station might have been avoided.

About the beginning of October, a rich Russian Karaite Jew attended the German afternoon service in Christ Church. In the evening, accompanied by five of his friends, he called upon Mr. Barclay at the Parsonage, and entered into a discussion with him on the Deity of the Saviour, for whose character he professed the highest reverence. Before leaving, he invited him to visit him on the ensuing Tuesday evening for the purpose of discussing the points of difference between the Karaites and the Christians. Taking with him three of the missionary brethren, he went to his house, where a long discussion took place. The Jew debated upon the Deity of Christ with a logic and subtlety which Mr. Barclay declared that up to that time he had not met with in the East. He had read the Old Paths, was well acquainted with the New Testament, and had arrived at such a point of belief that he might be regarded as an Arian. Having pointed out the doctrines accepted by both Christians and Karaites, he proposed that both should agree in a common form of worship, while keeping in the back-ground the matters on which they differed, the latter respecting Jesus of Nazareth as the greatest of the Prophets, and the former not bringing His Godhead into undue prominence. This fundamental verity he could not accept, believing that it tended to idolatry, for which he said that God would pardon the Christians, because they led such pure and spotless lives. The case of this man, who was evidently not far from the kingdom of heaven, seemed to be specially interesting. The Karaites were the best of the Jews in Jerusalem, but although many of them were acquainted with Christian truth, the seed seemed only to rot in the ground. The state of mind of this Russian Jew and his friends appeared to Mr. Barclay to be a sign of the possibility of the conversion of the sect, for which he had often prayed and continued to hope.

The conversion of the Karaites seems, however, to be hopeless. As no Sadducee is recorded in the New Testament to have

believed in Jesus of Nazareth, so there is no instance on record of a Karaite having accepted Christianity. The latter is the modern development of Sadducean scepticism.

*Ecce iterum Crispinus!* Simeon Rosenthal had again returned to the Jews. The account given by Mr. Barclay of this man's backslidings and inconsistencies is both painful and ludicrous. Having refused to obey an order of the British Consul, he was dismissed from English protection. After this his religious views again underwent a change, of which he gave proof by endeavouring to shake the faith of any weak Christians whom he thought he could influence. The missionaries at once took alarm, and endeavoured to counteract his mischievous efforts, both by reasoning with himself on the impropriety of his conduct, and by warning others to be on their guard. When his professions after his former fall were raised as objections against him, he replied that at that time he was as sincere in his desire to be a true Christian, as he was then in maintaining the truth of Judaism, and in denying the Deity of Jesus Christ and His first advent. His principal objection (Ezekiel xlv.) was derived from the description of the Prince in connexion with Ezekiel's temple, who is said to have sacrifices offered for him, and to have posterity. He almost succeeded in perverting two of the proselytes, and amongst the enquirers his influence caused so much trouble, that it became a very serious question in the mission as to what ought to be done, the difficulty being complicated by his past history in connexion with it. Mr. Barclay was perplexed, not knowing how to act. He asked for advice from the Committee in London, but it does not appear that he received it, or that any one was capable of giving it. Rosenthal was the real trouble of the mission at this time, as he had been previously, and was to be hereafter.

On the 31st of October, 1863, there appeared in the *Saturday Review*, an article entitled "Costly Converts." It was devoted to an examination and criticism of the Report of the Jews' Society for the previous year. The spirit of it was unfair, and the tone of the writer was that of a profane

scoffer. The reviewer, referring to the cost of the Jerusalem mission, said :—

At Jerusalem, where there is a Bishop, a cathedral church (?), a hospital, a house of industry, a medical establishment, schools, and other institutions supported by the Society at the annual cost of 4,444*l.*, the baptized converts reported are four. It is curious that these figures admit of so very easy a calculation, and we therefore set down the cost of converting a Jew at Jerusalem at exactly 1,111*l.*, while the Abyssinian mission, which produces 30 converts, only costs 1,000*l.* This, perhaps, is as it should be. The pure Semitic Jew is a costly and noble convert, and is doubtless cheap at 1,000*l.*, but the curse of Ham and poverty is on the land of Abyssinia, and an African Jew can be *done into a Christian* at the low price of 88*l.* But taking the average, we find that the Society has spent 85,000*l.* in one year, and has produced 60 converts . . . . . We say nothing of the Jerusalem Jew. The blood of Abraham, in the city of David, may reasonably raise its price. To convert a Jew at Jerusalem is a feat as difficult as producing ice at Singapore, or growing melons at Spitzbergen, and although the article is not a low priced one at 1,110*l.*, still it ought to be considered cheaper at the money than an ordinary Jew converted out of Houndsditch, and reaching as high as 600*l.* A Jerusalem Jew is worth more than twice as much as a Duke's-place Jew, just as a cedar from Lebanon is more valuable than a seedling from Mr. Veitch's nursery.

Although the Society had no good defence when the general results were compared with the expenditure, this precious effusion contained its own confutation. The large sum of 4,444*l.* was not spent on the conversion of 4 adult Jews, but in maintaining the several departments of the mission in Jerusalem. The items showing how the money went are given in the Report for the year ending March 31st, 1863. The expenses of Christ Church were 412*l.*, including the stipend of the Minister and the payment of an organist and sexton. Mr. Barclay received 300*l.*, of which 285*l.* was the interest of an endowment left by a lady for the purpose, so that the Society out of the general fund only gave him 15*l.* per annum. The House of Industry cost 300*l.*, the Hospital, 1,215*l.*, the Institution for Jewesses, 448*l.*, to which must be added a sum of 2,068*l.*, as stated in the Report, the whole making up the total of 4,444*l.* The items of the 2,068*l.* are as follows :—

Salaries and allowances. . . . .	£675	8	8
Schooling of boys and salary of German master	68	10	0
Rent and repairs of mission premises . .	177	18	10
Missionary journeys and hotel expenses . .	143	10	6
<i>Purchase of land for Sanatorium and building</i>			
<i>mission premises</i> . . . . .	921	2	2
Freight, printing expenses, and sundries . .	81	6	6
	<hr/>		
	£2,067	16	8

It ought to be noticed that this total does not include the salaries of the doctors at the Hospital, wages in the House of Industry, and salaries at Miss Cooper's Institution. There is no mention of the particular sum actually spent upon the boy's school, which in 1862 had on its roll 15 names with an average attendance of 12, of whom 3 were supported as boarders in the Bishop's diocesan school, or upon the training school for infants, which had 6 in attendance. Notwithstanding the confusion in the accounts, if the Reviewer had been honest enough to state the sums expended on each department, the true state of the case, as far as he was concerned, would have appeared, and the scoffing jests about the money value of the souls of men might have been avoided.

The article was sent by a Secretary of the Society to Mr. Barclay, who returned an answer which was never made public, probably because it is impossible to reconcile it with the published accounts of the items of the cost of the Jerusalem mission. He wrote :—

Those articles on missions have done us good here. At our last conference I read them to all the brethren. *Fas est ab hoste doceri.* The Reviewers are right—missions and missionaries should be perfect, but I question if they have taken the course to make us so. The writer of "Costly Converts" was, I think, here some time since. He is a literary celebrity, and came filled with bitterness against the mission. I tried to reason with him on the positions which he assumed, but he always fell back on what he had heard from others. I felt that kindness was the best way with him, so I showed him all the kindness for which I could spare time, asked him also to dinner, and, before he left, read and prayed with him. This, I trust, was the means of evaporating some of his hostility,

for on reading the article, it did not seem so malicious as I had expected. It is, however, unhappy that he should put down 4,400*l.* as all laid out on the 4 who were baptized. Half of this sum is an investment in property which in a short time will be worth considerably more. Half of the remaining half was spent on the Hospital. Besides, if baptisms were the criteria of success, I could have baptized many more. To take up individual souls, and by a species of hot-house forcing to urge them to baptism, would be a course which would alienate the blessing of God, and be attended with the unhappiness of seeing these professors, when the excitement was over, very likely to apostatize. (This letter is dated December the 12th, 1863.)

No conjecture can be formed as to the name of the gentleman to whom Mr. Barclay alludes, nor is there any ground for supposing that he was correct in his surmise.

It is hopeless to attempt to reconcile his account of the expenditure on the Jerusalem mission in 1862, with the financial statement, published in the Report for the year ending March 31st, 1863.

During the year there had been 34 enquirers, not, however, all in attendance at the same time, of whom two remained at the close. 21 persons had been received into the Home, of whom 3 had been baptized, making since the beginning of the mission a total of 111 adult baptisms, reckoning from 1839, in which year 5 Jews had been baptized by Mr. Nicolayson. This would give an annual average of nearly 5. Five children of converts had been baptized. The schools continued in a very unsatisfactory state. While that for boys had, on the roll at the beginning of the year, 13 names, the number in the latter months had declined to 8, of whom 3 were maintained at free cost in the Diocesan School. The average number in actual attendance was not stated. The Jewesses' Institution had on its list the names of 16 girls, of whom 6 were supported as boarders. It had suffered owing to the return to England of the schoolmistress from bad health, and from other causes. If the work among the young Jews in Jerusalem be judged by these numbers, it must, notwithstanding assertions to the contrary, be pronounced a continued failure. The causes must be looked for in the agents sent from England

by an incapable Committee. Mr. Barclay also spoke of the difficulties external to the mission, by which he meant the agitation then prevalent among the fanatical Moslems in the Holy Land, and of the internal impediments, such as the conduct of Mr. A——, Rosenthal, and others, which, if careful precautions had not been taken, would have inflicted serious injury upon the cause. In other respects, the organization in the Holy City was worked with energy. The missionary tours to important centres of Jewish life had been followed by good results. Upon a survey of the whole situation he was able to say that the year closed with many signs of hope for the future.

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## CHAPTER VIII.

## J E R U S A L E M .

1864\*—66.

THE year 1864 was, comparatively speaking, uneventful. The mission in Jerusalem, except in one department, which was in a transition stage, was not obstructed by any unusual internal or external difficulties, nor on the other hand was it marked by any signal success. Several appointments were either vacant or about to be vacated by lapse of time, for which suitable persons would have to be found, if the Committee could discover them anywhere.

This matter caused him considerable anxiety, although he had no responsibility in regard to it, because, knowing where the weakness of the mission lay, if further mistakes were made in the appointment of inefficient agents, the consequences might be ruinous. During the previous year, his views had been laid before the Committee, and as no one was so well able to judge of the requirements of the mission,

\*The available materials are wholly inadequate for presenting a satisfactory history of the year 1864. There is no reason to believe that any journals were written. Mr. Barclay's "Index and summary of correspondence" for the year contains allusions and references to many events, which no means exist of verifying or describing in detail. Elsewhere he states that his work during 1864 was almost entirely concentrated on the Holy City, and that, in addition to other sources of information, notes of it could be found in his letters for the year contained in the bundle of "his personal papers relating to the East." Notwithstanding repeated searching, this bundle could not be found. The failure is the more to be regretted, because the description shows that the papers would have thrown light upon many matters which must otherwise remain without elucidation.

if his suggestions were not attended to, no blame could be laid at his door. One of them at least was accepted, with beneficial results.

At the annual confirmation on January the 20th, when 7 persons were confirmed, he preached the sermon from Ecclesiastes v. 4. 2 of them were Arab youths, and, judging from their names, 4 out of the remaining 5 were either converts from Judaism, or their children.

Early in March intelligence reached Jerusalem of the imprisonment of the missionaries Stern, Rosenthal, and their party in Abyssinia by King Theodore. In his letter announcing the news to the Committee in London, Mr. Barclay's tone was desponding. The information he had received was only partial, and would require to be supplemented by Stern's version of the business, before the whole truth could be known. That this would be forthcoming was not then considered very probable, because it was rumoured that he had been condemned to imprisonment for life, with a gradually diminishing supply of food. The story of the expedition for the relief of the captives, and the death of Theodore, are matters of history, and need not be repeated, because they do not directly concern this biography, as Mr. Barclay does not seem to have had anything to do with the business.

The proposed mission to the Jews in Damascus was not allowed to drop out of sight. Writing to the Committee, he suggested, that if a responsible leader could be found, some assistants might be furnished from Jerusalem. He thought that possibly among the agents at work among the Jews in Germany, some one might be discovered able and willing to undertake the responsibilities of the post. His own personal experience showed that the field of labour, as in many other places, was promising, but the old difficulty of finding properly qualified missionaries still existed without any present prospect of being overcome.

During the first year of his residence in Constantinople, experience showed him what then appeared to be a deficiency in missions to the Jews, and the way as he supposed of

remedying it. In his autobiography, the entry under May the 2nd, 1860, is :—

Wrote to the Committee of the London Jews' Society, and sent them an elaborately prepared plan for training native missionaries for the Jews in the East. It was founded on the principle, that natives under the superintendence of European missionaries were most suited for the Evangelistic and pastoral work among their own countrymen.

This seems to refer to lay agents, for whom, as far as is known, no preliminary training has ever been thought necessary either by the Jews' or any other Society. The details of the scheme are not known, because the memorandum has not been allowed to find its way into the hands of his biographer. It does not seem to have led to any results.

In view of the difficulty of finding a suitable missionary for Damascus, the subject again attracted his attention, and now in reference to ordained clergymen, and the preparation which he thought they ought to have for missionary work. Writing on this subject from Jerusalem on May 28th, 1864, four years after his former communication, he said :—

The great want of our day is missionaries, and at this I am not surprised. The system generally pursued by our great Societies seems inadequate to the object in view. One suggestion that I could make is this, that certain scholarships should be founded by them in the Universities of Oxford, Cambridge, and Dublin, that the examinations for them comprise a knowledge of (selected) modern languages and theology, including missionary biography, and that it be generally understood that all holding such scholarships be expected to offer themselves for missionary work.

Neither has this suggestion ever been carried into effect. Even if at the old Universities, a suitable training for a missionary career were provided, the deterrent effect of the treatment by religious Societies of their best and proved agents, would inevitably hinder the ablest men from coming forward as candidates. To his great regret, nothing was done at this time for planting a mission at Damascus.

During the tourist season, in the spring of 1864, visitors to Jerusalem from all parts of the world were unusually numerous. Many of them showed an interest in the mission

which had never before been manifested, some "spying out the land," and even visiting the proselytes privately, with the view of learning whatever they could. Commenting upon this not altogether novel proceeding, Mr. Barclay said :—

What their motives or feelings may be, delicacy forbids me to enquire. On the whole it is better to be treated thus, than with absolute indifference.

In this last observation he was right. Although the voluntary reports of tourists about the work at foreign missionary stations, may be to some extent misleading, by exaggerated statements of success or failure, they are not altogether to be deprecated, because they help to stimulate efforts, and to correct abuses. It is when they proceed to lay before Committees in London the results of their observations that mischief ensues. Imperfect acquaintance with, or total ignorance of the native language, places them entirely at the mercy of those who make statements from their own point of view, seeking to serve private interests, or influenced by improper motives. The tourists detail what they have learned at second hand, and if what they have heard has been false or coloured, the consequences may be most injurious. Advantages or evils of this sort, are strengthened or aggravated, when under similar conditions agents are despatched by Committees to examine and report upon the state of affairs at missionary stations, bringing back in some cases accounts which have been known to be extremely doubtful. The last days of Bishop Barclay's life were vexed by a transaction of this sort, which he did not live long enough to expose.

His opinion about the tourists was not generally favourable. Writing to his mother on the 16th of April, he said :—

I went down to the Jordan on last Monday with the Bishop of Victoria, to see the pilgrims bathe. It was a very interesting sight (?). Lately we have had many pilgrims and travellers from all parts of the world. Some of them were nice people.

How a number of devotees splashing in the Jordan, could be an interesting sight, is difficult to understand.

On the 17th of October, 1863, there had been an earthquake in the Holy Land, of which the effects had been felt in Jerusalem. On the 24th of March, in the next year, about three o'clock in the morning, the inhabitants were roused by another shock, more violent than the former. Christ Church parsonage seems just to have escaped destruction, although it retained traces of the effects of the damage done to one of the walls, in which what had been a crack, now became a yawning fissure. Whether the building was saved from destruction by the mildness of the shock, or stood firm owing to the good workmanship of the builder, did not clearly appear.

Good Friday was rendered memorable in this year by the baptism of a Jew and his wife. Mr. Barclay's account of them was, "that they seemed a very earnest simple couple." The man was employed as one of the master workmen in the House of Industry, where he soon began to complain that he had not employment sufficient to occupy his whole time.

The departure of the Bishop for England soon after Easter, reminded him that as he had now been nearly seven years in the East, it was time for him to make application for leave of absence, with a view of visiting his friends at home. The state of things in the mission, with a single exception, was happy and encouraging, and the opportunity for his absence seemed to be favourable. His health was not in a satisfactory state, requiring him to take medicines, which, while producing temporary relief, would have the effect of leaving behind permanent injury. Instead of swallowing doses of "doctor's stuff," he knew that the most effectual remedy was a change to his native air, and relaxation among his friends from anxiety and labour. On the other hand, the reasons which he assigned for remaining at his post for the present, were alike forcible and characteristic, although at least one of them would have furnished many people with a pretext for escaping from Jerusalem at the earliest moment. The Bishop was away, and he did not see how both could be conveniently absent from the Holy City at the same time. There was some apprehension about the approach of the plague,

and if it should come, to use his own words, *he of course could not leave*. He had also in contemplation a missionary journey to Aleppo, Aintab, and Urfa (Ur of the Chaldees), which he desired to undertake before setting out for England. Ultimately he determined to defer his visit home till the following year, preferring what he conceived to be his duty, even though there was a probability of his being placed in circumstances of great peril, to relaxation, and even to the claims of health.

During the summer, the works having been completed, the Sanatorium was duly dedicated to the purposes for which it was intended. The idea of this retreat during the hot season outside the walls of Jerusalem, for the agents of the mission, originated with Mr. Barclay. He had induced the Society to purchase a piece of ground and inclose it with a wall, where tents could be pitched, when the heat became too oppressive inside the city for Europeans, so as to afford an opportunity for change to those who desired to avail themselves of it. There was within the enclosure a building in which one room was set apart for the use of each family, and a central hall, where all assembled daily for their evening devotions. The intention was good, and every year the Sanatorium was used as a place of resort by them, and others who desired change when recovering from illness, or needing relaxation, until more convenient houses began to be built in the suburbs for the use of agents of the Society.

The Rev. A. W. Thorold, now Bishop of Rochester, writing about this Institution early in 1865, and showing how it had been originated, in a number of the *Christian Work*, observed :—

I am fearful of offending good taste, in freely writing what I feel with regard to that able and excellent clergyman (Dr. Barclay). It may be sufficient to say that he fills a confessedly difficult post with a discretion and an earnestness which win for him the esteem and regard of those who labour at his side.

A vacancy having occurred in the management of the Jewesses' Institution, the appointment of a superintendent

became a subject of serious consideration. Past experience did not encourage the hope that a lady sent out from England, without previous experience of the East, would be able to fill the post in an efficient manner. Having regard to all the circumstances, he suggested to the Committee that they should request the wife of one of the missionaries to undertake the office of Honorary Superintendent. Although there were domestic claims which could not be ignored, and although there was heavy work and no remuneration, the proposal was accepted by the lady, not with the intention of a perfunctory discharge of duty, but of doing the best possible to promote the welfare of the Institution. The suggestion was creditable to Mr. Barclay's discernment, and the results amply justified the wisdom of it. The Committee, or their Secretary in London, began to bungle again. Although the lady had accepted the proposal without hesitation, not a word of thanks or of appreciation was sent either to her or her husband, until Mr. Barclay, finding that he was hurt by the neglect, thought it necessary both to soothe his wounded feelings, and let his opinion be known in another quarter. He attempted to explain that the silence of the Committee was a mark of confidence, because the absence of directions left perfect freedom of action, which might have been fettered if special orders had been sent. But, it might have been retorted, it was also a sign of contemptuous ingratitude, as if they thought that the voluntary services of the wives of their agents, were not worth acknowledging. Cases have been known in England where incumbents have demanded the voluntary services of the wives of the curates of their parishes, and have been met with a sharp and unexpected rebuff from the lady herself. He must in his heart have taken the latter view, because in his next letter to the Secretary, he hinted that it might be well to write encouragingly to the parties concerned, with the view if possible of healing the soreness which the neglect had caused. Mistakes of this kind, which nothing can justify, do more damage to missions at foreign stations than many people suppose. Fortunately it happened

in this case that the lady was able to rise superior to a petty and undeserved slight.

Although, to use Mr. Barclay's words, "the present transition stage was one of considerable delicacy," the alteration was effected without any difficulty. The results of the new management soon began to appear in the improvement of the Institution, which continued for the three years during which she retained the control. In 1863, the number of girls under instruction was 16, and of Jewish women in the work-room 29. In 1864, although it had only been for six months under the new management, the number of the former rose to 31 and of the latter to 34. In 1867, when the lady, owing to increasing domestic claims, and enfeebled health, resigned, prior to returning to England, there were 84 girls attending the school, and 30 women employed in the work-room. Besides the work which she found going on, she set on foot in addition two classes, one for infants, and one for the daughters of the women in the Industrial department, who were instructed in Judeo-Spanish and in Scripture. It is almost superfluous to add, that voluntary services followed by such results commanded Mr. Barclay's ungrudging support and approval, and that from henceforward, complaints about inefficiency and failure ceased.

The removal of the Rev. D. Hefter from Jerusalem again raised his anxiety about the appointment of a suitable successor. Upon this occasion, he repeated the recommendation which he had formerly made to the Committee, that the new agent should be if possible married, and a tried man. Ultimately it was determined to send the Rev. E. B. Frankel to be his colleague in Jerusalem.

In the same letter in which he expressed his anxiety about this matter, in reply to an enquiry whether there were any signs of a hopeful future for the mission, he gave reasons for thinking that there were. After referring to his trials in Jerusalem, and to the malice and misrepresentation of which he had been made the victim, he proceeded to say that symptoms were becoming manifest that it was no longer the city after which no man sought. He

thought they were to be seen in the increasing number of tourists from all parts of the world, in the awakened interest of different nations, which were erecting spacious buildings for purposes of their own, in the proposal to connect it by a telegraph with the cities of Europe, in the construction of a road from Jaffa, in the proposed new supply of water to be brought from Solomon's Pools, in the cleansing of the streets by soldiers under orders from the Porte, and in the influx of Mugarbin Jews flying from the persecution in Africa. Whatever proof these reasons may afford that Jerusalem was then attracting the attention of the nations of the earth, the result has failed to show that any or all of them together were an indication of the probable future success of the mission. Whatever hope he may have cherished in 1864, was rudely dissipated by what he saw on his arrival in Jerusalem as Bishop in the spring of 1880.

The postscript to the same letter seems to indicate that there had arisen in the mission a particular case which in the absence of information from other sources is unintelligible, except in so far that it shows that some one, apparently a native woman, was in a state of rebellion against the local Committee. Mr. Barclay wrote in reference to it:—

Possibly it might be well to hint to the Secretary to suspend his judgment in the case of Nachmann's daughter, till he gets the minutes of the Committee by next post. The delicate point involved, is her refusal to comply with the decision of the local Committee. Giving in to her would cause unpleasantness in other quarters, for as it has been said, what use would our local Committee then be, if it could be supposed that a resolution come to by it, could be negatived by those to whom it is intended to apply? This matter will require some delicacy and tact in its adjustment, and might be used to intimate the lesson, that while it is one thing to twist our husbands round our fingers we cannot expect others to be so pliable.

His private note book contains allusions to a variety of matters which the available papers furnish no means of elucidating. It contains references to his receiving instruction in languages, by which he probably means studying Rabbinic Hebrew, with the assistance of a Jewish proselyte, to a missionary visit to Hebron by himself, Dr. Chaplin, and

Stern, the lay agent, on June 11th, of which no account has been discovered, to an injunction of Sureyah Pasha affecting the mission, of which the nature is not known, to Bagdad and the mission there, to the dearness of provisions, of which he had been complaining in the previous year, to Simeon Rosenthal, as if he were again coming to the front, to excavations in Jerusalem, to a Sirocco which blew on the 13th of October, to what seems to be a proposal to establish a St. James's College and German University; and to the want of rain towards the end of November. That he always closely watched the state of the mission, and that he was strictly conscientious, appears from the entries referring to it from time to time. On April the 2nd he wrote "Mission report happy and satisfactory," on August the 6th, "Things well," on September 12th, "Mission well," on December the 3rd, "Mission progresses slowly," and on the 13th, "Our work prosecuted with fresh animation."

In the Report for 1864 he had little to say beyond the commonplace statement, that every department of the mission was in active operation. The influx of Mugarbin Jews to Jerusalem, to escape the persecutions in North Africa, had temporarily increased the population by about 600 or 700, most of whom, owing to the difficulty of finding accommodation, were soon compelled to disperse to Jaffa, Haifa, Tiberias and other places, whither they were followed by the agents of the mission, who found access to them comparatively easy. During the year, many cases were discovered of Jews who, although admitting that they were persuaded that Jesus of Nazareth was the Messiah, still, from unwillingness to separate from their friends, and other reasons, were disinclined to make an open profession of Christianity. They were almost, but not altogether Christian, labouring under the delusion that a man might believe in the New Testament and still remain a Jew. The Enquirers' Home produced the expected results. 4 inmates had been baptized, 5 had gone to their friends elsewhere, professing their intention of endeavouring to bring them to Jerusalem for instruction, 10 had left, partly from want of employment,

and partly from inability to overcome former evil habits, that is, had been turned out, 1 had died, and 1 remained at the end of the year. The boys' school was at the lowest possible ebb, there being the names of only 10 boys on the roll, of whom 3 were maintained free of cost to their friends. During the latter part of the year, the success of the Jewesses' Institution, in ameliorating the condition of the Hebrew women, had induced some wealthy Jews in other places to dispatch a master and mistress to Jerusalem, with the object of opening a similar establishment, but it had been opposed by the Rabbis, who said that if their women were to be educated, it would be impossible to find wives for the young men, in their present state. This seems to mean that as they were without education, the wives should be equally ignorant.

Mr. Barclay had now been in Jerusalem for nearly four years, fulfilling his duties as chief of the mission with unselfish and untiring zeal. The information which he has left bearing upon his relations with the tourists, who from all parts of the world annually visited the Holy City, is very meagre. His position as Minister of Christ Church must have enabled him to make the acquaintance of many who availed themselves of his help in visiting the different places of interest, which he was ever ready to lend, as time and opportunity permitted. With the Pasha of Jerusalem, and with the native population, he seems ever to have maintained friendly intercourse. That he always obtained free access to the Jews, except in the few instances already noticed, was not surprising, if it be remembered that he invariably postponed private and personal considerations to the attainment of the ends for which he went to the East. No difficulty or danger was allowed to deter him from carrying on his work. The first excursion from Jerusalem showed him that he was in a land where the government was inefficient, and where safety for person and property was not absolute. On his first missionary tour, he seems to have had a narrow escape from robbery or murder, or possibly from both, but his preservation only had the effect of strengthening

his confidence in God, and of nerving him to future efforts. The two journeys to Damascus, when the country was agitated by the terror of further outbreaks of Moslem fanaticism, shows that he was not afraid to go to the very place where Christians had been brutally murdered, and where no life could be considered safe. To such dangers, as well as to a possible outbreak of the plague, he does not seem to have given a serious thought. He was exercised rather by the trials of his position as chief of the mission, by the incapacity of troublesome fellow labourers, and by the malice and defamation of those who ought to have strengthened his hands. The principle of the mission was sound, and the organization seems to have been good, but success did not correspond to the expectations of those who desired it to prosper, because there was mismanagement at home, which necessarily affected the work injuriously, and mistakes in sending out agents, whose qualifications only became known when they arrived at their fields of labour. Part of Mr. Barclay's vexations arose out of his dealings with these incapable people, and how he acquitted himself in very difficult and trying circumstances appears from the state of efficiency to which he ultimately brought every department of the mission. His qualifications both as a missionary and as an administrator were becoming every day more apparent, while his conciliatory temper gave him an influence beyond the mission, which no one who has filled his post, either before or since, has succeeded in obtaining.

The year 1865 was marked by a momentous event in Mr. Barclay's history. He had obtained permission from the Committee to return to England, and he hoped to be in London in time for the May meetings. Many questions arising out of the existing state of things in Jerusalem could be discussed in a more satisfactory manner at a personal interview in Lincoln's-Inn-Fields than by a lengthy correspondence. The depressed state both of the Boys' School and Home of Industry, and the proposed mission to Safet, where there did not seem to him to be a favourable opening, were matters on which the Committee ought to express their

opinion, and at the same time assume the responsibility of whatever step might be decided on. Before leaving for England, he proposed, in company with some friends, to visit Beersheba, which, although only a short distance from the Holy City, he had not yet seen. The Rev. E. B. Frankel and his wife had arrived, and both seemed desirous of devoting themselves zealously to the work. He said that as yet they had only seen the sunny side of mission life, and that in due time they would know what the other meant. Meanwhile the new missionary had determined to begin in grand style by inviting all the proselytes to a tea party. Unfortunately, in Mr. Barclay's opinion, he erred at the outset by inviting only proselytes, many of whom were married to Gentiles, thereby acting on the same principle as Nehemiah, and introducing into Christianity an impracticable distinction. The chief of the mission held his peace, because it was a matter with which he had no concern, hoping that wisdom would be learned by experience, and knowing that in Jerusalem mistakes had a tendency to correct themselves.

Some of the visitors, who, during the tourist season of the previous year, had formed unfavourable impressions of the mission in Jerusalem, upon their return made their views known to the Committee in London. As an explanation was desirable, Mr. Barclay was requested to give it. The entry in his note book seems to mean that his observations were to be considered confidential, but the time has long since passed away for regarding them in any such light. He said :—

I may here mention in a confidential manner that the unhappy impressions to which the Secretary alluded, arose, as far as I know, from interviews of the parties themselves, from reading the publications of Mr. Graham, a former member of the mission, whose writings, as I have heard, are hostile to the Bishop, and from general gossip. The parties who came here were not at first favourably disposed toward Jerusalem. Like many others who come prejudiced, they maintain that the English Church is not fairly represented here. Many an assault I have had to bear patiently from visitors on these and other matters.

It is difficult to determine from this the exact nature of

the charges against the mission, except that it was avowedly conducted on the principles of one of the parties into which clergymen at home are unhappily divided. As far as it was the outcome of one of them, it could not be considered as fairly, or, indeed, in any sense, representing another, which never gave it any support or encouragement. If this were the charge, it obviously confutes itself. Whether the mission fairly represented the Church in her corporate capacity is an entirely different question.

It had been proposed that Mr. Barclay, on his visit to Beersheba, should be accompanied by Mr. Phinn (the Consul), Captain, now Sir Charles Wilson, R.E., and Dr. Chaplin, but when the day fixed for the departure had come, it was found that the last only was ready to start. The party left Jerusalem on the 15th of February, intending to be absent for about a week. The interesting journal of this tour was afterwards written with Dr. Chaplin's help, and is now reproduced as it appears in the MS.

After making our arrangements, Dr. Chaplin and I left with our attendants and baggage mules, and reached Hebron the same evening. After closely examining the outside walls of the cave and Mosque of Macpelah, we could observe that the original cave, where the patriarchs were buried, must be partly under, and partly to the east of the Mosque. We returned to find our tents pitched to the west of the city, near to the quarantine, and nicely sheltered under the olive trees.

[Next morning] at 8.20 we left Hebron, and after passing many springs, valleys, and ruins of ancient sites, we arrived at Dhahouriyeh at 12.15. Our tents were pitched in front of the village, and we sent for the Sheik, to arrange with him for an escort to conduct us safely to the wells and back, as the Bedouin were in the neighbourhood. He arranged with us to send a proper guard to take us there during the night, and to give us time to see the wells at sunrise, and to leave again before the Bedouin should sally forth from their encampment. We then dined and slept, to prepare for the night journey. In the evening we rambled over the place. It is situate on the slope of the Judean Hills, as they decline towards the desert. There is a large tower or keep above the village, evidently a stronghold for the people to flee to when attacked by the wandering tribes. Outside the town there are vast caves, partly natural and partly cut out of the limestone rocks. No doubt they were formerly inhabited by the Troglobites, but now

are used for storing grain, sheep-folds, and stabling for horses. The village itself is of considerable size, containing about 200 houses. As I was walking over some rocks, a peasant approached me, and in a mysterious way implored me to tell him where it was to be found. I asked him, What do you mean? He said, the hidden treasure, of which you Franks know the place. I answered that I could not tell him, whereupon he walked away, looking much disappointed.

Soon after nightfall, we proceeded down the valley, and rode, as we supposed, towards Beersheba. After a couple of hours' riding, we began to suspect that our guides were either ignorant of the way, or were wilfully leading us astray. The stars which should have been in front of us were sometimes on our left and sometimes on our right hand. The more our guides assured us we were in the right path, the more suspicious we became. At last about midnight we saw a light in a cavern. We stopped and called for some one to come out. After a good deal of delay, a shepherd came out from the midst of his sheep and goats, and, in reply to our enquiries, informed us that we were about one hour's distance from Dhahouriyeh. This poor man's light, which he was burning to keep off from him the evil spirits, during the night, showed us our exact situation. It appeared that we had been travelling round and round in a circle, and were making no progress. We now determined to return to our tents, where we arrived between one and two o'clock in the morning. We retired to rest and slept soundly until the morning, when, after breakfast, we prepared for another start.

We were again *en route* at 7.10 a.m., and rode down the Wady el Khulil, over a long distance traversed last night. Fields were cultivated here and there, as the soil allowed of tillage, but the Wady itself was only sand and stones, torn up by the rush of the winter torrents. Vegetation appeared in sparse tufts, and the *rekem* seemed to flourish, but all else was desert, now parched and dried up with the great heat of the sun. About half an hour before we arrived at the wells, we passed the remains of a large village or town. No houses were standing, as all had fallen into heaps of stones. The walls which defended it had long since crumbled away, and its site was covered with large quantities of pottery broken into shreds. At 11.15 a.m. we arrived at the wells. There are two principal ones, and there is another smaller and sometimes dry, at some distance. The two larger wells are built up of hewn stone, worn into deep furrows by the ropes of those who have drawn water out of them for ages. They are a great watering place for the camels and flocks of the Bedouin, and there are many stone troughs arranged for them to drink from. The stones of the well have a reddish-yellow look that denotes great age, probably 600 or 700 years, for it is hardly to be supposed that they

are the original stones built by the patriarchs. I measured the wells, and found the larger one over 12 feet in diameter, and about 47 feet deep, and the smaller one about 5 feet in diameter, and some 48 feet in depth. There were the foundations of other buildings clearly perceptible, showing that the place had been inhabited in ancient times. On the horizon, towards the east, we saw through our glasses the black tents of an Arab encampment, and after observing them for some time, we could perceive that we were noticed, and that steeds were being caparisoned, so we determined to move due west. At 12.25 we left Beersheba and rode up the Wady for a couple of hours. Then we suddenly came on an Arab encampment. As the men were close by, practising firing with their matchlocks at a stone target, we thought the best course to adopt was at once to alight from our horses and take a friendly interest in their shooting. This seemed completely to surprise them, and their feeling at once was to show off what good marksmen they were. They would lie down and carefully adjust their gun, leaning on a rest, and then apply their lighted touchwood, but although the target was not a hundred yards off, the balls would fly several yards wide of the mark. The Sheik then became friendly, and offered us a sheep. Knowing that we were now safe, according to their laws of hospitality, we excused ourselves on the ground that time was pressing, and we hastened away. At 4.35 we arrived at Kulat-el-Burje, where we had arranged for our tents to meet us from Dhahouriyeh, and found all ready for our reception. The situation of the castle and village on the high ground is beautifully chosen, giving a wide and magnificent view with the Mediterranean in the distance. There are rock-hewn tombs and large stones, marking the foundations of former buildings, and showing that this place must have been of great importance in former times.

Next morning we left early. It was like a spring morning in England. There was a continuation of well-planted gardens. The dew was fresh on the trees, and on all sides we heard the singing of birds. We soon arrived at a neat village called Deir Assal (the house of honey), where there were great excavations in the rocks. Then after reaching Khurbet Aissur, we passed through a valley to Beit Zahur, which we reached at 10.40, and then continued our course to ed Dwaimah, where we arrived at 11.15. Here we rested to take coffee and luncheon. We then passed through a country filled with ruins of former buildings, pillars and stones of great size, showing their former splendour. Then leaving the ruins of Maresa on our left, with the ruins of Ajlân (Eglon) in the far distance, we turned up the Sultany or royal road from Gaza, and came to Beit Jibrin (Bethogabris, Elentheropolis) at 1 p.m. After looking round the vast remains of ancient splendour, we found the people in a very fanatic temper, as they refused to sell us any provisions. At

2.30 we were again in the saddle, and rode out from Beit Jibrin, and passing the ruins of a fine old aqueduct, we directed our course to Deir Dubbân (the house of flies). Taking a superficial view of the great caverns in the neighbourhood, we rode on to Ajjur, where we arrived at 4.15, and encamped for the night. The Sheik was uncommonly civil, and sent us water-fowls and watchmen. Afterwards a confidential messenger came to say that there was a patient sick, and as the Franks always carried medicines, he hoped we would send him some. Suspecting that he wanted to get some wine, we sent him a bottle of Marsala, with orders to take "one cup only at a time."

Early in the morning the messenger returned with many greetings and thanks, to say the patient was recovered, but lest he should again get ill, he hoped we would leave him some more medicine. To prevent him playing us any awkward tricks, we sent him another bottle. If the Moslem messenger had only known he was carrying infidel wine, it would not have served his chief. The night had been calm, but cloudy. The morning was very misty, nevertheless, while the mules were being loaded, we ascended a hill opposite to inspect the ruins scattered over a very strong site, some of the caves, and a very old well. Soon after we started, though I was feeling very unwell.

We passed Beit Nettif on the left hand, and Yarmuck (Jarmuth) on the right hand, and crossing the Wady es Sunt, we rode up a narrow valley, into the broad luxuriant vale, formed by the Wady Surar, in which stand the remains of Ain esh Shems (fountain of the sun), the ancient Beth Shemesh. On our way we saw a covey of partridges, which are here abundant. Our guide crept behind some bushes, and got close to them where they were feeding, and, firing at them, killed one. This he sold to us for 8 piastres (6d.). We then rode up to what remains of the ancient Beth Shemesh. The features of the ground are just the same as when the ark came from Ekron, and we fancied as we traced its course up from the plain, we could even see the stone on which it rested. Looking westward, we could see the village of Tibneh, the ancient Timnath, and to the north-west was Surah, the ancient Zorah, the birth-place of Samson. We could trace his going down in the valley where he met the lion that "roared against him." (Judges xiv.) Perhaps in the valley nigh at hand, was the ancient Sorek. As we afterwards entered the Wady Ismail, we passed to our left Zamea (Zamoah) and further on Keshi (the ancient Chesalan). To our right was the village of Deir el Hawa, perched higher on the mountain side. Through the deep narrow and rocky valley, we passed into the Wady Bittir, and passing the remains of Bittir (Bethir) itself, we continued our route along the Wady el Werd (valley of roses) until we arrived in Jerusalem at 8.25. Thankful were we to have returned safe, and to have been permitted to view scenes of such deep scriptural interest.

After his return from Beersheba and up to the beginning of April, when he left for England, Mr. Barclay was fully occupied with his duties. The Rev. William Bailey and Nyssem Coral were despatched on a missionary tour to Beyrout, Sidon, Acca, and Haipha, and the Rev. E. B. Frankel and Mr. Iliewitz to Galilee. Early in the year an address to their unconverted brethren had been prepared by the proselytes, which seems to have had little immediate effect, for on March the 13th he described the state of the mission as "quiet, but slow." On April the 3rd, an entry in his note-book is "agitation among the proselytes," which in the absence of further information, cannot be explained.

This year the tourist season was a lively one, the number of travellers from all parts of the earth being unusually large. The most distinguished visitor was Prince Arthur, who came attended by his suite. On the Sunday which intervened during his stay, he was present at divine service in Christ Church, but it does not appear that any communication took place between him and Mr. Barclay. Amongst the others were Dr. Whipple, Bishop of Minnesota, in the United States, and a gentleman from Newcastle, in England.

As the latter had never been baptized, he applied to Mr. Barclay to perform the rite by immersion in the Jordan. Being unable to leave Jerusalem at the time, he handed him over to the American Bishop, who agreed to act in his place. When the latter went into the water, he neglected to cover his head. The results which followed were disastrous, because the fierce heat of the sun brought on so violent an attack of Syrian fever, that for six weeks he was in a precarious condition. When he began to recover, he was removed from Jerusalem to Jaffa, in the hope that he would be completely restored by the sea air.

Having made arrangements for the conduct of the mission during his absence, Mr. Barclay left Jerusalem on the 6th of April, on his way to England. He was accompanied by friends as far as the third black tower, where a German hymn was sung, and prayer for his safety was offered by the Rev. William Bailey, Dr. Chaplin, and another gentleman,

who went with him as far as Abu Ghoosh, where he overtook the Bishop of Minnesota, who was still enfeebled by the effects of the attack. After lunching together in the Wady Ali, they travelled in company as far as the first black watch tower after Latrun, from whence Mr. Barclay rode straight to Jaffa, where he arrived at 7 a.m., and shortly after embarked on board the Austrian steamer, the Archduchess Carlotta, bound for Alexandria. He found on board a crowd of passengers, including a party of forty Austrian gentlemen, and 400 pilgrims from Jerusalem. Early the next morning the Bishop of Minnesota appeared, and the ship having weighed anchor, proceeded on her voyage, the fresh and cool sea breeze being an agreeable change from the sultry heat of the plains of Palestine. The low coasts of Egypt, with the white villages and palm trees, soon came in sight, and gradually the city of Alexandria rose into view. Going on shore, after passing through the passport office and custom-house without impediment or delay, he proceeded to Abbat's Hotel. On the next day, which was Sunday, the 9th, it was his good fortune to meet in the street Mrs. Bowen Thompson, with whom he attended divine service at the English church. This was his first meeting with the Rev. Mr. Davis, the chaplain at Alexandria, by whom he was entertained many years after, when, as Bishop, he paid his first visit to this part of his diocese. In the afternoon he was present in the chapel of the American Consulate, but on neither occasion did he take any part in the services.

The next day, after having seen some of the sights of the city, he left for Cairo, where he arrived in the evening, and took up his quarters at Shepherd's Hotel. The Society had a book shop here, and part of his business was to inspect it, and ascertain how matters were going on. It was in charge of a person called Shuffami, whom he found ill in bed, a convert shoemaker being employed during his absence to look after it. After reading and praying with him, he looked up another family also employed in the mission, whom he found very discontented, and unable to live on their salary. Dining at the *table d'hôte* in the evening, he was somewhat

disgusted by seeing an Italian girl playing on a violin, accompanied by another on a tambourine, for the entertainment of the company.

Starting early on the morning of the 11th, he arrived at 3.45 at the great pyramid of Cheops, 480 feet in height. The manner of his ascent was peculiar, and not altogether agreeable, but necessity overrides human feeling. Owing to the height of each layer of stone, it was necessary to have an Arab guide on each side to assist in the ascent, and one to push behind. When he had got some way up, he met Mr. Piazza Smith, who was engaged in measuring the size of the stones. Not far from the top, the Arabs stopped for a little to entertain him after the toils of the ascent with a story. There was once, they said, near this spot an officer. When we asked him for backsheesh, he refused, and the consequence was, that he rolled down and was dashed to pieces. "Backsheesh Hawadja" (give us a present, sir,) they cried, as the moral of the story. However, he told them that he was an old traveller and was not to be frightened by such tales. The top of the pyramid was soon reached, and the grand panoramic view quite rewarded him for the toil of the ascent. To the north-east the white buildings and alabaster minarets of Cairo glistened in the clear light. The blue Nile rolled along on the east through the green fields, and on the west the dreary and sandy desert was aglow with the burning sun. The facing of the highest pyramid has been long since broken off, but the one next to it still retains some portion of it. The descent was made on the south-east side, the process proving much easier than going up. He then went into the interior, and found the passages dark and slippery. Finally he reached the chamber where the great red granite sarcophagus lies, and found it beautifully polished, and still retaining its lustre undiminished, after the lapse of thousands of years. Lying down in it, he found it exactly his own length, so that the mummy of the Pharaoh buried therein, with its wrappings, could only have been a little over six feet in length. After returning to the open air, he lunched, and, having bought some antiquities, then started on his forward

journey about 11 a.m. After passing the ruins of her Temple, he stood before the calm and weird face of the Sphinx herself, looking quietly into eternity. He next went to view the great tomb behind her, discovered by Colonel Vyse, with its massive sarcophagus. As he was riding on toward the Sak-karah in front of the Pyramids of Abusir, his donkey fell, causing him to roll over into the sand. Having no better fortune with that ridden by his attendant, he returned to the other and again set forward. Passing through the mummy fields to the burial chambers, he saw the figures painted in red, representing the slaughter of oxen, the different processes of cutting up meat, scenes of festivity, voyages on the Nile, and other events of ancient Egyptian life. He next visited the excavated tombs, and saw the gigantic sarcophagi of the sacred bulls. Making his way onward, he passed the Pyramids of Dashur, and came to the remains of Memphis, scattered everywhere about the village of Mitrahenny. In a sort of small museum there were figures, mostly mutilated, although the cartouches of some were uninjured, holding in their hands others of smaller size, which had escaped injury. Close by lay the great statue of Sesostris, badly broken, and further off another even more defaced. He and his guide then rode to Bedreichin, where there was a short delay to regale the asses with rank and luxuriant fresh clover. After the beasts had been sufficiently refreshed, the party rode past some villages to the Nile, which they crossed about sunset, the moon rising above the horizon just as they reached the other side. About nine o'clock he returned to Cairo tired, but well satisfied with what he had seen during the day.

At 9.30 the next morning he went with the Rev. William Wight\* to see the Egyptian Museum at Boulac. He

\* This gentleman, now of the Arab's Tent, Chislehurst, was a great traveller. Mr. Barclay had made his acquaintance in Jerusalem during the previous season. He had preached in Christ Church, and been present at a celebration of the Holy Communion, when the words of administration had been spoken in five languages. They afterwards became great friends, and when both had settled in England, not long before Mr. Barclay became a Bishop, he delivered, at Mr. Wight's request, in the drawing-room at Chislehurst, a most interesting lecture on Jerusalem to a select company.

thought it specially interesting, as showing the inner life of the ancient Egyptians, the various articles in daily use, their ornaments of most exquisitely wrought designs in gold and precious stones, and everything that could minister to comfort or luxury. He next visited the schools carried on by Miss Whately, Mr. Colquhoun, the Consul-General, and left his card at the house of Sir Henry Bulwer, as he was ill and unable to see him. In company with Mr. Wight, he afterwards rode on to Heliopolis (the modern Metarich), and saw the remarkable obelisk or pillar of Osirtasen, on which the eyes of Moses may have looked. When Mr. Barclay saw it, one side was covered with the mud nests of hornets. Not far off there was shown to him the sycamore tree under which tradition affirmed that Joseph and Mary, with the infant Saviour, rested during their flight into Egypt. As they were coming back, they saw thousands of men toiling under the hot sun, in the construction of the Suez Canal.

On the 13th he rose early, intending to start for Suez by the train which was timed to leave Cairo at 8 a.m. Forgetting that he was in Egypt, and not in England, he neglected to take into account Oriental want of punctuality, which cares nothing for the urgency of any man's affairs. On this occasion the delay arose from various causes. First, the engineers had to get their breakfast, then they had not had their usual smoke, and then other reasons equally important arose, which delayed the departure of the train till ten o'clock, just two hours behind time. As they rolled through the desert, glimpses of what seemed to be quivering bright water could be occasionally caught, but it was only the mirage. Their onward journey was not continuous, for occasionally the train would stop to enable the engineers to buy oranges or procure refreshments. At 3 p.m. they passed the sweet water canal, and then as the engine-driver and guard had some friends to see, there was another stoppage, about half a mile from Suez. The patience of the passengers being now exhausted, they left the carriages and walked the rest of the distance. From the roof of the hotel at Suez, he

enjoyed the magnificent view of the Red Sea and of Djebel Attaka, where the Israelites are supposed to have passed over. A steamer had just arrived with mails and passengers from Bombay, so that there was great scrambling for places at the *table d'hôte*. The dinner began at five o'clock, and at seven all were in the train, *en route* for Cairo, some of the passengers being very drunk. As the train passed through the desert, their shouts were heard, until at length the inebriated persons were overcome by sleep, so that when they entered Cairo, at midnight, all were perfectly quiet. Mr. Barclay arrived at his hotel at 12.30.

Rising at five o'clock, he rode out to view the citadel, now (1882-83) occupied by British troops, and see the morning sun shining over the city. He visited the narrow lane where the Mamalukes were massacred in 1811, and saw the spot where Emin Bey, who alone escaped, leaped his horse through a gap in the wall, and was enchanted with the spectacle of the graceful and tapering minarets, of the massive pyramids in the distance, and of the stretches of the Nile, shining like so many lakes. He went next to the alabaster mosque, the tombs of the Caliphs, and the well of Joseph. The last is remarkable as having two chambers or storeys, one above the other, the lower being reached by a winding staircase, 260 feet in depth. His sight-seeing being finished, he left Cairo by the train at 9.30, and arrived at Alexandria at 3 p.m., going at once to Abbat's Hotel.

His intention was to have left Alexandria, on the 15th, *en route* for Malta, by the steamer *Magicienne*, when an incident occurred, such as frequently tries the temper of travellers. As he was proceeding on board, he found that his hat-case was missing. It contained many valuable articles, which he was bringing home as presents for his mother and friends, and of which the loss was vexatious. Hurrying back to the hotel, he found that the agent knew nothing about it. He then went to the British Consulate, but found that the Consul was out shooting. The clerk, however, promised to send and have a search made for it. This happened on a Saturday, and as the missing case could

not be found, he was constrained to defer further efforts till Monday. On Sunday he assisted Mr. Davis in conducting divine service in the morning, and preached in the evening in the chapel of the American Consulate. Going early the next morning to the British Consul about his hat-case, he could find no one to attend to his business. As the Greek who stole it was under French protection, he went to the French Consul, who required a statement of the robbery in writing. After he had got it, he said that he had no jurisdiction, and advised him to apply to the English Consular courts. To them he went the next day, and a young clerk was sent back with him to the French Consulate. The Consul-General heard what he had to say, and then recommended him to apply to the French Foreign Office. As the English Consul had not returned from his shooting expedition, he determined to abandon the search for his missing property, and having got his passport *viséd*, he went on board the Austrian steamer *Il Progresso*, bound for Trieste. He was indignant that, under the existing system of government, no redress could be obtained, and annoyed at the dishonesty and corruption widely prevalent in Egypt.

There was a large number of passengers on board, including Major-General Sir A. Spencer, and family, and other Anglo-Indian officers. The weather was rough, and the voyage was unpleasant. On the 21st the steamer cast anchor for a short time at Corfu, enabling him to go on shore, and visit his friend the Rev. Mr. Reichart. A great change had taken place in the island since he had been there seven years before. Then it was a British possession, but in the interval it had been handed over to Greece by the government of the day. Everything looked prosperous, yet the people were grumbling and discontented, because they affected to believe that they were kept down by the presence of an English garrison. Now the state of things was changed. The grass was growing in front of the public offices, and the people were cringing, and wishing once more for the circulation of the money of the hated foreigners.

The next day the steamer weighed anchor, and on Sunday,

the 23rd, the passengers landed at Trieste. Continuing his journey by the night mail, he reached Venice early the next morning, where he remained one day, seeing the sights of the city. After some delay in Paris, he arrived safely in London on the morning of the 29th, twenty-three days after leaving Jerusalem, and took up his temporary quarters at a private hotel in Essex Street, Strand.

During the month of May, he was engaged in deputation work for the Jews' Society, in visiting his friends, and in looking after his private affairs. About the latter end of the month, he went over to Dublin to gladden, by his presence, the heart of his mother, who was delighted to have her son once more with her, although it was only for a brief season. Later in the year, he went to Strabane, to see after his property, and soon after to visit his uncle, the Rev. William Brandon, at Leskinfere glebe Gorey, with whom he stayed for a week.

It may well be supposed that a missionary who had gone through so many adventures, and had acquired so much information during his residence in the East, was in great requisition as a speaker at meetings on behalf of the Jews Society. During the summer he was continually moving from place to place in England, preaching sermons, making speeches, and stirring up interest on behalf of his mission work. At the annual meeting of the Society in Exeter Hall, during May, he was one of the speakers, and although not equal in rhetorical flourish to some of the orators who appeared on the platform on that occasion, he could and did state in sober and reliable language, what his views on missionary operations among the Jews were. Some portion of the speech was employed in commenting upon his work in Constantinople, in the Danubian Principalities, and in the Greek Islands, which has been already so fully described. Referring to his experience in Adrianople, he spoke about the controversy on the Deity of the Messiah, which he and his colleague Mr. Stern had carried on there for a whole week with the Jewish Rabbis, in presence of a deeply interested audience. This remarkable debate was alluded to in

other subsequent speeches, but the journal of the missionary tour contains no allusion to it, and no further account is to be found in any papers. Referring to Jerusalem and the work of the mission there, he said that the congregation in Christ Church included 144 converted Jews, of whom about one half were adults. To the objection that this number was insignificant, when compared with the 8000 Hebrews in the Holy City, he said that it would be larger if labour could be provided for those who embraced Christianity. As Jerusalem had no commerce, and there was no harbour at Jaffa, the difficulty of earning a livelihood, among those from whom they had separated themselves, was so great, that there was no alternative but for them to remove elsewhere. He added that as the bulk of the Jews lived on the alms of their more wealthy brethren in other countries, if means could be found for rendering them more independent, a great impediment in the way of missions would be removed, and many more would probably become Christians, at least in form. He spoke about the great Russian Hospice, the large buildings erected by the Latin Patriarch, and the expenditure of the Armenians, who were reported to lay out upon their convent, schools, and other objects at least £50,000 per annum. He was compelled to admit that the English mission, when compared with these efforts, made really very little show. It was not Mr. Barclay's way to misrepresent or exaggerate, and when he stated publicly that there were in Jerusalem only 72 adult proselytes, he uttered a matter of fact truth which might not have been altogether pleasant to those who, for so many years, had managed or mismanaged the mission.

Upon his return to Dublin in June, among the friends whom he called to see was the Rev. J. A. Galbraith, his former tutor. At the instance of this gentleman a grace was proposed to the Board, by the late Dr. Todd, for conferring upon him the degree of LL.D. free of cost. This was unanimously agreed to, and at the ensuing Commencements on the 5th of July, it was conferred on him in the usual way, after he had performed the exercises. Mr. Galbraith, writing on the 25th of June to tell him that the business

had been settled, said that he would have no fees to pay, and that he would be invited to the doctors' dinner, as if the rite of initiation could not be considered complete unless followed by an entertainment.

After his return to London, he sustained a disappointment which caused him some vexation. Out of his salary of £300 per annum, the Society deducted £40 for the rent of the parsonage in Jerusalem, so that they actually made money out of him, by gaining £25 for the general fund, because the annual endowment which had been bequeathed by a lady, for the support of the Minister of Christ Church, amounted to £285. The Secretary led him to understand, that he would bring a proposal before the Committee for remitting this charge, so as to enable him to have the house free of rent in addition to his stipend, but when the time came, he failed to carry out his undertaking. Impartial people will have no difficulty in rightly estimating the moral character of this neglect. Getting rid of the charge was a matter of some importance to Dr. Barclay in the prospect of an event which was shortly to happen.

Before he left Jerusalem, a hint had been given to him, that if he intended to return with his condition altered he would do well to find his way into Norfolk. Wood Hall, near Hethersett, is a pleasant country house owned by the Rev. W. W. Andrew, who is the vicar of the adjoining parish of Ketteringham. This gentleman had always manifested an interest in missions to the Jews, which was shared by the other members of his family. The annual gathering of his friends and parishioners on behalf of the Society was fixed to be held in the grounds on Thursday, July the 13th, and Dr. Barclay was announced to attend as the deputation. There is no tradition as to whether the speech made on the occasion was good, or bad, or indifferent, but it is certain that when he took leave on the following day, on his way to Tunbridge Wells, he had determined to return if he could get the opportunity, on his own account. He was able to say in his heart "*veni, vidi,*" but not "*vici,*" just yet. When Miss Lucy, the third daughter, came to understand what was in

contemplation, she was rather taken aback at the idea of leaving her home in England, and going off to rough it in the East, as the wife of a missionary. At length matters came to such a point that the lady was required to say definitely whether her suitor was to be dismissed or retained. Ultimately the answer was given which decided her future career. The engagement was made in October, and the marriage was fixed for the 21st of December, in Ketteringham Church.

Among the letters of congratulation received by him on this auspicious event in his life history, the only one which has been preserved, was that written by the Rev. C. J. Grogan, to whom he had announced his engagement. He said :—

I have mentioned the contents of your letter to Mrs. Newton, and she desires me to give her most hearty congratulations to you on your proposed marriage.

I am sorry that we have no hope of seeing you in these parts at this season, as our expectations had been raised on this point. But I presume your time is more occupied with your new arrangements. A new generation has grown up since you were here, but the old people often ask about Joseph Barclay, for whom they have the greatest respect, and a warm appreciation of his faithfulness and kindness as a minister.

Unless you treat your intended with a peep of poor Ireland before you turn your face Zionwards, she will not again have a good opportunity of seeing this land, though the winter is not a good time to travel in a damp country.

Wishing you many blessings in your domestic plans, and all spiritual support and success, believe me, yours truly, in Christ, C. J. G.

The preservation of this letter shows the value which he attached to it. Comment is needless, except to say that it shows the kindly feeling existing between the two gentlemen, and the respect in which Dr. Barclay's name was still held in Bagnalstown.

Sir John Boileau, the squire of the parish, and patron of the living, and his daughters, to show their respect and good feeling, decorated for the wedding day the interior of the church with floral wreaths, and outside arches of evergreens and flowers were erected over the passage leading from the

entrance gate to the door, of which a picture is now preserved at Wood Hall. Although it was mid-winter, the sun shone out brightly, as if anticipating the happy married life which was now about to begin. The ceremony was performed by the Rev. William Brandon, assisted by the Rev. Mr. Hurward, the bride being given away by her father. Instead of the exhortation, a short address on the mystical union between Christ and his Church, was delivered by Mr. Brandon. A numerous party assembled at the *dejeuner*, after which the newly married couple set out on their wedding trip.

Little need here be said about the lady who had entrusted her fortunes to Dr. Barclay's keeping. As a daughter and as a member of a godly household, she had ever discharged her duties with unwavering faithfulness, as if in preparation for the other more independent obligations, which she afterwards met with equal fidelity. The marriage was entered into by both parties under a solemn sense of mutual responsibility, each feeling that the highest ends of the married state would be attained if adorned and beautified by the Abiding Ineffable Presence. Gifted with a discretion which the majority do not possess, her subsequent career will show how she unconsciously ever commanded the admiration and respect of all who had the privilege of knowing her.

At the beginning of the year, Dr. and Mrs. Barclay returned for a short time to Wood Hall, before finally leaving for the East. After a brief delay in London, on the 17th of January they started *en route* for Paris, where they stopped for a day sight-seeing. On the 21st they were at Basle. As it was Sunday, they attended in the morning the English service, the cathedral at a later hour, where they were obliged to sit apart, and in the evening the chapel of the mission college, where there was a crowded congregation. On the 23rd, they were at Geneva. The next day they went up the lake by steamer, and after landing, started to cross the Simplon. Travelling all night, partly by coach, and partly by sledge, they made their way upwards through the snow, along the sides of precipices, where they seemed every moment in danger of toppling over. Near St. Bernard,

some of the famous puppies were brought for them to purchase, but they were reluctantly obliged to decline, as it was impossible to carry one with them. After crossing the highest part of the mountain, they began to descend by coach into the plains, enjoying as they went the magnificent, and in some places, romantic scenery. They arrived at Alessandria in the evening of the 26th, and waited for the train to take them to Genoa, which was reached early the next morning. After seeing some of the objects of interest, they left in the afternoon for Florence, where they stayed for three days. From thence they travelled by diligence to Rome, where they arrived on February the 1st, and put up at the Hotel di Roma. They were disgusted at the conduct of some English people who could not refrain from quarrelling about their seats during the journey. On the 2nd, they went early to St. Peter's, where they saw a celebration of High Mass, followed by a grand pageant. Pio Nono was carried round in his chair, all the people kneeling to receive his blessing. They noticed Cardinal Antonelli in the procession, and his sinister expression of countenance. After visiting various places in Rome, they travelled to Naples, and from thence to Messina, where they embarked for Alexandria. There they changed into another steamer *en route* for Jaffa, encountering a storm on the way, and ultimately arrived in safety at Jerusalem about the middle of February, the journey from London having taken up about a month.

Dr. Barclay immediately entered upon the duties of the mission, assuming the control of the religious and financial departments and carrying on the necessary correspondence. For some time a good deal of his attention was occupied in setting to rights things which seemed to him to have gone astray, in which he found little difficulty. The places of interest in and around Jerusalem were shown to Mrs. Barclay, who soon learned to accommodate herself to the retired circumstances of a social circle, very different to what she had been accustomed in England. Little adventures occasionally contributed to vary the monotony of Oriental life. On one occasion her husband took her to

visit the Pasha at his palace in the Holy City. It was proposed that while he and Dr. Barclay were conversing together, she should visit the harem, and see what the ladies in it were like. It is possible that some of them had never seen a young Englishwoman before, and it is certain that she had never set foot in such a place. Leaving her husband behind, she went by herself to explore the unknown region of Mohammedan polygamy, and returned safely in due time. To a question of one of his friends, to whom he told the story many years after, whether she were or looked frightened, he replied that she did not show any symptoms of alarm. To the further enquiry as to what happened within, he said that amongst other strange requests, they asked, as presents, for different portions of her dress which took their fancy, that their style of conversation was not such as she had been accustomed to in her home at Wood Hall, and that she never cared to make a second visit to a harem. The general impression produced upon her by the degraded condition of the Turkish women, was very unfavourable.

Mrs. Barclay's arrival upon the scene in Jerusalem, naturally had the effect of altering some things for the better. The interior of the parsonage assumed a very different appearance from what it had formerly shown, in the increased comfort and cheerfulness which from henceforward were among the sources of domestic enjoyment. In her intercourse with the little community, she soon succeeded in gaining the good-will of every one. The craft and duplicity of the natives caused her at first much astonishment, as being so different from the plain and straightforward dealings of respectable English people. The church music was improved. She went about visiting the proselytes with her husband, but he was obliged to act as her dragoman, as she could not as yet converse in any of the languages spoken in Jerusalem. In the direct work of the mission she never took any part, Dr. Barclay feeling that her comfort and safety depended upon her holding aloof from every interference which might involve her in any of the possible complications arising from the overflowings of the "cup of trembling." Her sphere lay

rather in the force of her example, and in the quiet discharge of the duties proper to her sex and station, than in direct missionary effort.

The approaching removal of the German pastor raised a question of some importance about the ministrations of his successor in Jerusalem. Although the Bishop thought that he would have the right to officiate in Christ Church, because the Germans had contributed towards the cost of its erection, and even contemplated making him Incumbent in some sense known to himself, it was pretty clear that he could only preach by permission of the trustees, under whose sanction Pastor Valentiner, who was now returning to Schleswig Holstein, had acted. At first all the services had been conducted according to the English liturgy, but in different languages, including German, by clergymen appointed by the Jews' Society. When it became probable in 1850 that the King of Prussia would send a Lutheran minister to the Holy City, as he was empowered to do by the act regulating the Bishopric, it was deemed judicious to re-consider the situation, and draw up a new form of service compiled from Lutheran sources. This was accordingly done, and after having been approved by the Archbishop of Canterbury, it was used by the German pastor. As there was a minute of the Society passed in 1841, that no one but a native of Great Britain or Ireland could hold the office of Minister of Christ Church, it was clear that a foreigner could officiate in it only by permission, and not of right. This had been granted to Pastor Valentiner, and seems to have been continued till the Germans built in Jerusalem a separate chapel for their own use. After this, the afternoon service in the German translation of the prayer-book was resumed, and was in use in Bishop Barclay's time. By a rule of the Jews' Society, no one could be allowed to preach until he had obtained permission from the trustees in Jerusalem, but Dr. Barclay at this time did not know who they were, and was obliged to write home to ascertain their names. During the correspondence arising out of this difficulty, he took occasion to observe significantly, "It becomes those who have the future

arrangements in their hands, to beware lest they bequeath difficulty to their successors." The truth of this observation was forcibly felt by himself in his later years.

The arrangements about the services in Christ Church led to continual dissensions between the English and Germans, which the contemplated action of the Bishop seemed likely to aggravate, if the minute of the Jews' Society had any value. By Dr. Barclay's management, the difficulty was averted, because for the future little was heard of such disputes.

On the 1st of March, 1866, a pamphlet, in German, entitled "Three Months in Abyssinia," by F. H. Apel, was published at Zurich. Besides describing adventures, upon which some doubt was afterwards cast, it contained strictures upon the mission to the Jews, based upon what the author had learned during a temporary residence in Jerusalem. There was also a criticism of the unsatisfactory nature of the arrangements for religious worship existing between the English and German communities; and a reference to the dissensions to which they had given rise.

He had acted for some time as tutor in the family of one of the most opulent proselytes, and had, in consequence, the means of forming an opinion about the character of the converts from Judaism. In this pamphlet he stated that he believed that two were men of thorough integrity, that two were neither hot nor cold, and that the rest were simply good for nothing. This was followed by a violent attack upon the character of one of the most respected of the proselytes, who had obtained from the mission an office of trust, and whom he accused of having changed his religion from mercenary motives. This person, who had endured persecution from his family, enjoyed Dr. Barclay's confidence, both when he was Minister of Christ Church, and afterwards Bishop. His name will appear in subsequent pages.

Mr. Apel grounded his depreciatory opinion of the character of the proselytes upon an incident which had occurred in Jerusalem about two years before he published his pamphlet,

Balakeia was the name of the place where Balaam was supposed to have concealed his treasure, and hence the transaction was called the "Balakeia scandal." A gentleman whom Dr. Barclay supposed was led into the error by another person, conceived the idea of searching the spot, under the pretence of making excavations for the foundations of a new house. At the suggestion of his father-in-law, he sent for a magician from Acca, who assured him that there were concealed in the ground, one box filled with gold, another with silver, another with diamonds, and a fourth with books written during the reign of Solomon. In order to reach the treasure, various articles were needed, which involved an outlay of £50 in the first instance. After the search had been prosecuted for a short time, 37 Spanish ducats were found, and the hopes of further success seemed to be so well founded, that the son-in-law proposed to buy up the prospective interest of his father-in-law for £100, which was actually paid down in advance, in addition to the sum already given to the magician. When the night arranged for further operations came, the son-in-law remained in Jerusalem, anxiously awaiting the result, while the other, accompanied by one of his grandchildren and the gentleman from Acca, proceeded to the ground. About 12 o'clock some one knocked violently at the Jaffa gate, begging that it might be opened. When the soldier on duty asked the reason, he was told that a person was ill, and that a doctor was required. As soon as it was unlocked, the father-in-law rushed in to tell his son-in-law what had happened. The magician had drawn around him the magic circle, and muttered his incantations, after having strictly enjoined upon all present not to speak. Flames were seen rising out of the earth, and ghosts in black were noticed hurrying past. The magician having asked the grandson a question, the latter foolishly answered, and the charm was at once broken. An explosion followed, a shower of stones fell from heaven, and the magician lay dead upon the ground. Terrified by this awful story, both hurried forth to the place to conceal the corpse, but in the meantime it had vanished to Acca, where

it was seen walking in the streets a few days after. The son-in-law now saw that he been cheated, and demanded his money back again. The quarrel became increasingly violent, until one Saturday morning the parties came to blows. Mr. Apel happening to pass the house where the son-in-law resided, noticed a crowd standing around several persons who were fighting. He heard curses uttered, not deep, but loud, in Arabic, German, and English, and, having forced his way through, found three of the grandsons and an Arab servant stoutly belabouring their grandfather and uncle, who, although the odds were against them, refused either to surrender at discretion, or to give up the money. From this story Mr. Apel drew the conclusion that if this were the character of the most respected converts, that of the others could not be worth much, and that the maintenance of a Bishop and of the mission at great expense could scarcely be justified.

When the scandal came to the knowledge of Mr. Barclay, as there was to be a celebration of the Holy Communion the next day, he had an interview with the parties, and desired them not to present themselves at the Holy Table.

The publication of this pamphlet caused consternation in Lincoln's-Inn-Fields, but as it was never translated into English, any damage which it might have done, was necessarily confined to narrow limits. It was used in "The Jewish Chronicle" as the testimony of a Christian to the futility of missions, and to show that those Jews who embraced Christianity were the most worthless of the nation.

If there were in Jerusalem only two real converts, it was quite time for the Committee to apply to Dr. Barclay for information as to the state of the case, and about the value of the statements put forward by Apel. His reply did not reach England till January, 1867. He admitted that the story of the misconduct of the proselyte family was literally true, and, following the example of Adam, laid the blame on a particular member of it, who had led the others astray. The other statements about the condition of the mission and the character of the converts did not seem to him to be

deserving of serious notice, because Mr. Apel's opportunities for observation were too limited, and because there were certain circumstances in his previous history which tended to weaken the force of his testimony. He might have added that the author did not state the grounds of his unfavourable opinion about the character of the bulk of the converts, and that the errors of one man could not in fairness be imputed to another. No notice of this pamphlet, of the author, or of Dr. Barclay's rejoinder, ever appeared, as far as can be ascertained, in any of the publications of the Jews' Society.

The spring of 1866 was marked by an abundant fall of rain, giving promise of good crops hereafter, and providing a supply of water for Jerusalem during the ensuing summer. At the same time the rinderpest, as in other countries, was making havoc among the cattle, of which large numbers were carried off in the immediate neighbourhood, although good meat was still to be bought at a reasonable price. On the other hand, the market rates for grain were unusually high. In Galilee, and in the plains of Sharon, vast swarms of locusts had appeared, devouring the vegetation like a destroying scourge, accompanied, however, by storks, and crowds of what Dr. Barclay called "samarmar," which ate them up greedily. They continued to ravage the country for several months before they disappeared. Writing on June the 2nd, he described this visitation in the following graphic terms :—

In my last letter I mentioned the flight of locusts that was beginning to overspread the country. Since then they have caused devastation far and wide. The valley of Urtas was first attacked, and has now become a desolate wilderness. The olive yards of Bethlehem, Beit Jalah and Jerusalem were next covered, till the trees became a dark red colour. They are now barked white. But yesterday will be a day long remembered. From early morning till nearly sunset, the locusts passed over the city in countless hosts, as though all the swarms in the world were let loose. The whir of their wings was as the sound of chariots. At times they appeared in the air like some great snowdrift, obscuring the sun, and casting a shadow upon the earth. Men stood in the streets and looked up, their faces "gathering blackness." At intervals those which were tired, or hungry, descended in the little gardens

in the city, and in an incredibly short time all that was green disappeared. They ran up the walls, they sought out every blade of grass or weed growing between the stones, and after eating to satiety, they gathered in their ranks along the ground, or on the tops of the houses. It is no marvel that as Pharaoh looked at them he called them "this death." To-day the locusts still continue their work of destruction. One locust has been found near Bethlehem measuring more than five inches in length. It is covered with a hard shell, and has a tail like a scorpion.

There had also been a visitation of the cholera in Jerusalem, which had made havoc among the Mohammedans and Jews, carrying off 1200 of the former, and 600 of the latter, while of the Jewish Christian community none had been attacked. The effect of this extraordinary exemption in Jerusalem in 1866 was to deepen the religious impressions of the proselytes, and to embitter the minds of the Mohammedans, when they saw the Christian community spared, while they suffered so severely.

The second stage of the great Rosenthal controversy was raging in England in 1866. It arose out of an accusation brought against the Society of having allowed a son of Simeon Rosenthal, who had given so much trouble in the mission, to die of starvation in the hospital at Jerusalem. This event happened when Dr. Barclay was absent in England, so that he knew nothing about it, except what was told him by others. The dispute was highly discreditable, and ruinous to the mission in the estimation of many who were disposed to look favourably upon it.

It is a great misfortune that his name was ever mentioned in connection with this business. When he was in London in the summer of 1865, he was remonstrated with, because he refused to give employment to Simeon Rosenthal, who was qualified to be a dragoman, and had been employed as such by Mr. Phinn, the former Consul, but he pleaded in excuse a resolution of the Committee, ordering that he should not be engaged in connection with the mission. After his return to Jerusalem, he was employed in collecting information, and in searching for documents to be sent to the Society to enable them to defend themselves against the attacks

of the Rosenthal Committee. He seems to have had an opinion about the side on which right and truth lay, but whether he ever expressed it publicly is not known. His aim seems rather to have been to keep away from the strife as far as possible, so as to avoid being compromised, and thereby hindering the progress of the mission. He was a student in the University at the time the circumstances occurred which originated the first stage of the controversy, and could not, therefore, have had any personal knowledge of its merits.

In the spring of this year he had occasion to give an opinion about the Jewesses' Institution under the new management. Facts compelled him to say in one of his letters that it "prospered greatly." The ground of complaint was, that the lady who had the control told him that he had no right to interfere in setting to rights arrangements which he attributed to the influence of another person, calculated, in his opinion, to irritate some of the younger female agents. Although somewhat derogatory to his position as chief of the mission, he was constrained to admit that he had no other alternative than to assume "the posture of strict observation." He was rigorously shut out by female authority of his own choosing, from a sphere where he had probably no business.

About this time the second daughter of Dr. Sandrecski, one of the agents of the Church Missionary Society, went over to Romanism. She entered a convent without the knowledge of her parents, and then refused to leave it. This untoward event caused quite a sensation in the mission, and was regarded as a great triumph by the Latins. Dr. Barclay deemed it his "painful duty" to announce it to his Committee in London.

Having received an invitation from the Samaritan community at Nablous to be present at the Passover, on Mount Gerizzim, he and Mrs. Barclay left Jerusalem, accompanied by Dr. and Mrs. Chaplin, on the 26th of April. It had been witnessed by Canon Stanley on the night of the 14th of April, 1862, who, in the appendix to his "Sermons in the

East," preached before the Prince of Wales, has given a very graphic and interesting description, which need not be repeated. The party travelled to Khan Lubban, visiting the remains of Seilûn (Shiloh) on the way. The next day they arrived at Nablous, and encamped on the mountain. At sunset on the 28th, after reading and prayers, as described by Dr. Stanley, the six lambs were slaughtered, and after being roasted on wooden spits in holes dug in the earth, and then covered over, were eaten at one in the morning, with the usual ceremonies. The women were excluded, and the men, instead of standing as if ready to go on a journey, consumed the flesh in a crouching posture. On Sunday, Dr. Barclay held divine service in the tent, the congregation consisting of Mrs. Barclay, Dr. and Mrs. Chaplin, Captain Moore, Lieut. Anderson, R.E., then employed in surveying the country, and Mr. Wiseman, an agent of the mission. The reception of the party by the Samaritans was cordial, whereas Canon Stanley and his party were allowed with reluctance to witness the ceremonies. At 3.30 in the morning of the 30th they left Gerizzim, and arrived safely in Jerusalem at 5 in the afternoon.

After an interval of about a month, Dr. Barclay and a missionary party set out on another journey to Hebron. Leaving Jerusalem in the morning of the 31st of May, they arrived at their destination in the afternoon of the same day. On their way they visited Halkûl and Neby Yunus. The tents were pitched near the Quarantine, and Jews soon began to come, of whom some complained that one of their community, who was an English subject, had been thrown into prison.

The next day the party proceeded to the Jewish quarter, where they engaged in discussions on matters of vital importance, sold bibles, and gave away tracts. In the evening they went to look at the outside of the Cave of Macpelah and the tomb of Abner, and afterwards rode to Ummoiakis, distant from Hebron about an hour and a quarter, where are two springs of water supposed to be those which were given to Acsah, the wife of Othniel, by Caleb.

(Judges i. 15.) In the neighbourhood they found some Jewish remains and bevelled stones. From the hill above they had a fine prospect stretching far away into the wilderness. One of the springs issues from the slope of the mountain, and at the bottom of it is the other, at a distance of about 250 yards. "And Caleb gave her the upper springs and the nether springs." From the murmuring of the water the party was able to trace the underground flow from the higher to the lower. Above the circular basin of the spring in the valley there grew a large carob-tree. On his return to the city, Dr. Barclay spoke to some Jews and a Jewess about the hopes of the Gospel, but they seemed careless and unconcerned.

The next day discussions were carried on from morning till night with the Jews, either in their own houses or in the coffee shops. One promised to embrace Christianity in Jerusalem, and to a Jewess, who could read fluently, a copy of the Psalms was given. In the evening he went to Ain Askali, and then to the ridge of the hills from whence Abraham probably saw the smoke of Sodom "go up as the smoke of a furnace."

On Friday controversy was carried on with the Jews all day long. Having paid his respects to the Mutzalim, the latter in the evening returned the visit. When the business of the day was over he went to see the tree which is called Abraham's oak.

On Saturday some Jews came to beg, but he told them that by asking for alms they were guilty of a violation of the Sabbath, on which begging was forbidden. The Rabbinic device by which the older Talmudic precept is evaded, directs the giver to say, "I do not give you this money, I only give you a piece of gold."

During September, Dr. Barclay paid another missionary visit to Hebron for a week. On this occasion his controversies with the Jews were similar to those on the former, without being apparently followed by any noteworthy results, owing to their bigotry and indifference. A Turkish officer showed him the Harem from the outside,

and the tomb of Joseph. He also offered to take him privately into the Mosque, to the court over the cave of Macpelah, if he would assume the dress of a Moslem. As he declined to practise any deceit, the offer could not be accepted. Even if he had assumed the attire, it was found that the difficulties arising from Moslem fanaticism were too great to be overcome. Mrs. Barclay accompanied him on this occasion. After her return to Jerusalem she was attacked by an illness, from which she did not recover for a considerable time.

Referring to the photographs of Samaritan objects taken by the agents of the Palestine Exploration Fund, and submitted to the inspection of the late Emmanuel Deutch, and to the Report on them furnished by him, Mr. John Mills, writing in the *Athenæum* on July the 7th, 1866, said :—

As I take great interest in Palestine archæology, and especially in Samaritan matters, I trust I may be allowed to make a remark or two with regard to the photographic copies of the Samaritan law, especially since the photograph made for his Royal Highness the Prince of Wales, on the occasion of his visit to the Holy Land, seems to be a blunder, if we are to judge from the copies of it published. And first, it is a mistake to suppose that the Samaritans of Nablous have but one scroll. I have myself seen and examined three, which bear much similarity one to the other, and are kept in similar gilt cases. It is therefore of importance to know, what assurance we have that the photographs in question were made from the famed ancient scroll and not from one of the others. I have been a witness, on more than one occasion, when the priest imposed upon travellers, who were anxious to see the celebrated scroll, by showing them one of the other two rolls, instead of the true one itself. And this need cause no surprise when it is remembered with what jealousy it is guarded, and how rarely it is exhibited to any one but themselves.

We are further told that, in the opinion of modern investigators, this ancient copy, together with the Samaritan Recension itself, was written some centuries after Christ. With regard to the integrity of the Recension itself, this opinion is quite gratuitous, and it would be highly interesting to know from what data these investigators have arrived at the conclusion respecting the ancient copy.

Let me add, it is equally a mistake to suppose that the quartos are regarded with any peculiar reverence. It is true they are carefully kept as valuable transcripts, but they are never used by the

priests to read publicly from, as they are not esteemed sufficiently sacred for that purpose, and the most ancient of them is only shown to the congregation once a year, namely, on the day of Atonement.

Commenting upon this document, in a letter to the same publication, dated Jerusalem, August the 3rd, Dr. Barclay said :—

After reading Mr. Mills' letter of the 7th of July, I saw priest Amram, and noted down from him the following statements :—

“ 1. That H.R.H. the Prince of Wales did see the most ancient roll of the Samaritans. 2. That the portion of it photographed by Mr. Bedford was written and added to fill a decayed place, about sixteen centuries ago. 3. That he (Amram) would only undertake to affirm positively, that the book Deuteronomy (except a gap now patched with paper before the Record of the Law) is in the handwriting of Abishua. 4. That the Tarikh (Deut. vi. 10, &c.) runs as follows: I, Abishua, son of Phineas, son of Eleazar, son of Aaron the priest, to whom be honour from Jehovah and His Will, wrote this holy book, in the door of the Tabernacle on Mount Gerizzim in the year thirteen, in the reign of the children of Israel, in the land of Canaan, with its boundaries. Praise Jehovah. 5. This roll is exhibited at the seven feasts each year. 6. In conducting service, reading from a roll, reading from a quarto, and repeating from memory, are considered modes equally sacred. 7. Lieut. Anderson was not permitted to photograph the Abishua MSS. One of the three rolls usually shown to visitors, was opened to him for that purpose. 8. The Samaritans assert that when Ezra changed the letters, he also partially altered the matter of the Pentateuch. 9. In their chronology stands the entry, “ that in the year 4281 from Adam, and in the nineteenth year of the Priesthood of Jehoiakim, Jesus, the son of Mary, was crucified in cursed Salem. (Arusalem). 10. The relationship between Jews and Samaritans remains pretty much the same as of old.”

There is no reason to doubt that the information contained in this communication, and obtained from Amram himself, with whom Dr. Barclay was on friendly terms, is correct. It is difficult, however, to reconcile the statement, that the Prince did see the oldest MS. of the Samaritans, with what he had written in a previous letter, which will be found on p. 218, *ante*.

On Sunday, the 16th of September, a daughter, who was named at her baptism “ Lucy Rebecca,” was born, to the

great joy of her parents. Writing to his mother to announce the happy event, he said that his wife was "the centre of universal attention in Jerusalem."

Before the end of the year, a Mutual Aid Society was set on foot for the benefit of the proselytes, so as to afford an opportunity to those who were in comfortable circumstances for helping those who were in a struggling condition. It was also hoped that it would be the means of liberating the head of the mission to a certain extent from what he called the service of tables, by which he meant, distributing relief to the indigent and necessitous. The life of the poorer class of converted Jews was artificial, rendering them dependent when they ought to be working steadily to earn their own living. Doubtless the beggary and pauperism which clung to the Jews from every land who lived in Jerusalem on the alms of their co-religionists, still affected some of them injuriously, rendering necessary the inculcation of the lesson, "If a man will not work neither shall he eat." Whether this new move would contribute to increase the number of converts, he regarded as doubtful, nor under existing circumstances, was he sanguine in expecting any important addition to the congregation of Christ Church.

In the Report of the mission for 1866, Dr. Barclay adopted no jubilant tone, and made no attempt to exaggerate successes or minimise failures. As far as he was concerned, every department had been worked with energy. The services in Christ Church and the different religious meetings had been carried on without interruption. Missionary journeys had been undertaken, either by himself or by other agents, to Tiberias, Safet, Damascus, Tripoli, Beyrout, Sidon, Acca, Haifa, Jaffa, and Hebron. In some of these places the effort had been impeded by the inability of the doctors to accompany the party, owing to the increasing claims of the German community, and the hospital, upon the medical department of the mission. While facilities for obtaining access to the Jews seemed to be greater than on previous occasions, serious impediments to the progress of missionary work among them arose from the opposition of the Rabbis, from the Jewish law of divorce, and especially from the

difficulty of converts finding the means of support. 29 persons had passed through the Enquirers' Home, of whom it seems that only one was baptized during the year. The House of Industry was not so flourishing as it might have been, there being in it at the close of the year only 5 apprentices and two master workmen, who complained that they had not sufficient employment, arising partly from the unfavourable situation of the house, partly from competition, and partly from other unavoidable causes. The anniversary of the congregation was held on the 21st of December, in the Parsonage, and was attended by nearly all the proselytes and their wives and by other guests. Dr. Barclay declared that the consumption of tea and cake was portentous, after which it is not surprising to learn that, "a happy and genial spirit came over everybody present." The Jewesses' Institution had made great progress during the year under the management of the lady, who, armed with despotic power, would brook no interference from him or any one else. In the work department 34 poor women had been taught how to do something for themselves. The number of girls in the school had increased to 53, besides whom there was a class of 23 older scholars. At the examination, held shortly before Christmas, he reported that the answering was "very good." Still there was some lingering trouble, for the lady superintendent had determined to exercise her power by shortly dispensing with the services of one of her assistants, on the ground of incompatibility of views. Here again he was constrained to surrender to superior force, although he thought that frequent changing was bad for the schools, consoling himself, however, with the reflection, that when Abraham and Lot could not agree, like sensible men they went each his own way. The one dark spot in the mission was the boys' school. There were the names of 16 boys on the roll, of whom 6 were boarders. Of these 14 were children of proselytes, and 2 of Gentile parents, so that there was not a single Jewish boy under instruction. That this department was a failure is evident, but the reasons are not clear.

10 children had been baptized and 12 adults confirmed.

## CHAPTER IX.

## JERUSALEM,

1867.

EARLY in the spring of 1867 the mission was agitated by rumours of an intended massacre of the Christians throughout the Turkish Empire by fanatical Moslems. The situation in Jerusalem was a trying one, because the little community lived in the apprehension of impending evil, and of violence which might break out at any time. There was a prevalent sense of insecurity, which, if it did not paralyze, contributed to impede the work of the mission. In a letter to her mother, dated February 13th, Mrs. Barclay described the state of things in the following terms :—

I dare say you have heard of the alarming report that all the Christians in the Sultan's dominions and Jerusalem, were to be massacred. Last week was one of great anxiety, as it was the Beiram, one of the Mohammedan festivals, and at that time they are more than ever infuriated. I could hardly believe the report, but we were all in the greatest dread of Wednesday, February the 6th, which was the day appointed for the deed. Of course resistance would have been useless, as the gates would have been shut, and there would be no escape. Every hour I expected to be the last, and with the baby hiding was impossible. Every knock at the door, or the firing of a cannon, made me think our time had come, and our house being next the church, would have been first attacked, especially as it is within reach of the tower from which the soldiers fire, and the present soldiers are those who assisted at the Damascus terror, and they look bad enough for anything. Dr. and Mrs. Chaplin begged us and our servants to go to their house, as ours was considered the most unsafe, and then we could be near the hospital, where it was agreed we should all assemble, and try to

defend ourselves till help could come from Jaffa. It was sad to think we might here never more see each other, and to see death almost face to face. But I am thankful I felt wonderfully supported for whatever might come. *And Joseph said it was our duty to stick to our post*, and we did not accept Dr. Chaplin's kind proposal. I was most grieved for the sweet baby (Lucy), who might be dashed to pieces before my eyes, and I felt how far better if I had never known the joy of having her. Everything seemed to have "last" written on it, but God, who so graciously preserves those who trust and repose in Him, averted the anticipated evil, and still we are spared. The insurrection in Crete seems to have inspired the Turks. How uncertain is all here! Joseph says we must always be prepared for such outbreaks in the East, as we are so dependent on the mercy of such uncertain rulers as the Turks. The next feast of Beiram in May, is now dreaded. . . . .

The danger was real, but the presence of the British fleet off the coast had a wonderful effect in quieting the fanatics, who were ready to embrace their hands in Christian blood. If there had been an outbreak, "the help from Jaffa," would have come speedily in an avenging force, and for the first time since the Crusades, British bayonets would probably have gleamed in anger in the streets of Jerusalem.

During the tourist season many travellers arrived in the Holy City, among whom was a considerable number of Americans, including Mrs. Harriet Beecher Stowe. There was no diminution in the number of English visitors, of whom some came entertaining no favourable opinion about the mission. The late Rev. W. W. Ellis, who had been a member of the parent committee five and twenty years before, was one of those who thought that the work was little better than a delusion. He had heard in Egypt and elsewhere, that it was a failure, and a prejudice had in consequence been raised in his mind. Dr. Barclay endeavoured to disabuse him by enabling him to see with his own eyes what was going on. He was taken to the schools, where the children were examined in his presence, their answering being such as to elicit his full approval. As Christ Church was always crowded with strangers during the tourist season, it was difficult for him to form an opinion as to the state of the congregation at other times, except from what was told him by

the missionaries. Upon the whole, it was hoped that when he returned to England, he would be able and willing to advance the cause of the mission by stating impartially what he had seen.

The season was also marked by the arrival in Jerusalem of Lieut., now Colonel Warren, R.E., and three Royal Engineers to begin excavations, as an agent of the Palestine Exploration Fund. He was not long in making Dr. Barclay's acquaintance, and what he thought of him will appear hereafter.

In the early summer, another gentleman of a very different type of character, and who had very different aims in view, appeared in the Holy City. He was at that time, and is still, vicar of a parish in the diocese of ———. He was also a brother of the Society of ———, which then had its head-quarters in the schoolroom of the "Street Crossing-sweepers' Brigade." In this honourable confraternity he was known by the name of "Brother Michael." The parochial duties which devolved upon him did not prevent him from cherishing two ideas, and labouring to carry them into effect. One of these was to restore the collegiate, or rather, monastic system in England, and the other to bring about the unity of Christendom. In 1867, the latter was uppermost in his mind, and although 63 years of age, he determined to make a great effort on behalf of his favourite scheme, by going on a pilgrimage to Jerusalem, taking with him Brother Cyprian, another member of the confraternity, as his companion in travel. Both were duly prepared by the other brethren for the arduous undertaking. On the previous Maunday Thursday, Brother Michael and several of the members of the order, performed the *pedilavium* by washing the feet of a dozen dirty little ragged Irish street Arabs in the schoolroom at head-quarters. After this, the two brethren were duly consecrated for the pilgrimage in a little extemporised chapel at the end of the building, by a celebration of the Holy Communion, and a valedictory address and exhortation from the Father Superior. Brother Michael was furnished by him with credentials, and with letters com-

mentatory by the Rev. F. G. Lee, and the Archbishop of Canterbury. The first ran in the following terms :—

I, Arthur, priest of the Church of God, and rector of the Holy Society of ———, commend my well-beloved brother and father in Christ . . . . . called in religion Brother Michael, to the good-will of all *who love the holy names of Jesus, Mary, and Joseph*, and I humbly pray Almighty God to bless all who will receive him kindly, and aid his holy pilgrimage to the city of Rome, and the holy places of Palestine, consecrated by the Saviour of the world, *and the blessed mother of God*.

The Archbishop of Canterbury wrote in more cautious terms, as follows :—

I hereby certify that . . . . . is an ordained priest of the Church of England, and as he has informed me that he proposes travelling in the East, I hereby commend him to the care of all Christians, whether cleric or lay, whom he may meet, as one *well worthy of such attention as they may please to bestow upon him*.

Brother Michael did not think it prudent to make public the letter commendatory written by the Rev. F. G. Lee. He was also furnished with a note of introduction from Archbishop Manning to Monsignor Talbot, who he hoped would facilitate his movements in the Eternal City.

The two pilgrims determined to travel dressed in the brown habit of their order. Leaving England on the 2nd of May, they arrived at Rome in due course. On the 14th they were presented to Pio Nono in their monastic garb. This interview satisfied Brother Michael's heart's desire, because it furnished him with an opportunity of urging upon his Papal Holiness the object which he was seeking to accomplish. He discoursed in the Pope's presence upon what he conceived to be the signs of the so-called Catholic revival in England, His Holiness listening, but giving no reply. The pilgrims were dismissed with the Papal benediction.

At one of the churches in Rome they were told that they could not be admitted to receive the Holy Communion because they were heretics, which to the mind of Brother Michael was a conclusive proof that the *membra* of Christendom were really *disjecta*. A similar intimation was afterwards

given to him in the Latin Convent at Beit Jalah, near Bethlehem, when he was informed by the Vicar-General, Monsignor Vicenzo Brocco, that he was under excommunication, and that the only terms of reconciliation were unconditional submission to the Pope. Pursuing their pilgrimage they arrived in Jerusalem on the 30th of May. After a short time had been spent in sight-seeing, and in looking up high ecclesiastics of other communions, on the 4th of June, Brother Michael made a friendly call at Christ Church parsonage. What happened will be best described in Dr. Barclay's own words:—

On Tuesday, about 11 o'clock, as our monthly conference had just assembled, a card was sent into me from . . . . . I directed my servant to show the gentleman in. Accordingly an elderly man clothed as a Franciscan monk entered. On his left breast was embroidered a bleeding heart, surmounted with a cross, and over his shoulder was suspended a red wallet. He announced himself as a "pilgrim," furnished with a letter of recommendation from the Archbishop of Canterbury, which he wished to show me. As he seemed too much excited to find the letter I requested him to sit down, and explained to him that our meeting was assembled for the reading of the Scriptures. A bible was handed to him, and our portion pointed out in Romans vi. As our meeting progressed he asked permission to address the brethren. This was accorded to him. [Six or seven missionaries, clerical and lay, were present. Although he had received a courteous reception from them, Brother Michael did not feel entirely at his ease. After a bible had been handed to him, Dr. Barclay read Romans vi. 18 to the end, and then, with a view of testing the theological attainments of the company, proposed for discussion the expression "under grace." Some of them thought that it meant special grace for a people who could not fall away. Brother Michael thought that the statement of the nature of baptism at the beginning of the chapter, governed the remainder of it, and that the apostle, having founded his argument on baptismal regeneration, thereby intended to point out the necessity and great importance of the Sacrament. "Under grace," therefore, according to him, meant "baptized." Some of the brethren were surprised at this statement, which did not contribute to promote the unity of the meeting. It does not appear whether Brother Michael understood the German prayer of the Lutheran minister.] He began by stating *something like the doctrine of baptismal regeneration*, but soon shifted his ground to an exhortation to holiness of life, to which of course there was a general response. The principles from which such holiness can alone flow were clearly pointed out to him. As he spoke about unity, it

seemed well for me to ask Pastor Hoffman (the German Lutheran minister) to close with prayer, as an indication that what we valued most was unity of doctrine, and not merely uniformity of dress and discipline. After the meeting closed, he produced the letter from the Archbishop of Canterbury, which recommended him in a surprisingly strong manner, not only to all clergymen but also to all laymen. [The letter seems scarcely to justify this account of its contents.] He informed me that he had been ten years in India in the Civil Service, that he was now in holy orders, producing his papers, and that he belonged to the order of ——. His parchment certificate in Latin, put him under the protection not only of God, but also of the Virgin Mary. [The translation given above does not bear out this statement. It is Brother Michael's own version, the Latin being omitted by him, so that the two cannot be compared.] He said that his object was to promote the unity of Christendom, that he belonged to a society for the revival [redemption] of tithes, and that he came to stand in the footsteps of Melchizedec when he met Abraham, that he had a plan (producing it) for running a railway or a stone tramway from Jaffa to Jerusalem, and that he wished for information about the Bishop of Iona (Signor Ferretti, French priest, Presbyterian minister, and Syrian Prelate.) At about 1.30 p.m., when the sun is hottest, he took leave of me. On the following Saturday I received from him a note. [It was a request to be informed at what hour the Holy Communion would be celebrated in Christ Church on the ensuing Sunday. If it should be after the 10 o'clock service, as the heat was too oppressive for him to go out at noon, although it had not hindered him from making a morning call on Dr. Barclay, he requested to be allowed to have an early service for himself, to which he thought that some travellers then staying at his hotel would come.] I replied, "our early service to-morrow is in the Judeo-Spanish language. It is not till after our English service at 10 o'clock that the Holy Communion will be administered." On the following Monday I received another note, to which I replied by sending him a copy of the Psalms in Arabic as a present. On June the 18th, I received a third communication, to which I replied by giving him generally some of the information required, and also informing him that lately six Italians had been under instruction, of whom two openly abjured Romanism, and professed themselves members of the Anglican Church. [These persons were Perugini Luigi of Naples, and Francisco Paolo Galletti, who had been under the instruction of Dr. Sandrecski. They recanted in Christ Church on the 1st of May.] When Brother Michael came here with his companion, Brother Cyprian, they put themselves pretty much at the disposal of Mr. Stafford (Father Luigi), the Irish monk who is the present Latin Head of the Holy Sepulchre, but as they had more of the form than the reality of Romanism, he rather threw

them off as caricatures, although Brother Michael came with a letter of recommendation from the titular Archbishop of Westminster. Brother Cyprian wanted to persuade Wentraub, one of our proselytes, to go to his convent at Bristol. The latter afterwards left for Beyront, *en route* for Damascus, but when half way thither he changed his mind, and started for Hunus. Brother Michael still remained, and coquetted with the Greek priests, but it does not seem that they admitted him to intercommunion. He then tried the Armenians, but they would not allow him to officiate in their chapel. They did, however, permit him to administer the Sacrament to a Mr. Eaton, who is here, in one of the upper rooms of their convent. This Brother Michael himself told me, and openly confessed that he violated the plain law of the Church, which is directed against solitary masses. I have reason, however, to believe that this was his third transgression, the other two being, one on the Mount of Olives, and the second time on Beit Jalabi. On these occasions, Brother Michael used the "vestments," which he carried about with him. Neither Brothers Michael nor Cyprian attended Christ Church, although the latter once came at the time of service as far as the door, and then turned back. The former is now gone to Constantinople, but before his departure he told me that his Society would send him out again. He has been looking out for a piece of land to purchase, with a view to their future operations, and he has chosen a piece on the Jaffa road, between us and the Prussian Deaconesses. It seems he expects to effect the purchase through Hilpern [a proselyte] who has gone to London.

Brother Michael gave me the impression of a man who doubted the validity of his own ordination, and went about begging to get its recognition from Greek or Latin. He seemed also anxious to see the Church of England (the Establishment) restored to its condition prior to the Reformation. Of this move of the Ritualists you are likely to hear more . . . . It is hard to say what reports he will publish at home, but may I ask you kindly to have me informed, as I shall inform you, should anything further transpire. I should, of course, be always ready to obey any letter of my Metropolitan, but *I could not consent to let Christ Church be turned into a mass-house.*

Except the variations noted, which may have arisen from a cursory inspection of the papers, Brother Michael's own account of his proceedings in Jerusalem substantially agrees with that given by Dr. Barclay. The story is a pleasant narrative of the adventures of an eccentric old gentleman, who had taken holy orders late in life, in his Quixotic efforts to bring about the unity of Christendom. His pilgrim costume with the bleeding heart, however much it may have

amused Pio Nono, did not contribute to procure for him a more favourable reception from the heads of the Greek and Latin communities in the Holy City, than he would have obtained without it. The Greek Patriarch, at his first interview, received him in person, and, after some conversation on the subject of unity, gave him to understand that he might have a celebration in the chapel of his convent, if he would conform to certain rules. The offer was not altogether satisfactory, and on the second occasion, instead of receiving the pilgrim in person, he handed him over to the Latin Professor attached to the establishment, with whom he had another interview, which led to no result. The Latin Superior of the Holy Sepulchre would not allow him to celebrate there, but told him he might perform a function in the little chapel built over the spot on the Mount of Olives, where the Saviour is supposed to have ascended to heaven. This permission was precisely the same as if he had said, You can have a celebration in Christ Church, if you can get permission from Dr. Barclay, because Father Luigi had as much control over one place as the other. Having obtained the consent of the Mohammedan custodians, he there celebrated on Ascension Day by himself, no other person being present than his young Syrian servant Jacob. His application to the Armenian Patriarch was more successful. After having undergone an examination about his opinions in his presence, a small upper room, *thirteen feet long and ten feet wide*, was assigned to him as a chapel, where he was allowed to celebrate. Here an altar with a super-altar, having upon each two lighted candles and a cross, was fitted up, with a canopy over it. Father Michael's vestments were an alb, a white and red stole, and a white silk chasuble embroidered with a gold cross. Incense and wafer bread were used. Jacob was deacon, and Mr. Eaton, with a gentleman whom he had met on the Mount of Olives, constituted the congregation. There were also present the Librarian of the Convent, and the Patriarch's Secretary, who took up posts of observation at the end of the room in front of the altar. If Brother Michael had not said so, it would be impossible to believe that on this

occasion he used the first Liturgy of Edward VI. When the function was finished, the Secretary and Librarian complimented him most heartily, and *expressed themselves much pleased with the English mode of celebrating the Sacrament*. He freely admitted that he was irregular in these proceedings. This is a small matter compared with the imposition practised upon the credulous Armenian priests, who thought they were witnessing a celebration of the Holy Communion according to the Anglican ritual. English clergymen, when abroad, are at liberty to indulge in any pranks which their fancy may suggest, but common honesty would seem to require them to state that the first Prayer Book of Edward is not now the service book of the Church, and that her ecclesiastical courts have declared Roman vestments, wafer bread, incense and lighted candles to be illegal. Dr. Barclay probably appraised the performance at its true value when he said that he should hesitate about allowing such a celebration in Christ Church.

As far as can be ascertained from Brother Michael's narrative, there was no celebration at Beit Jalabi, so that Dr. Barclay may have been misinformed about this matter.

Brother Michael's pilgrim efforts to bring about the unity of Christendom, "beginning at Jerusalem," were singularly unfortunate. At the outset he differed with the members of his own communion, and never appears afterwards to have entered the church on Mount Zion during his stay in the Holy City. Between the simple ritual of Christ Church, and his method of celebrating the Holy Communion in the upper room, the difference was just the same as that between the Church of England reformed as she now is, and half-reformed from error. The Armenians would naturally ask themselves whether Dr. Barclay or Brother Michael, who were wide as the poles asunder, were the real representatives of English Churchmanship. Neither Greeks nor Latins would have anything to do with him, and as he was repudiated by his own communion in Jerusalem, or rather kept clear of it after his first failure, it is evident that efforts to promote the unity of Christendom must be made by other persons, and on a different principle.

Captain Warren, who was aware of Brother Michael's proceedings, seems to have been under the impression that he was a convert from Judaism, who sympathised with Christianity in general, and thought that Greeks, Romanists, and English Protestants were all equally right, and equally deserving of support.

Writing to his mother on the 12th of June, Dr. Barclay alluded to Brother Michael in the following terms :—

Matters here proceed much as usual, except that we have at present an English clergyman in the garb of a monk, who is trying to bring about "unity" between the different Churches. He means, of course, uniformity. He is recommended by the Archbishop of Canterbury. His chief companion is the Irish monk who is over the Holy Sepulchre. He has been trying some of his devices with me, but without effect.

In another letter to a different person he returns to the same subject :—

We have had some of the silly Ritualists out here. It seems they propose to take up a position in the Holy City. Those who are placed as watchmen here require wisdom, decision, and prayer.

Among the other travellers who arrived in Jerusalem this season was Colonel Roxborough, who had been deputed by the Church Missionary Society to make enquiries into the condition and prospects of the native Protestant communities in the Holy Land. His investigations led him to the conclusion that the Turks regarded them as an inferior class, of less importance than the other religious bodies, and that this contributed to exercise a depressing and retarding influence upon missionary efforts. Whether owing to the smallness of their numbers, or whether, being infidels, as regarded from a Moslem point of view, the native authorities did not accord to them equality of social and political privileges.

The Medglis is the native council, appointed by the government in each town, to manage its local affairs, and collect the imperial taxes. It usually consists of six members, of whom three are Moslems, and three are elected by the non-Mohammedan bodies. In Jerusalem in 1867, the Jews, Greeks, and Latins had each a representative, the other

religious communities being excluded, owing to their numerical inferiority. In Nablous and Ramleh, where the Protestants outnumbered the Latins, the latter were represented, while the former were shut out. In the Holy City the Protestants were taxed by the Medglis without being allowed to have a voice in the matter, the share apportioned to them being at the rate of 50 piastres per head, while the Rayahs, or Mohammedan subjects of the Porte, only paid about 15.

The inferior position of the Protestants also appeared from another small, but significant circumstance. While the Latin Patriarch could send his dragoman direct to the Pasha, to treat about matters affecting the interests of his community, and even to dictate to him, he would not receive any communication direct from Bishop Gobat, and had even sent him a message to the effect that he only looked upon him as a "traveller" in those parts. Some people thought that this was intended as a delicate intimation that greater diligence in visiting his diocese would have been more becoming. From an observation in Bishop Barclay's diary, it appears the same rule was in his time still in force, as far as it related to official communications affecting Turkish subjects.

Colonel Roxborough thought that something ought to be done to rectify these anomalies, and that his best course would be to proceed to Constantinople, and lay the grievance before Lord Lyons, the British Ambassador, as being palpable violations of the Hatti-humayoum issued at the conclusion of the Crimean war. He also wished that two missionaries, one belonging to the Church Missionary Society, and one to the Jews' Society, should accompany him to support his representations by facts and details. A preliminary meeting, to determine what should be done, was held at the house of the Bishop, at which it was resolved to send, in the first instance, a deputation to the Consul to ascertain how far he had power to influence the appointment of Protestants to the Medglis. His reply was that he had no right to interfere, but that he was willing to make friendly

representations to the Pasha in reference to certain manifest acts of injustice inflicted upon the Protestants of Nablous and Ramleh. He promised that he would let Colonel Roxborough know the result. While the matter was pending, it was thought desirable to ascertain the opinion of the two Societies in London, as to which of their missionaries should proceed to Constantinople, if such a course should ultimately be decided on. When Dr. Barclay was proposed as one of the deputation, he said that the Bishop was the right person to go. The latter, however, declined, on the ground that he was about to visit Europe, and could not deviate so far out of his way.

The representation was duly made to the Pasha, and in the meantime Colonel Roxborough went to Beyrout to await the reply from him, and from the Committees in London, before proceeding to Constantinople. As far as can be ascertained from Dr. Barclay's papers, the Turks shuffled as usual, and gave no satisfactory assurance that existing evils would be remedied. He did not leave Jerusalem, so that the proposed deputation to the Ambassador at Constantinople does not seem to have proceeded to its destination. He thought that a representation should be made by the Foreign Office to the Porte as the most likely method of obtaining the redress of the grievances complained of.

The inconvenience of the arrangement about the German afternoon service in Christ Church, which had always been felt, now seemed likely to be mitigated. At the latter end of March, Pastor Hoffman, who had succeeded Pastor Valentiner, handed to Dr. Barclay a written notice, informing him that he had received instructions from Berlin to begin an independent service, and carry it on every Sunday. It was to be held in the Prussian Hospice at 8 o'clock in the morning, so as not to interfere with the English at 10. On the 22nd, which was the anniversary of the birthday of the King of Prussia, the new chapel was opened with a special service. A site had been obtained, and money was being collected for the erection of a permanent church, which was subsequently built. Dr. Barclay thought that this movement

was an indication that the Prussians, having become a great nation, intended to take up a corresponding position in the Holy City. Up to this time there had always been a German service in the afternoon, the Anglican Liturgy and the Lutheran form being used on alternate Sundays, Pastor Hoffman officiating only when the latter was employed. It was given up when the necessity for it ceased.

During the spring of 1867, the state of the Protestant community in Jerusalem was encouraging. Dr. Barclay thought that more direct missionary efforts might be made with advantage among the Mugarbhin Jews. He also proposed to have an Arabic service, at noon on Sundays, in Christ Church, when the English was over, but his intention does not seem to have been carried out. Some changes in the mission were impending, owing to the resignation of the lady who had superintended the Jewesses' Institution prior to her returning to England with her husband. He several times urged upon the Committee the importance of finding a suitable widow to fill the post, with whom also might be sent out a well-trained competent schoolmistress. A lady was found in due time, but not a widow. He thought that they ought to know something of each other before leaving England, and that they should not arrive in Jerusalem till after the former Superintendent had left, because otherwise difficulties might arise, which it might be more prudent to avoid. This recommendation was not attended to.

Writing to the Committee, he said :—

In reference to our work here all things go on smoothly, and a genial spirit pervades our missionary band. Our work also progresses and is blessed. We are getting a very large number of enquirers, but as yet (July the 1st) no adult has been baptized this year. I fancy that the Mutual Aid Society rather relieved me from the applications for baptism, which used sometimes to be inconveniently pressed upon me. Our danger now seems to be the other way. Of course, so soon as one is baptized, he becomes eligible for relief. This important subject it may be necessary for me to refer to again. Meanwhile it is better to wait, and let the Society accomplish its first year. Still, at the same time, it is well to observe how far sitting on its Committee affects our missionary agents. *It might be better to have it composed of members not connected with the mission.*

Early in the summer most of the families encamped in the Sanatorium to escape from the unhealthy atmosphere within the walls. On the 12th of June the heat, even in the tents, stood at 97 degrees Fahrenheit. During the night the dew fell so heavily that they were soaked with wet, which filled them with steam when the rays of the sun caused it to evaporate. It was the practice of the clergy and other agents to sleep out of Jerusalem at night, and to return to their work early in the morning, before the heat became overpowering. Captain Warren said that he saw Dr. Barclay riding out of the enclosure at half-past 5 a.m. on his way to the early Hebrew service in Christ Church. This year the missionary party was joined in the Sanatorium by him and the Royal Engineers, under his orders, who erected their tents alongside of them. When the bell was rung for evening prayer at 8 o'clock, a goodly number assembled in the hall.\* The encampment tended to keep up a kind and genial feeling, and contributed not a little to secure unanimity in mission work. Dr. Barclay thought that the Sanatorium was one of the best situations in the vicinity of Jerusalem, and that the ground, if sold, would bring more than double what it had cost, exclusive of the house built upon it. Whatever reason he may have had for the opinion in 1867, did not exist fifteen years later, because, when the agents of the Society in Jerusalem wished to dispose of the property, they could not find a purchaser.

The acquaintance between him and Captain Warren soon ripened into intimacy. About the beginning of July the latter proposed a journey to the Dead Sea, and invited Dr. Barclay to go with him. The party set out on the 5th, accompanied by Mr. Eaton, the friend of Brother Michael,

\* Referring to his stay in the Sanatorium, Captain Warren says in "Underground Jerusalem:" "Six minutes' walk from the Jaffa gate is the Sanatorium, where I generally found all the mission assembled in the hall for evening prayer. The German community at that time also came over, and the congregation numbered some 30 or 40 persons. After prayers I generally retired to a little sanctum or study in the recess of the wall, with Dr. Chaplin and Dr. Barclay, where we discussed the affairs of the day, or else walked upon the roof, enjoying the cool air."

and was absent about a week. Notes of this and other subsequent tours were made by Dr. Barclay, and afterwards transcribed at greater length for the information of his children, when they should be old enough to understand them. As the journals were carefully written out, they have been reproduced without material alteration :—

*July 5th (Friday).*—Left Jerusalem with Captain Warren and Mr. Eaton, in the afternoon, and rode to el Furiedis, the ancient Herodium, where we encamped for the night in the Wady Kureitin. Next morning we left at 7.30, passing the place where Peter Meshullam, the English Chanceliere, had been murdered some years before, and rode to the ruins of Tekoa. These are numerous and interesting. There are many rose-coloured columns, and a beautiful old baptismal font, doubtless belonging to a Christian church. There is also a very fine old well, and around many sculptured blocks of stone. In the neighbourhood there was a large encampment of Bedouin, with their black tents. Crossing over the Wady Jehar, and riding through brushwood and dwarf oak-trees, we descended the Wady Ghâr. The country is hilly, and in some places picturesque. At 4.30 we stood above the precipitous descent to Engedi, while the view over the Dead Sea, with the mountains of Moab, is magnificent and unique. The descent to the horses and mules was most trying, and is only a staircase roughly broken out of the face of the rock. The greatest care was required lest they should topple over into the abyss below. We were 35 minutes in getting down to the fountain. The thermometer then registered 95 degrees in the shade. The moon rose in silvery splendour and shone over the weird and desolate lake. During the night the air became cooler, though it still smelt close and sulphurous.

*7th (Sunday).*—At sunrise the thermometer registered 84°. In an hour and a-half afterwards it rose to 98°. The mountains of Moab came out most distinctly, with the town of Kerak clearly defined. After breakfasting under a tree, where we were greatly disturbed by hornets, we descended into the Wady Sudeir. Forcing our way through most luxurious vegetation, and crossing the flowing stream which rushes down the valley, we found a grotto under an overhanging ledge of rock. I then read our Church Service, and we sang together "My God, my Father," &c., after which I preached to my two companions, from the words "Occupy till I come." We took refreshments, quietly enjoyed the cool shade, and returned to our tents at 5.15 p.m., when the thermometer in the shade was 108°. The rays of the sun seemed to shine through the tent, so that I was obliged to get under the table for the sake of shade.

8th.—The thermometer stood at 78° at sunrise. We determined to leave the place on the morrow. We found there were a few houses beyond the fountain in which Arabs lived, who burned herbs to get ashes for making soap. The fountain has a copious supply of fresh water, but it is rather warm. Above it grows the tree called *asher*, which produces the apples of Sodom. The natives there called the fruit *Portuguan*, from its resemblance when ripe to a lemon or orange. It explodes when pressed, and contains filmy down with a few seeds. These the Arabs dry to make matches for firing their guns. The tree has a grey cork-like bark, and grows to the height of about 15 feet. It has long thick gum leaves, which, when broken, yield a viscid milky juice. Descending towards the seashore, we passed the ruins called Khurbet Ariyeh. Below them are fertile gardens, well watered by the flowing brook. The shore was covered with snags, boulders, and stones of all sizes. The sea was ebbing and flowing with a gentle ripple. The water to the taste was slimy, saltish, and acrid. Quantities of bitumen, wood, live scarabaei, and dead birds were to be seen in all directions. As we were ascending again to our tents we came to some acacia trees, which were putting forth quantities of gum, some of which I gathered.

One of my companions (Captain Warren) sat down, and I spoke to our Moslem soldiers about their souls, and explained to them the plan of salvation, and the necessity for a holy life. On our return to our encampment, we ascertained our tents to be 500 feet above the level of the sea. After dinner the sun disappeared over the mountains in the mist behind us, and then a strong wind sprang up, blowing clouds of dust, and the lake became agitated and dark in colour. Though we were in darkness, the sunlight was still shining in the mountains of Moab, revealing every feature clear and distinct, with the walls and houses of Kerak. At 10.30 p.m. we put the thermometer into the fountain head and found the temperature 80½°, while in the tent it rose to 86° Fahrenheit.

9th.—Rose at 4.30 a.m., breakfasted, and started for Sebbeh, (Masada), at 6.30. The sea was still agitated by the wind. Little white foamy billows rolled in on shore. We rode past the mouth of the Wady Ariyeh. Further on sulphur was everywhere discernible. We then passed Wady el Khuberah. In looking backward, we had a splendid view of the opposite side, with the towering summit of Nebo in the distance. The shore was covered with patches of salt glistening in the sand. The soldiers told us a story of Abraham, who, because the old people treated him badly, "turned the whole place to salt and sulphur." On the rocks above us, we could see the *bedan* or wild goats leaping from crag to crag. Our soldiers often levelled their guns at them, but did not fire, as

the goats so quickly skipped away. We next passed the Wady Seiyal, where tamarisks were growing in great abundance. Our guides now became so exhausted from the heat, that they refused to proceed without water. After they had drunk, they again began to go. The thermometer in the shade was now  $94^{\circ}$ . The light caused the mountains to have a singular appearance, as they seemed to grow white below and dark brown above. At 11 a.m. we came to the foot of the Masada and rested in a cave for luncheon. Then Captain Warren and I began the ascent up the "serpent's path," which Josephus describes as difficult in his day, but it is worse now. In places it is entirely broken away, so that we literally had to cross the face of precipices several hundred feet deep. We kept one of our guides continually in front of us, with a skin of water, so that we might be often refreshed. The heat was so excessive that we did not feel perspiration, because it was exhaled as soon as formed. Our bodies felt buoyant, and capable of great exertion. Finally we reached the fortifications, after climbing some 1,500 feet. The view is sternly grand. The whole Dead Sea from the mouth of the Jordan to the Lissan, and from the Lissan to the salt mountains of Usdom, lay unrolled before us, and the rocky mountains which surround it were all flushed with a purple glow. We first turned our attention to a tower that is built on a spur of the rock looking north-west. As there is no possible way of getting to it, we were obliged to lower Captain Warren over the precipice, some 63 feet, so that he could enter it. This he very courageously did, but for what purpose it served, is not now clear. We then walked over the top of this marvellous rock fortress, observing how accurate the history of it is in Josephus. The remains of the Roman camp are still visible below on the north side. We then visited what seems to have been a church in Crusading times. In the walls are numbers of niches perhaps for little lamps. There are everywhere foundations of ancient houses, and a cistern some 91 feet long, with a staircase of 29 steps. It is coloured a kind of light blue, and seems as fresh as if it were newly done. On the walls were written the names of "Messrs. Tipping and Walcott, March the 14th, 1842." The gateway still stands, and on it are rudely graven some tribal marks of the Arabs. It took us one hour and ten minutes to descend by the mound raised against it by the Romans, before we reached our tents. We then dined, but did not find the heat excessive.

10th.—At 6 o'clock this morning, the thermometer was  $84^{\circ}$  in the tent, outside it rose to  $90^{\circ}$ . The sea appeared covered with a dense haze. Massada stood out grand and massive, with the tower on the "white promontory" in front. The more one looked at it, the more interested one became in the sad and tragic story of its fall. Our way this morning, crossed the Wady Hafaf, after which

the bases of the mountains projected into the sea, so that we were obliged to ride through the water. Sometimes it reached so high, that our legs were wet through our clothes. When the sun dried us a clammy and acrid feeling remained behind. In the Wady Mubughik, there was a fountain of running water. When the horses and mules smelt it, they rushed pell mell towards it, and drank with the greatest eagerness. After luncheon, we started for Djebel Usdum. It is a long extended hill, reaching over the whole south shore of the Dead Sea. It is composed entirely of salt. As the rain melts it, there is a constant supply for the Dead Sea. In places it is worn into the most fantastic shapes. On an eminence of about 50 feet high, there is a pillar of some 12 feet more, which looks like a mutilated figure with its head gone. This is said to be Lot's wife. About midway in the side of the hill, there is a cave worn out by a winter torrent. I measured 112 feet into it, but how far further it extended, did not appear. A cold wind rushed down it, and the thermometer fell from 115° outside to 78° inside. The smell within was most fetid, arising from the bitumen, sulphur, and salt. After collecting specimens of different coloured salt, &c., we began to return. The Arabs commenced practising their "fantasias," galloping at full speed, suddenly wheeling round, and firing their guns. In the Wady Zueveirah, we found our tents ready pitched near to some ruins, cisterns, and rock-hewn chambers. One that I noticed had windows, and pillars supporting the roof.

11th.—Left Wady Zueveirah this morning, and passed Tell Arad leaving it on the left. At Birchasme we stopped for water, then we continued on by Main (Maon) to Kurmul (Karmel) where we arrived at 8.30 and encamped by two little springs.

12th.—Rose very early and examined the remains, which are plentiful. Amongst them were the ruins of some old churches, and the castle, the foundations of which bear marks of Jewish workmanship. Then I walked to Maon, which is beautifully situated, and the site is covered with ruins and caves. The bible history became to me very real, while passing over these most interesting places. I walked from Maon to Karmel in 20 minutes, and then while Captain Warren was triangulating, I wrote down for him the different angles. We left at 9 a.m., passing through Ziph and arrived at Hebron at noon. We again started at 2 p.m. for Khurbet el Halib, thence I rode on to the Sanatorium, where I arrived at 8 p.m.

After his return from this tour, he was informed by the Secretary of the Jews' Society, that the Committee intended to strengthen the mission by sending out another lay agent, to carry on the work which ought to have been done by Mr. A———. This was Mr. Gustaf E. Andersson, a

German, whose short but useful career was cut short by a premature death in the summer of the ensuing year. Dr. Barclay thought that this was a step in the right direction, and hoped that the appointment would turn out well. He said that Jerusalem was a good place for probation, and that those who came to it should be prepared to endure hardness. He warned the Committee not to send out the new agent before October, because that month and September were generally most trying to Europeans. Mr. Andersson arrived on the 3rd of December.

In the Autumn of 1867, his situation in Jerusalem presented itself to his mind under both a favourable and unfavourable aspect. Writing to one of his wife's relations in England, he said :—

There are many signs of grace and blessing on our work. Truly our position here is a favourable one, and our mission one of the most interesting in the world.

The place which he occupied in connexion with the mission he regarded as satisfactory, and as having been wisely settled. On the other hand he felt his relation to the Committee in London, to be that of a man who was paid for doing so much work, just as a tradesman would pay his shopman. In the early part of the year they had reduced his annual rent by £20, which was giving him a corresponding increase to his salary, so that he had now £280 per annum, and a small house. In the same year they raised the pay of their Lay Secretary from £350 to £400 per annum. For a man occupying Dr. Barclay's position in Jerusalem, the remuneration was wholly inadequate, and if his private resources had not been available, he must have retired long before he actually withdrew from the mission. Compared with the position occupied by the Bishop and Consul, his was one of great inferiority, because he felt it impossible, without going into debt, to associate with others of his own social rank, on anything like terms of equality. He wrote at this time :—

My salary is quite inadequate to meet my responsibilities fairly and decently. Does the Society expect its agents to associate ? If so, how is it possible to avoid debt, or mean dependence ?

He also had a grievance against the Bishop, who claimed the right of control over the pulpit of Christ Church, which, if he had admitted, would have reduced him to the level of a curate, and as he said, "would have rendered his position nominal." Captain Warren has also alluded to this difficulty, which a soldier would scarcely have done, if it had not been a topic of conversation with his friend. He thought that ecclesiastical affairs would go on more smoothly, if the Bishop should cease to act as Dean in Christ Church, and confine himself to the discharge of his proper functions. Dr. Barclay said, that although there were people in Jerusalem who seemed to act on the "grasp all" principle, he would take care to leave no difficulty to his successor. He afterwards alludes to this trouble, which seems to have been real. Even now, although the work was in a satisfactory state, and the mission was prosperous, the idea of returning to England before long, had crossed his mind.

In his note book, he makes frequent allusion to the excavations carried on in Jerusalem by Captain Warren, to the difficulties which he encountered, and to the shuffling and bad faith of the Turkish Pashas. As the latter has given a full account in his interesting work already mentioned, it is only necessary to mention here, that Dr. Barclay took great personal interest in his proceedings, and aided him in every possible way. Captain Warren acknowledged his assistance in the following terms:—

From the time of my first visit to him, until my departure from Jerusalem, he never failed to assist our works in every way in his power. And [a great assistance he proved, for his personal influence was very considerable, and the Moslems and Jews looked up to him with respect.

A few pages after, he gave it as his opinion that a great change for the better would be made in ecclesiastical affairs, if he should ultimately become Bishop of Jerusalem. He also observed:—

It appears most essential for the welfare of the Church that the next Bishop should be an Englishman, accustomed to our system. If he also knows the country well so much the better.

He lived to see the whole of his anticipations realized,

At the beginning of October, as the first result of his study of Rabbinic Hebrew, Dr. Barclay published an English translation of the Mishna treatise "Middoth" or "Measurements" of the Temple, as it stood at the Christian era. The tract was printed at the Society's press in Jerusalem, and as far as the workmanship is concerned, the performance is creditable. The translation professed to be literal, and to an ordinary reader, owing to its excessive brevity, is practically unintelligible. The publication of it served to show the absurdity of many opinions about the structure of the Temple, and about various portions of the Jewish ritual in the age of Herod. Except the account given by Josephus, this is the only description of the famous building now extant. The tract was afterwards re-published in England in 1874, along with other translations from the Mishna, which will be noticed hereafter.

About the same time the mission was interested in the construction of a new road from Jaffa to Jerusalem by forced labour, under orders from the authorities at Constantinople. The work was inspected by Captain Warren, who gave it as his opinion that it would have to be done over again, owing to the carelessness and incompetence of the workmen. It followed the track of the old Roman road, and might have been rendered of great public utility as an omnibus route, in other than Turkish hands. Dr. Barclay and his friends gave the Pasha subscriptions toward meeting the cost.

At the end of the month intelligence reached Mrs. Barclay of the death in England of her eldest sister. He wrote in his note book :—

That she was crushed by the news, that their child was ill, and that the state of things in his home was not very cheerful.

Nevertheless, he was able to set out on the 30th on the missionary journey to Safet, which had been for some time in contemplation, accompanied by Dr. Chaplin and lay agents, and was absent for three weeks. As on the last occasion, he made notes which were subsequently transcribed.

*October 30th.*—Left Jerusalem at 4.30 p.m., and arrived at Bethel at 7.30.

*31st.*—Left Bethel at 7.40 a.m., and at 8.45 arrived at Bir Zeit. At 11.15 came to Tibneh (Timnath Heres), passing Khurbet Silluk. Visited the tomb of Joshua. There is a great vestibule honeycombed for small lamps, and the chamber inside is blackened with smoke. It appears to have been illuminated on commemoration days and nights. The *loculi* are all rifled, and the solid rock floor has been broken up. Left for Saadiah, passing old ruins at Keferim, Kawarah, Feragh-Safet, Yasoof, where there is an old Jewish Sarcophagus, near to a spring which flows from the mountain side. In the neighbourhood there are olive-yards, pomegranates, and most luxuriant gardens. Then on to Cooza, Howara, and into the valley of Nablous. As I was riding up to our tents, which I reached at 8 p.m., a great meteor floated through the air, and lightened up the night like day.

*November 1st.*—Left Nablous with Dr. Chaplin at 8.45, and at 11 we reached El Sebastieh (Samaria.) Saw there the traditional church of St. John the Baptist, and the grave of Zechariah. I rode through the rows of columns still standing, and over the other remains, and came to Geba about 1 o'clock. Lunched, and left at 3.30, arriving at Jenin at 6.30.

*2nd.*—Left Jenin at 8.45, and after passing along the usual route, through the plain of Esdraelon, came to Nazareth at 2 p.m. Saw a Jew from Tiberias and spoke to him about the truth, and the plan of salvation. He said he was born a Jew and hoped to die one. I mentioned that if Abraham had been of the same opinion, he would have died in idolatry. The other brethren spoke much with him afterwards. In the evening I saw Aghil Aga to speak with him about crossing the Jordan.

*3rd.*—In the night it thundered heavily, and the rain fell in torrents. I attended the Arabic service, the discourse being about "the wedding garment." My tent floor was covered with water, and thousands of ants which had escaped thither for protection. In the evening I held service in Mr. Zeller's (missionary of the Church Missionary Society, and son-in-law of Bishop Gobat) house, and preached from Luke iv. 18, 19—our Lord's own text.

*4th.*—We left Nazareth at 8.20, and it rained most heavily upon us as we went along. Passed through Hattin, and came to the river where are the mills, and in passing over it, one of the mules stumbled and fell into the water with Dr. Chaplin's baggage, which was much damaged. After lunching, we rode past Hakook. Afterwards we lost our way in the valley, and ascended the mountain opposite the right path, and there we wandered till 9.30 in the night. At last we found our way down into the valley, and gaining the proper track we ascended to Safet, where we arrived at

11.15 p.m. Here we found our tents pitched over a dung-hill. However, after midnight we retired to rest.

5th.—In the morning I went to look at some pieces of ground under the castle, close to and overlooking the Jewish quarter. I selected a vineyard for purchase, to be afterwards built upon with a suitable mission house. I returned to the tents, breakfasted, assembled the brethren for prayers, and then went to one of the present mission houses. There I helped Dr. Chaplin to clean his instruments, spoiled by falling yesterday into the water. I then began work among the Jews, by selling bibles and distributing tracts. Some of them were very warm and animated in their discussions about the Messiah, wearing locks of hair and other matters. In the evening I went with Dr. Chaplin to see some sick Jews, and gave away two copies of the tract "Taken by Surprise."

6th.—About 9 o'clock, we began our work of preaching to the Jews, and discussing with them the Messiahship of the Lord Jesus Christ. Some written questions were sent to us by the Rabbis, with respect to the ceremonies of the law of Moses, cutting the hair, shaving, and wearing phylacteries. Numbers of Jews came till noon, and also Mohammedans, who heard the Arabic preaching and entered freely with us into discussion. In the afternoon we went through the streets, and when a crowd gathered, we preached the word of life. The Jews at times became very much excited as the preaching told upon them. Houses are being built for the rapidly increasing Jewish population. The money for these buildings is chiefly collected in Russia, and it was said that 9000 roubles had lately been sent from thence.

7th.—As on yesterday, we began by speaking in our room to the Jews who came to visit us. Afterwards we went into the Jewish quarter, and visited from house to house. In one family, an old man told us of some of the horrors of the great earthquake of 1889. This gave occasion to speak to him about the necessity of preparation for eternity. He told the story of one who called for his wife, Simcha by name, and then heard the voice of a woman crying for help. He tore away the debris and fallen stones, till he exposed her head. When he saw that it was not his wife's, he left her to her fate. A noted bandit, however, was passing by, and finally rescued her. We visited the chief Rabbi, who was sitting in the midst of a large number of assistant Rabbis, whereupon we began an animated discussion on the nature of the Messiah. This they maintained to be merely human. The chief Rabbi showed by his quotations, that he had read the New Testament. At parting, he desired to impress upon us that we each separated "with our own views." During our visit, he also spoke of the great earthquake. His idea was that they occur after periods of 70 years. He also told a story of an infant in a cradle, which, when the floor

opened, fell into a magazine, but that afterwards the roof fell in and filled the room with ruins, and so the infant perished. He was reminded of the saying of an eminent Rabbi, "Repent one day before you die."

8th.—As usual, began this morning by speaking both to the Jews and Jewesses, who came to visit us. The latter heard with great attention, doubtless surprised that they, too, were spoken to as reasonable beings. A Rabbi of distinction came to visit and question us about the purification of the soul. He gave the example of a coat which it is necessary to full and smooth with iron. He alluded to the fire of purgatory. We told him of the blood of the Messiah, which cleanses from all sin. In the evening, I rode round the hill, and over the Mohammedan quarter.

9th.—It lightened and thundered all night long. Soon after 9 o'clock, our room was filled with Jews and Jewesses, the former to dispute, the latter to listen to what was said. Two of these men were greatly excited in their opposition. One of them was a Greek proselyte, and the other a Spanish Jew. Bibles were given away, and tracts were distributed. All day it rained heavily.

10th (*Sunday*).—At 10 o'clock we began our worship in the Hebrew language, after which two of the brethren gave addresses in German and Hebrew to the Jews and Jewesses who were assembled. Visitors came in continuous streams all day, some to dispute, and some to quietly listen. The darkness of evening closed in upon many hearing the word of life, and the warning to flee from the wrath to come. Some expressed a wish to leave Safet, and come away with us altogether. Some went off, denying that the Messiah had yet come. Some believed the word spoken, and some believed not. It rained heavily all day, and the torrents made the filthy streets a running sink of liquid abomination.

The following three days were a continual downpour. Opportunities were, however, given of speaking to many Jews and Jewesses. During this time, I purchased a plot of ground among the vineyards for a future mission building.

18th.—I rode to Jisch (Giscala), and on the way passed the crater of an extinct volcano. The neighbourhood was covered with lava in all directions. The village itself is built on the side of a hill, and is composed of mud cottages. On the top of the hill and around its base are hewn stones and pillars of various sizes. There are also the remains of a square tower, built in part of carved stones. To the east in the valley are several pillars, and one has an inscription in Hebrew, but so embedded in the earth, as only in part to be legible. From the number of stones strewn about, the site must mark some important building, most probably a synagogue.

14th.—After settling our account, Dr. Chaplin and Mr. Wiseman

left for Nazareth. At noon a telegram came announcing the birth of a daughter to Dr. Chaplin. This telegram, with several others, I sent to Nazareth. Then with Mr. Shappira, I left for Tiberias. Having wandered from the path he was pursued by robbers. At 5 o'clock we arrived at our destination and encamped in the old castle.

15th.—Several Jews visited us for conversation and the purchase of books. We soon disposed of 19 bibles, 5 *Torahs*, and 7 Psalters. Tracts were freely taken, and the usual discussions ensued about the law, &c., and the gospel message was faithfully delivered to them.

16th.—After the Synagogue service had ended, Jews began to come until about 10 o'clock. There was quite a crowd in and outside our tent. One old and determined man sat in the midst on the ground. He was the champion. All was attention and expectation. Soon there began a loud and determined discussion. After the usual questions about the law, the old man turned to the Gospel. "Do you believe that Jesus was God as well as man?" "Do you believe that he was bound to keep the law? To keep the 5th Commandment?" "Then if so, why did he kill his mother?" A triumphant cheer broke from his followers, and as it went ringing out over the calm and sunlit lake, one could not but remember how, in the same place, He bore the contradiction of sinners against Himself. When silence was restored, it was explained that sin killed her body, and that sin would kill their souls. Further discussions followed on the Resurrection, and the present work of the Saviour. One of the chief Rabbis sent for us in the afternoon. After the usual greetings, he said he wanted to prove us. Why were seven years' famine written in Samuel and three in Chronicles? Our answer did not satisfy him. We asked him to explain Malachi i. 11, but his explanation did not satisfy us. Our interpretation gave rise to the usual controversy, and it seemed that our host was well disposed towards the truth. We afterwards went to visit an old and infirm Jew, the father of one of our proselytes (Mr. S. Wiseman). Soon there was a great gathering of Jews, some of whom began to throw stones. The old man told me he wished to make his Christian son his executor and guardian of his children, but the Rabbis threatened if he did so, they would not allow him to be buried. The old man wept bitterly. He was then spoken to about his soul. He said, "The Lord loved him too much." Being asked to explain, he said that he had suffered too much, "for whom the Lord loveth he chasteneth." In returning to our tents, we found a company of Jews seated on the ground, one of whom read from the New Testament, and another answered from the Chizzuk Emunah. They, with many others, came and held discussions with us, until night closed in over us.

17th (Sunday).—Our morning prayers were in Hebrew, and several Jews attended our service. Afterwards two of them came and said, they were persuaded that Christianity was true, and asked us to take them with us to Jerusalem. We told them that our object was to preach the Gospel, and that their belief was a matter between their souls and God. One of them then said it was our duty to take him with us, and that if we did not do so he would write to the Queen and complain. Throughout the day we had constant discussions on the usual topics, until it was necessary to cease as darkness had set in.

18th.—Mr. Shappira left early this morning for Jerusalem. Then at 8 o'clock I left for Shufar Omar, where I arrived at 4 p.m. Several native Christians and Protestants came to discuss with me the differences of churches. Afterwards I went to the Jewish quarter and spoke to some women, as the men had gone out to meet a chacham. The men afterwards came to our tents, and entered on discussion. They invited us to attend their morning prayers, when they would be held. They said they would pray, whenever we chose to come, before or after sunrise. I arranged with them to send a man whenever they were ready. Several of the Protestants visited us, who seemed to have some spiritual life.

19th.—At sunrise I attended the Synagogue service, and afterwards spoke to those who were present about the Gospel. I also distributed some bibles, New Testaments, tracts, and handbills. There were some Jews also from Jerusalem who greeted me in the most friendly manner. Sending Nyssem Coral on before with the baggage to Acca, I rode with the *chayal* to Kanah el Jaleel, and visited the ruins and the large well of water. From thence I ascended the valley up to Jaafat, the ancient Jotapata. There were three large caves among the ruins on the top of the hill. After viewing the place and its situation, I was greatly pleased to find how accurate the description of it is in Josephus. I then rode on to Acca, where I arrived before sunset.

20th.—Rose early and attended the Synagogue service, and afterwards discussed with the Jews present the coming of the Messiah, from Genesis 49—the Sceptre, &c. I then returned to breakfast, and afterwards went through the bazaars with Nyssem, and spoke to the Jews, distributing tracts and handbills as we went along. We met a Christian Israelite who requested the baptismal certificates of two of his children to be forwarded to Jerusalem. I called on the Pasha to arrange about a visit to Jerash. In the afternoon I received calls from the Jews in Acca, from some of the Jews living in Bukâah, and from some whose home was in Bombay. I explained to them the 53rd chapter of Isaiah, and set before them the plan of salvation.

21st.—Left Acca at 9.10 and arrived at Haipha at 11.30. Immediately we filled a basket with books and tracts, which we sold or distributed wherever we found a Jewish shop open or met with a Jew. Some read, but some of them tore the tracts. With several we had discussions, including an old chacham from Constantinople, before whom we set clearly the way to be saved.

22nd.—I left this morning for the encampment of Aghil Aga, carrying with me a letter from the Pasha of Acca, directing him to accompany me through Beisan to Pella and Jerash. When he took the letter he laid it on the ground. I then lifted it and laid it on a cushion in the tent, whereupon he snatched it up and kissed it and laid it over his heart. After much talking, he finally, through fear, declined to accompany me across the Jordan. I then mounted my horse and rode on to the scene of Elijah's sacrifice on Mount Carmel. There is a mound under the mountain, close to the Kishon, called Tell el Kasis, which is said to cover the bodies of the priests of Baal. Leaving my horse below, I ascended the mountain side. Not far from the top I found a well of spring water, which no doubt furnished water for the great sacrifice. On the traditional site of the altar, there is a little Latin chapel, and a little further on there is a most glorious view of the whole country, with the blue Mediterranean in the distance. The top and sides of the mountain here are well wooded, principally with oak-trees. Then riding on past Megiddo, we came to Janin some time after sunset, where we encamped for the night.

23rd.—In the evening I came to Nablous, whence I sent a telegram to Jerusalem announcing my arrival.

24th.—I attended the Arabic service, and afterwards I sent for the Jews to their Synagogue, where I set before them the Gospel. They were very few and ignorant, about 15 souls. Called on the Arabic preacher, and in the afternoon attended the second Protestant service.

When he returned to Jerusalem, he found Mrs. Barclay suffering from illness, which soon passed off. The rest of the year was taken up in the uncongenial employment of looking after the secular affairs of the mission, such as sites for new buildings, and repairs, and in getting up evidence for the Committee in London, about the Rosenthal controversy.

The Report for 1867 is unusually brief. Several missionary journeys had been undertaken by different agents to centres of Jewish life in the Holy Land, and the Word of God had been actually spoken to the congregation in the Synagogues at Shufar Omar and Acca. This department

of the work had been prosecuted with vigour and comparative success. The Enquirers' Home had given shelter to 40 persons, male and female, during the year. Of these some had retired because unable to overcome former bad habits, others because they wished to return to their homes in different places, one had died after being baptized, and 6 remained at the end of the year. The House of Industry had received 16 inmates. The Boys' School had 20 names on the roll, of whom 10 had left for various reasons, and of the remainder 5 were supported as boarders. In the school department of the Jewesses Institution there were 54 names on the list, with an average attendance of 40, besides a class of 30 older girls, showing an increase of 8 on the previous year. When Dr. Barclay dismissed the schools for their vacation on the 12th August, he found 35 Jewesses present and 11 boys. The services in Christ Church in four languages, and the other religious meetings had been carried on without interruption. The Mutual Aid Society had relieved the missionaries of a considerable burden in the distribution of alms to the necessitous. The one adult mentioned above, and 7 children had been baptized. There is no statement of the number of proselytes. Although the general results are small, the mission could not be said to be unprosperous. Peace had prevailed in the little community. Complaints about the inefficiency of agents had not been made. The management had been good, many visitors had shown an interest in the Jewish question, and the outlook for the future seemed to be favourable.

The total cost of the mission in Jerusalem in 1867 was, in round numbers, £4390.

## CHAPTER X.

## J E R U S A L E M .

1868.

ON the last night of 1867, Dr. Barclay, and Captain Warren, who had at that time become a constant visitor, sat up together in Christ Church parsonage to see the old year out and the new year in.

His note-book shows that the year on which he had now entered was a period of great activity. Unfortunately, however, although there are numerous allusions to events which occurred both in the mission and outside of it, no means are available for the most part of either giving a full account of them, or of stating the circumstances out of which they arose. This is the more to be regretted, because as his connexion with it had now entered upon a phase which ultimately led to his resignation, a complete view of the internal state of the mission, of the method adopted in the management of details, and of the influences by which he was surrounded, would have contributed to explain his conduct. With the action of the Bishop in giving the weight of his influence and position to the German colony, to the neglect of the English section of the community, he had of course no sympathy. On the 2nd of January, he wrote that he believed him to be nothing but "a petty German agency," and two months later that the idea of the Germans and the Bishop seemed to be, that "all ours were theirs, and all theirs were their own." About this matter there is very little specific information, beyond other occasional hints in his notes. Bishop Gobat's action about a Protestant cemetery outside Jerusalem, left a

legacy of difficulty to his successor, which the latter did not live long enough to overcome. Further information about this business will be found hereafter in the story of Bishop Barclay's Episcopate. There is also an entry in his notebook, referring to a correspondence between him and the Bishop, about the right to control the pulpit of Christ Church, but no means exist of ascertaining the result. If the minute of the Jews' Society, that no person could preach in it without the consent of the trustees, of whom the Bishop was not one, meant anything, it is clear that he had no right to interfere. Bishop Barclay's own action in after years, may possibly illustrate the view which he took of his position as Minister of Christ Church.

On New Year's day, there was the annual gathering of proselytes at his house, among whom the best feeling prevailed, followed by the usual prayer meeting. On the 18th of January, the lady who was to superintend the Jewesses' Institution, accompanied by the new schoolmistress, arrived in Jerusalem. After they had been about a month in their respective positions, he sent to the Committee in London, an expression of his opinion about their competence, adding that the mission had sustained a great loss in the retirement of the former teacher. On the 22nd, 15 persons were confirmed, the Bishop preaching the sermon from 1 John iv. 16. There is no statement as to whether any of them or how many were proselytes.

During the first days of the year, the weather was boisterous, a high wind being accompanied with storms of rain, sleet, and snow, which drove the steamers past Jaffa to Beyrout. When it became more favourable, the stream of travellers began to flow toward Jerusalem for the season. Many of them were Americans, who had been visiting the Paris Exhibition in the previous year. They evinced great interest in the mission to the Jews, and in Captain Warren's explorations. When they came to the English service at Christ Church, they were surprised to find, that there was no special prayer for the President of the United States, while the King of Prussia and the Sultan had each a form

for himself. Some of them were so indignant at the omission, that, on this account, they would not come to church at all. It is difficult to see how any ground of offence could exist. Dr. Barclay explained the omission by saying, that the sovereigns of Prussia and Turkey were prayed for, because they had been benefactors, and as the President had never done any good to Jerusalem, there was no reason why he should be particularly specified.

The other travellers were numerous, among whom some, contrary to the usual custom, remained in the Holy City for several weeks. Among the latter were several Anglican clergymen, who were supposed to be Ritualists, partly from their dress, and partly from their conduct in Church, where by their bowing and genuflexion, they excited considerable astonishment among the native congregation. Dr. Barclay, seeing them in Christ Church, deemed it his duty to use "great plainness of speech," and to prepare his sermons more carefully than usual, that from his point of view, "such souls should not go away from here at least unwarned." It is not pleasant to have to record such language as this, because under an Anglican cassock, is not necessarily concealed a Romanist or a hypocrite, nor are turning to the East at the Creed, and bowing reverentially at the name of Jesus, in obedience to the canon, necessary concomitants of a Ritualistic extravagance, which was impossible in Christ Church. Neither does it follow that those who differ from the religious opinions of the London Society for promoting Christianity among the Jews, are therefore in error.

Captain Warren has given an account of these gentlemen as they appeared to him. He said :—

Anglican priests appear in the city in strange costumes, attend mass, and officiate (frequent ?) indifferently (in) Anglican, Armenian, Coptic, and Greek Churches, and march penitentially to the Latin garden of Gethsemane. A humble votary also advocates the union of Christendom. He appears with a sack on his back, in the Church of the Holy Sepulchre. He joins the Coptic, the Russian, and the Latin processions. On Sunday he is seen in the English Church, and on enquiry proves to be a converted Jew, sympathising with Christianity in general.

One part of this description will suit Brother Michael, but the remainder seems to be inapplicable.

Among the visitors who arrived in Jerusalem this season, were Colonel and Mrs. Smyth, who were on their way home from India, between whom and Dr. Barclay there sprang up a friendship which was only terminated by his death. On several occasions he and Mrs. Barclay accompanied the party on their excursions to places of interest, when he proved to be the most delightful and trustworthy of guides. In the evening, when they had pitched their tents for the night, it was his custom to read the passages in Scripture having reference to the places which had been visited during the day, whereby they appeared to strangers in a new and more vivid light. Hibernian humour did also occasionally assert itself under canvass, in a Palestinian Wady, to the great entertainment of the company. Long after, when the families had settled in England, the former at Welwyn and the latter at Stapleford, which was only a few miles off, the intimacy continued, till the Bishop left for Jerusalem.

On the 19th of February, there was another earthquake in Jerusalem, the motion being from east to west. No damage was done to any of the mission buildings, but very soon after many houses fell. Whether they crumbled to pieces from the consequences of the shock, or the bad work, or the heavy rains was doubtful.

At the beginning of March, the mission was temporarily weakened by the return to England of one of the clerical members, and of the lady who had so successfully superintended the Jewesses' Institution.

The falling off in the baptisms began early in the year to attract the attention of the missionaries. In 1867, the one adult, who had been baptized, had died, and none had been received up to the end of March. The Enquirers' Home had hitherto been the nursery for proselytes, those who had been admitted into it, with scarcely an exception, being Jews of the lowest class, sunk in poverty, and clothed in rags. Although baptism would not alter their outward condition, the prospect of it might encourage hypocrisy, if ac-

accompanied with the belief that afterwards a provision of some sort would be made for such proselytes. The situation was one of great difficulty, because to receive a convert from Judaism into Christianity, from among those who lived upon the alms of their co-religionists elsewhere, was to deprive them of the *hallukah*, or dole, which the Rabbis apportioned to each as payment for praying for those who could not come to Jerusalem to pray for themselves, and cut them off from all hope of help from their friends. The miserable wanderers who were received into the Enquirers' Home, were in even a worse position, because, in the event of their baptism, the only alternative before them was emigration to some place where a living could be earned, so that the number of proselytes was prevented from increasing, or work provided by the mission. After taking into account all the circumstances of the case, the missionaries determined for the future, not to baptize any proselytes, except those who had some way of earning an independent livelihood. The Mutual Aid Society was left to take its own course, and to administer whatever funds might be placed at its disposal, as might appear most judicious. The result of this determination was to diminish the number of baptisms, but not to impede the work of the mission. Systematic beggary and hypocrisy combined, would never make a Jew a true believer in Jesus of Nazareth.

Having received the instructions from the Committee in London to proceed to Cairo to make an inspection of the book-shop belonging to the Society, Dr. Barclay determined to set out on the journey shortly after Easter. Taking advantage of the opportunity, before his return, he made a tour to Mount Sinai, of which an interesting account has been found among his papers. What he saw at the Mount of the Law, became the subject of a lecture, which was several times delivered after his return to England.

On the 15th of April he left Jerusalem, and arrived at Cairo on the 21st, where he remained for a week, busily occupied with the business which he had been sent to transact. On the 28th he left by rail on his way to Suez,

from whence he was to start for Mount Sinai. The journal of this tour begins on the 29th, on which day he set out for his destination.

This morning the camels were sent round by land to Ayun Mousa (the wells of Moses), a journey of about 5 hours. In the afternoon, starting in a boat with the dragoman, and passing down the gulf near to the south end of the new canal and amongst English and French ships, I landed in 2 hours and 10 minutes in front of the remarkable wells. In sailing down, the mountains and promontory of Ataka were on the right, and it may have been to some valleys in the hills that the term Pi-hahiroth was applied. On the tongue of land running out into the gulf, may have stood the image or temple of Baal Zephon, the God of the North. A walk of 20 minutes brought me to the gardens, six in number, behind which the tents were pitched. Some of the wells are merely scooped out of the sand, so that the number changes. Some again are sweet and some brackish. These latter have caused a calcareous deposit to grow up around them, so that they give the appearance of standing on knolls. A few are built up and appear undoubtedly ancient, and it is from their fertilizing power that the gardens form an oasis in the desert. Little summer houses have been erected amidst the trees, and one is dignified by the title *Hotel de Normandie*. From it issued forth a French soldier who had been wounded in the Italian campaign, to give me an invitation to enter. He informed me that he had gained the Legion of Honour. Towards evening a violet haze enveloped the mountains of Rahab and all the landscape eastward, which was only sand, of which I saw drifts as far as the eye could reach.

My travelling retinue now consisted of Mohammed (the dragoman), a Nubian from Assooan, Makri an Egyptian cook, Sheik Moosa of the Towarah Arabs, with four men as an armed escort. All night long they seemed to be engaged grinding the Indian corn for their camels, between little red sandstone millstones.

*April 30th.*—Rose before sunrise. Found the thermometer 62°. A sharp wind from the north sighed dirge-like and mournfully through the feathery palms. Soon the sun rose up bright and glorious, and then commenced the packing, whilst the camels groaned and cried most piteously, as if remonstrating against their burdens. Three young camels meanwhile sported around their mothers with the most ungainly gambols. As we began to move off, the cook turned his head away when he observed me perched on my dromedary. Our march lay first over loose sand, and then we entered upon the desert proper, which consists of small gravel, firm and compact. The surface everywhere glistened with lamina of salt (mica). After passing the Wady Rayaneh the wind increased in strength and the thermometer rose

to 84°. The aspect of the heavens became dark, and sand began to drift. All seemed lurid and obscure, and occasionally light shone along the ground like a candle gleaming beneath a gigantic dark curtain. To our right the sea looked green as it rolled its foaming billows on the shore. Looking through clouds of sand, our camels kept steadily forward, as if discharging duty under difficulty. We next entered on the Wady Werdan, and vegetation began to appear. Every little heap was covered with succulent herbs, capable of affording pasturage to vast flocks and herds. The sand was everywhere moist from the percolation of water from the highlands, and even in the Wady Sôdr, which we had passed early in the day, some Arabs were reaping a harvest of wheat. Our course lay next to Ain Abou Suweirah, where we encamped for the night. In walking down to the sea-beach at sunset, I observed the fresh foot-prints of a hyena. The mountains on the African coast opposite were called by the Arabs the mountains of Ghalalah.

*May the 1st.*—It became very cold during the night. At sunrise the thermometer stood at 55°. At 7.5 we were *en route*, and the country, as on yesterday afternoon, was covered with tamarisks and vegetation. It required the drivers to constantly hold the camels from stopping to crop the herbs and shrubs, of which they seemed intensely fond. The mountains of the Tih were now to our left, and to one three-peaked cone our escort gave the name of Sembishe. Our road gradually became more open and stony. In about four hours we passed a long low mound, to which the name Errag el Keleb (vein of the dog) was given, but there was no intelligible tradition. Gradually we passed into a dreary waste, all deserts and desolation. At noon the thermometer rose to 86°. We next entered on the Wady Ummara (mother of bitterness) and came to the well Marah (Ain Howara) which the Arabs pronounced *murr* (bitter) and *battal* (worthless). A salty calcareous deposit surrounded the water. Near to it grew abundance of the shrub Ghurguah, with a branch of which Moses, it is supposed, made it sweet. Close by stands one solitary palm. We soon after passed over the Nukeia el Ful (plot of beans), and the Arabs close at hand were working among their limited but luxuriant crops. Our descent into the Wady Ghurundel (Elim) began shortly afterwards, and during the space of one hour we were passing amid clumps of tamarisks and clusters of palm trees, until we came to our camping ground for the night. The Arabs then scooped out holes in the sand into which the water flowed, of which men and camels drank indiscriminately. One man brought his camel to drink and drove off all the others. Upon this I asked, "Is that your camel?" to which he replied "It is thine, even the one upon which thou ridest." Another man

brought me a lump of heavy ore, which he said abounded in the neighbourhood. He called it *Barghush* (?). The sun soon set and the moon came forth with silvery splendour, lighting up the thickets of tamarisks like some enchanted scene.

*May the 2nd.*—At sunrise the thermometer stood at 60°. At 6.30 p.m. we moved forward. Ascending from Wady Ghurundel, we entered upon a desolate country, bounded by irregular hills with intervening plateaus, covered with black shingle, like the refuse of coral heaps. We afterwards descended into the Wady Useit. As a sign of water underneath the dry water course, I counted 15 palm trees. Further on there was one palm, underneath which sat two women tending one sheep, two goats and one kid. On the other side of the water course, and amid tamarisks, six men sprang up with guns in their hands, and in the most friendly manner saluted our escort. Shortly after we met a string of camels laden with charcoal from Zetuah, where the charcoal is made from *Acacia* (shittim) trees, which Sheik Moosa informed me, attain there a great size. I observed another set of camels passing off to the left. The Wady then widened out, and ascending from it we descended again over a limestone pass into Wady Guru, across which we came to Wady Athal and from thence to Shubeibeh (the net) (Dophkah ?). In it one can observe the rude heaps of stones which mark the road branching off by Surabit el Kadim to Sinai. In the winding of the valley here, there is quite room enough for a large encampment. Judging from the appearance of the valley, the rush of water during the winter rains must be both great and impetuous. We next passed into Wady Taiyibeh. The chalk cliffs rose on our right, and confining and reflecting the rays of the sun, caused the heat to become like a furnace. Yet the thermometer did not rise above 86°. Everywhere grew abundantly plants, to which Moosa gave the names of *Adam*, *Rogul*, *Gherum*, *Irbayan*, and *Atharan*, the last three being aromatic, whilst *Atharan* is used as an aperient by the Arabs, and is much relished by camels. The channel of the Wady Taiyibeh is at first composed of a pink detritus, washed down by winter torrents, and is hardened into consistency by summer heat. Some distance further down, we came upon a thicket of palms and tamarisks, but the bed of the water course is encrusted with salt. At 2 p.m. we emerged on the shore of the sea, reflecting as in a mirror the deep blue of the heavens above. Far away in the distance appeared the mountains of Africa, clearly and sharply defined. On the shore, near the tomb of Abou Seleineh, a boat was run high upon the beach, being unable to return to Suez, owing to the adverse wind. Mohammed then related to me, that when he was passing once by this way, he saw the dead body of a man swollen to an extraordinary degree, and that he asked the Arabs to bury it. But when they touched it, "it was only mash." Soon after, I observed

among the drift wood a human skull. Our road lay along the shore, and in passing, I picked up some pretty shells and pebbles, and gathered some of the black (powder?) with which the sand is in some places mixed. The mountains to the right, from their greenish-yellow colour, seemed impregnated with sulphur. We next entered upon the plain of Murkhais (wilderness of Sin), and at the point where our backs were turned towards the sea, Serbal towered up beyond the other peaks in majestic grandeur. Our tents were soon after pitched at the mouth of the Wady Shellâl, in front of Djebel Lugum, and the setting sun soon brought out the purple, white, and yellow colouring of the mountains with the most surprising effect. One of our camel drivers became ill. On asking Sheik Moosa about him, he appeared quite indifferent. This Mohammed interpreted to mean, that he did not belong to his tribe. Afterwards he seemed quite well, which Mohammed explained to mean, that he did not wish to help in pitching the tents. Later in the evening Mohammed came to tell me that the water brought from the Nile began to stink, and that we could get none fresh before we reached Wady Feiran, five hours further. It seems that somehow in old times, there must have been a better water supply than at present.

*May the 3rd (Sunday).*—At 10 a.m., a sand storm like a white mist began to blow, and despite every precaution, the fine dust penetrated every article in the tent. It produced an irritating effect on the skin. The wind *howled* without most dismally, and threatened every moment to carry away the tent. At 2 p.m., Mohammed entered joyfully to say, that in a cleft of Djebel Shefari, some Arabs had found rain water which was still sweet, and that a skinful of it had been brought. At 4 p.m., the wind calmed down, and the sand drift ceased. At 9 it began again to blow most violently, with a peculiar wintry howl. (The waste howling wilderness.)

*May the 4th.*—Up at 4.80 a.m. The thermometer stood at 59°. Started at a quarter before six. Entered Wady Lugnu, which opens into Wady Shellal (cataracts?). We wound round and upwards to Nubk Buderah, a pass 1150 feet above the sea level, with mountains on either side. The scene was wild desolation. Some peaks had been worn into most fantastic shapes. Others had their strata tilted up vertically. The vast mass of others, again, is shaken into fragments, as if by some irresistible concussion. The colourings of yellowish green, and deep reddish purple, seemed to indicate the existence of mineral matter.

We afterwards descended into Wady Ghineh, called in the south-east part Wady Sude. We met the exploring expedition sent by the Egyptian Government to report upon the geological foundations of the mountains. *They informed me that all the conditions of*

*geology hitherto known, were violated by the mixture of different formations in the rocks there.* I visited the rock-hewn temples, and saw the Egyptian cartoons in the Wady Magharah.

We rode onwards to Wady Neba (fountain) in front of which began the far-famed inscriptions of Wady Mukatteb. In these writings, some letters appeared like Samaritan, the ancient Jewish alphabet, some like Ethiopic, some were clearly Hebrew in the Chaldee characters, while others looked like some ancient cursive Rabbinic writing, no longer known. Such as I could read, contained little but an invocation of "peace," and the name of the writer. The writers belonged to different ages, for from the time of Elijah to the days of St. Paul, it seems probable that Hebrew pilgrims visited the Mount of the Law, whilst inscriptions in Greek, Latin, and Anglo-Saxon (English?), attest the same custom to the present day. The mountains afterwards appear as if rent into fragments by repeated shocks of earthquakes, and the way lies amid boulders of grey granite, red sandstone, green porphyry, and white chalk, all commingled in the greatest confusion, with a few acacias springing up at rare intervals, serving only to make the aspect of the country solitary and desolate. At 8.30 we entered Wady Feiran, and in half-an-hour further, the Wady Nuru came in view on the left. In front were quantities of palm trees, scattered about with the debris of the torrent, which last October swept through the Wady Feiran both people and flocks, down to the Red Sea. The Wady appeared about ten minutes' walk across, the mountains rising abruptly on both sides, ribbed with red, and purple, and crimson dykes. We encamped at sunset. The thermometer did not rise all day above 72°.

*May 5th.*—Before sunrise, the notes of song-birds came sweetly to the ear. The thermometer stood at 45°. Our height above the sea was 1560 feet. The place of encampment was most romantic. Our tents were pitched on the soft white sand, while the purple hills encompassed us on every side, for the Wady consists of a series of ovals, so shut in by the sweep of the hills, that exit is not visible until it is actually entered. During the loading of our camels, their groans and cries reverberated with the greatest distinctness amongst the hills, and awakened imagination to realize the overwhelming effect of the watch-word, "Rise up, Lord, and let thine enemies be scattered, and let them that hate Thee flee before Thee," (Numbers x. 35), for we were now among the valleys and mountains overshadowed by the pillar of cloud by day, and lit up by the pillar of fire by night. The Wady, which diagonally crossed our way afterwards, is called on the right Wady Sûr, and on the left Wady 'Ksir. The whole range of mountains in continuation is named Edjbari. A large rock fallen down some distance further on the left, is called by the Arabs Khattatûn, but why

they did not know. Turning a sharp angle of the way, we caught sight of Serbal towering above us, as though quite close, while to our left, ran Wady Eufus. A few minutes further, we entered the palm-encircled village of Heswè, where there is a well of water worked by a shadoof (?). The red berries of the Nubk were ripe, and some that we gathered were very like Siberian apples, only more acid. We soon came in sight of the ruins of the old ecclesiastical city of Faran (Paran). They are scattered about on both sides of the valley. Both chambers and houses are small, and for the most part composed of loose stones. On the little hill Maharrad, at the entrance of the Wady Aleyat (Aluch), are the remains of what appears to have been the cathedral, built below of stone, but its upper courses were of mud bricks. Above all, shot up the granite spires of the Serbal. The rivulet which gives such importance to this valley, comes from three somewhat salty springs, and its fertilizing power is such as to fill the valley near their source, with groves of palm trees, and thickets of tamarisks. But we have no time to enjoy its delicious shade, or discuss the improbable theories that this is Rephidim, or on yonder grand mount the scene of the giving of the law. We pass on, and leave on the left the peak of Minya, where in olden time, the Arabs assembled once a year for sacrifices. We occasionally notice inscriptions, and at noon enter from Wady Solaf into Wady Sheik, so called from the grave of Sheik Salam. At 2 p.m. we came to Hagar el Chûtz. I eagerly asked why, but was only told because travellers eat their lunch there. Here we met Major and Mrs. Clarke, who told us about the Abyssinian war. From Wady Sheik we turned round Nubk el Hawa. In the way we began to see the ranges of Sinai disengage themselves into individual mountains. The palace of Abbas Pasha, built partly through fear, and partly to escape the cares of government, looked white and distinct on the summit of Dhefariyeh. Djebel Turbûch (so called from its three cap-like horns) Djebel H'weight, Djebel Seru, and Djebel Es Sumara, were on before us to the right of the pass. To our left, was Djebel es Benat (the mountain of the daughters of Jethro), and in front we encamped in Wady Grassafua.

*May the 6th.*—At sunrise the thermometer stood at 47°. Hearing that the plateau to the right crowned with conical hills, was called 'Oraf (Rephidim ?), I walked over with Sheik Moosa, to one more commanding than the others. At its base to the east, we passed the plain-like Valley of Embarak. To the west of it, was the Wady Deragha, and below Wady Ghurbah. On its bases were ruins, perhaps memorials of some ancient event. On this limestone crest, over the granite base, Moses may have witnessed the battle with Amalek.

On descending the hill, my old guide called out to me to look at the Rabbit (el Aruab) which ran before us. When I returned to

our camels, I found our escort fiercely assailing a clump of Atharan with sticks and stones. They explained that there was a serpent within, which after some difficulty was secured and put into a bottle.

At 9 a.m., we entered Nubk el Hawa (pass of the wind), and toiled our way upward amongst fallen boulders, and under gigantic cliffs, stopping occasionally to look at inscriptions. In about one hour, we came to the head of the defile, then the plain Errahah (the rest) was before us, terminated by the granite mass of Sinai, solemn, majestic, and eternal. The plain from 4 to 5 miles long, and about  $\frac{1}{2}$  of a mile broad, is now silent. The descendents of those who once received the law from God himself, are now broken and scattered. Sinai too is silent, though a silent witness for the truth of God. Passing an old Hebrew inscription, to the effect that the Covenant was given there, we pass on to the convent. Admitted within its walls, we wander about, and see the well where Moses watered the flocks of Jethro, where he saw the burning bush, "with the blessed Virgin in the flame." We see the Church of Justinian, the astute lawgiver, his contemporaneous medallion, and that of the soft and voluptuous Theodora. Our attention is called to the mosaic representation of the Transfiguration, and the coronetted skull and jewelled hand of St. Catharine. We were led to the garden, to see the dark place where the bodies of the dead are laid until the flesh is consumed from their bones, and then we were shown where the bones were piled, and the skulls heaped. The monks were apart, and the lay brothers apart, and the bishops in boxes. We were shown the chains which bound two brothers, and with which they jerked each other from adjacent caves, to prevent sleep, until both died. The skeleton of an anchorite was shown to us, which had been found in a cave in the mountain. It had on its skull a puce velvet cap, with a band of gold, and the appearance of its mouth indicated intense agony. We were conducted to the Archbishop's room, and there duly saw the old eighth century MSS. of the Gospels, written on vellum, in letters of gold, and the microscopic *Psalter* written by a deaconess. We also saw numbers of other books, which it is to be feared are seldom read, and listened, while the monks inveighed against Tischendorf, for not returning their now famous MSS., while they intimated that they had some still more ancient.

*May the 7th.*—The thermometer stood at 58°. The height of the convent above the sea is 5540 feet. We ascended Djebel Musa by the usual way. After 20 minutes, we came to a well of clear cold water, under an overhanging rock, and passed upwards by stone steps, to the chapel of the Virgin. After two archways were crossed, we came to a plateau, with vegetation and one cypress tree, where I entered the chapel and cave of Elijah. Ascending

still the rude stairs, we came to the top of the mountain, where there is a chapel dedicated to the Virgin Mary. The time taken up in ascending was one hour and three-quarters. Near to the chapel an enormous block of granite lying on the top, allows light to come through from the other side. Through the aperture, the monks say that Moses received the Tables of the Law. Near stands a ruined mosque, built over a cave hewn in the rock. From the quantities of gilt mosaics picked up in the neighbourhood, there is reason to suppose that formerly a magnificent church may have stood there. From the top there is a good view of Djebel Katherine, from which the convent is named. Tradition asserts that the body of the martyred St. Catherine was borne thither by angels from Alexandria. Further west, a view is obtained of Dhefariyeh, where the palace of Abbas Pasha stands. Below is another large mountain, which the guide named Urebbet (Horeb ?) Turning to the east the view was most glorious. Looking over innumerable mountain tops the waters of the Gulf of Akabah appear shining through a transparent haze, and beyond towered up the blue mountains still further east. Descending, I again reached the cave of Elijah, in front of which was a fountain of cold water in the midst of an oasis, in which rushes grew abundantly, and over it were scattered ruins of former buildings. Passing northwards, the view of St. Catherine with its gospel-voiding traditions, was clear and well-defined. The granite rocks afterwards were intermingled with basalt. Our way passed another cistern in a little garden, and brought us into Wady Sufsafeh (willows), so-called from a thicket which grows therein. Then commenced the scaling of the mighty granite mass which forms Suphsaphah (the true Sinai.) On reaching the summit, the plain Errahah (rest) lay at our feet, and imagination could at once picture it tented by the Israelites, and multitudes hastening to stand (afar off) about five miles at its further end. The height of the rock which towers up perpendicularly from the plain is 9170 feet. It at once suggests the propriety of the remark "that might be touched." (?) The prospect over the mountains of Furein and Sumna led the vision to Debbet Er Rammel, the white belt of sand which girdles the perpendicular limestone, and enabled it to rest on the mountains of the Tih, which appeared dark and well-defined on the horizon. Looking down on the plain, one felt thankful that we, under the Gospel, had a rock, beneath which there is a rest for the weary. Some ibexes were skipping about several hundred feet below, and the attention of my monkish companion was more occupied with them than the sacred associations. Taking out my *Torah*, I read the Ten Commandments with feelings of awe, solemnity, and thankfulness. Descending again into the little glen, I ate my lunch, reflecting that possibly there the Lord spoke with Moses. After walking one hour westwards, I reached Deir el Arbaim, a small convent, where formerly 40

monks were murdered by the Bedouin. Underneath is a fountain of clear spring water, which flows down Wady Lejah, through gardens of Olive trees, Pomegranates, Lemon trees, Cypresses, and Poplars. Further down the valley is the traditional granite boulder, out of which the miraculous supply of water was obtained. It has the appearance of 8 mouths in front and 7 behind. A little lower down is another spring called Ain Blebessiyeh. Passing along by the traditional place where Moses broke the two tables of stone, and the hole in the rock where Aaron cast the head of the calf, I took the height of the plain at Sufsafah. I found it 5420 feet above the sea level, which at once fixes the height of the perpendicular granite cliff of Sinai to be 1770 feet. Passing onward past the mouth of Wady Sheik, where it joins into Wady Shweit, and nearly opposite the traditional mound of Aaron's calf, in a recess in the valley, where are gardens of apricots and olives, flows a streamlet from a fissure in the perpendicular face of the granite rock above. It is a diagonal cleft, from the left downwards to the right, measuring 8 feet long, 9½ inches wide, and 18 inches deep. The perennial stream of water which flows from it is clear, cool, and deliciously sweet. It is called by the Arabs El Niman (gift of God.) It may be possibly the place where Moses smote the rock. The water flowed down Wady Sheik, and when in old time it was more abundant, may have reached to Rephidim, and hence the reason for the attack of Amalek. The stream I saw may be three fingers in thickness, and flowed from the great granite protuberance, which swells out from the base of the mountains of Horeb. In about a walk of 25 minutes more, I reached the convent after sunset.

*May the 8th.*—Rose early, and found the morning air cool and refreshing. The thermometer stood at 60°. Soon after I despatched the baggage camels in advance, and stayed to visit the chapel of the convent once more. I went to the chapel of the burning bush, and overcoming some reluctance on the part of the monks, managed to see the hand and skull of St. Catherine. The hand, which still retained the flesh, was covered with gold rings, set with precious stones. The skull, which was blackened with age, was encircled with a gold crown set likewise with jewels, the value of which must be several thousand pounds. The relics were shown on a silver tray, covered with a crimson cloth, and highly perfumed, which the monks say arises from their sanctity. They cannot be shown, or the marble chest which contains them opened, save in the presence of two monks, each of whom is furnished with a special key. Leaving the convent, after the usual backsheesh, about 10 a.m., we passed along the plain Errahah, looking back often and eagerly to catch another sight of Sinai until about noon, when we began to enter the pass of Nubk el Hawa. As we emerged on the other side rain began to fall, and the heavens

blackened with clouds. Anon the lightning, zigzagged like white ribbons, and the rolling peals of thunder prolonged their deep reverberations amongst the mountain tops. The fall of rain was soon exchanged for a shower of hail. We next passed from Wady Sheheb into Wady Solaf. From it we saw a peaked mountain, to which our guide gave the name of Djebel Benat, and said it was so named from two Arab maidens tying their tresses together, and precipitating themselves from its top, through dread of being compelled to marry two men whom they disliked. Then we went forward to Wady Berráh expecting to find our camels and baggage, and not seeing them, we turned aside into Wady Sik to look for them. Not perceiving any trace, we returned, passing a burial ground, where every head-stone was covered with tufts of grass. The chief tomb was called Sheik Abou Djami, and to it one of our escort ran, and, snatching up some earth, rubbed it over his camel's neck and head to keep off the evil-eye. Returning to Wady Berráh, we awaited the arrival of the baggage, and encamped about 9 o'clock.

*May the 9th.*—At sunrise the thermometer stood at 56°. Soon after we were *en route*, a curious echo was perceived, which gave back the cries of our camels and our own sounds. The Wady is filled with *Netism Asfardan* and other camel herbage. Passing on through Wady Lebweh and Wady Ghineh, we came to Wady Burrak (lightning), and everywhere the rocks presented a scarred, blackened, and vitrified appearance. The valley abounded with *Sayal* (acacia trees), some of whose stems were more than a yard in circumference, and their height reached to 20 or 30 feet. On some of the rocks to the right, I noticed inscriptions. Afterwards we came to El Mumbatah, where a battle had been fought between the Towarah Arabs and Mehemet Ali. It appears that the Arabs having plundered a caravan, and being summoned to account for their conduct, sent back the laconic reply, "We were hungry and have eaten." War being declared, they built a wall of loose stones across the valley, and waited the onset of the Egyptian troops. Instead, however, of coming up to the wall to be shot at, they came over the mountain, and took the Towarah Arabs in the rear. After some had been shot down, the remainder surrendered, and have remained quiet ever since. Where the Wady Abu Sakur joins in to the north, there is a wide open space, in which several hundred acacia trees are growing. A quarter of an hour afterwards the Wady Taiyibeh came in on our left, and soon after Wady Sik on our right. In the middle of the Wady was a heap of white stones. Mohammed explained to me that there a Sheik had sacrificed a sheep to prevent the acacias from being cut down. At 1 p.m. I sat down to lunch. The heavens were gathering blackness, and from the clouds showers could be observed falling over the hills in the distance. Lightning shone vividly out, and thunder could be

heard rolling off towards the west. Insect life swarmed in all directions, and numbers of *Ghurads* (insects like bugs) hastened to attack our dromedaries, which had lain down. They delight to suck their blood. Passing onwards, the thunder and lightning continued, and rain began to fall. Entering into the Wady Chameeleh, vegetation increased, and we passed a woman tending a large flock of sheep and goats. Rain, and hailstones mingled with the rain, fell upon us as we descended Nubk es Suwig. The colouring and formation of the rocks were so strange, as to oblige me to get off my dromedary and gather geological specimens. Tracing the steps of our baggage camels in the sand, we soon after arrived at the tents pitched under Surabit el Khadim. Immediately I prepared for its ascent, and found it both difficult and dangerous. It is about 700 feet high. On its summit I saw the *dromos* and temple of the ancient Egyptian miners. Many of the pillars were still standing, with sculptured heads of Isis, and the engraven cartouches of several monarchs. Slag was lying about in all directions, and hundreds of tons of pure copper. I visited also the excavations where *Feruz* (sapphires) are found. These mines were worked from the 17th till the 11th century before Christ. My ascent and descent occupied two hours and a half.

*May the 10th. (Sunday).*—I remained in the tent all day. The heat at times was very great, otherwise the encampment was pleasant. The sand outside the tent glistened in the sun's glare with gold-like lamina.

*May the 11th.*—Our height above the sea was 2020 feet. We started soon after sunrise and passed from Wady Suwig to Wady Nusb. To our right was a salt spring. To our left came in Wady Esbeer. Many acacias were growing in the Wadys. In front I saw a flock of black goats, with two women, and immediately after passed 8 asses laden with water from Nusb, driven by two women and one boy. In half-an-hour more, we passed to the left Wady Hallal, and then came upon our camels, which had been sent on in front, to obtain a fresh water supply from Nusb. The hills around presented in many places the appearance of having been excavated by miners. Thence onwards, we came to Debbet er Rammel, that remarkable belt of sand which girdles the whole peninsula, and severs between the granite mountains on the south, and the limestone mountains on the north. In the Tih range, we could discern the site of Nukl. Soon after we saw Surabit el Djemel. To the right were the Djebel el Tih, about  $2\frac{1}{2}$  hours off, while about 2 hours to the right, extended the range of mountains called Ras el Humr. Debbet er Rammel lies 1700 feet above the level of the sea. We entered into Wady Hamr, an hour before reaching Surabit el Djemel. In a corner of the road to the left, in a place shaded at noon, a fallen ledge of rock was covered with numbers of inscriptions, and figures of sheep, and crosses. The heat further down

the valley became most intense, and the Khamseen blew upon us, intermingled with sand like the blast out of some furnace. At 4.15 p.m., we passed into Shubeikeh, and after two more hours, encamped in the Wady Gueysi at 7.30 p.m.

*May the 12th.*—Before sunrise, we were again in motion, and after killing a serpent in our way, passed through Wady Useit, and the heap of stones which marks the grave of the horse of Abou Zenneh. Arabs when passing, throw upon it a stone or sand, saying, "Eat, horse of Abou Zenneh." In the Wady Ghurundel our camels stopped to drink water out of the usual hole in the sand. Underneath, the water is continually percolating onward to the sea. I went on in front, and was soon after joined by the Arabs, one of whom brought me a branch of tamarisk covered with drops of manna. It is round and white, and melts on exposure to the sun. It tastes at first like honey, but afterwards feels barky in the mouth. We next passed Ain Howara, and at noon the heat was quite overpowering, and the white glare of the sun's rays from the chalky hills, almost blinding. I dismounted and crouched under a rock, which yielded about one foot of shadow and rested for lunch. Soon an Arab came up, who had not drunk water for about 16 hours previously, and with him we shared our store. My dragoman and the son of the Sheik who had drunk from Ain Howara, suffered dreadfully from thirst. The camels would not drink of its water, they only snuffed it and passed on. All day long we kept moving steadily forward, and finally encamped at 7.30 p.m.

*May the 12th.*—About one hour before sunrise, we were again in motion towards Suez. At about 9 o'clock we met a party of Arabs and Cavasses, going with provisions and letters to the engineering party in the Wady Ghineh. Our way lay over the hard and even desert. To our right were the mountains of the Tih, and to our left the blue sea, with the African mountains beyond. Before reaching Ayun Moosa, we passed the grave of an Arab, who had some short time before fallen suddenly and died. The great heat of the sun beating upon me, caused violent retching, which, however, after an hour ceased entirely. At about 1 p.m., we came to the welcome shade of a garden house at Ain Moosa. On the beach below us, was the encampment of the pilgrims from Mecca, who numbered 700 or 800 persons. They were in quarantine. Soon after we saw another steamer cast anchor, before landing its passengers, also in this temporary confinement. It was said to have brought 1000 persons more. After rest and refreshment we started for Suez. In about 8 hours we passed through the cuttings of the Lessep's canal, and half-an-hour more brought us in front of Suez. While dinner was being prepared, I took a swim in the tide, hoping that after midnight, we could cross over on our camels, but when, however, about 2 a.m., we made the attempt, it was found imprac-

ticable, as the current flowed too deep, and too strong. In the morning, I found a boat, which took me over in time for the train to Cairo, where I safely arrived, thankful for God's goodness to me, in having been permitted to see the Mount of the Law, and for the experience of the many hallowed thoughts and associations which it awakened.

*May the 17th (Sunday).*—I embarked at Alexandria, and the next day reached Port Said, where I went to see the completed part of the canal. On the 19th I arrived at Jaffa, and on the 20th was in my home in the Holy City, deeply thankful to God for His many mercies to me.

There is no explanation of the effect upon the mission of the absence of two of its clerical members, of whom one was in Egypt, and the other in England. Upon his return from this journey, he found everything in Jerusalem going on in a satisfactory manner, the brethren being well, and quietness and peace prevailing. From this time till June, nothing of importance occurred in the mission. It sustained a very severe loss in the death of Mr. Andersson from Syrian fever, only six months after his arrival. Dr. Barclay in announcing his decease to the Committee in London, wrote the following touching letter:—

It becomes my sorrowful duty to report the death of one of the members of our mission. Mr. Andersson died of Syrian fever on the morning of Saturday, June the 6th. His end was peace, and he has gone to the Jerusalem which is free, to be with his Saviour and his God. During the six days of his illness, he received every kindness and attention from Mr. and Mrs. Max Ungar, who tended him as a son. His body was carried to the grave by the young men of the Home of Industry, whom he instructed, and was followed by the children of his school, who wept for him with heartfelt love. The single-minded faith, and earnest devotion of his short life, won the esteem of those who knew him. His sudden summons has come like a warning knell to be also ready, and has produced a solemn feeling in our community.

As the results did not seem adequate to the expenditure, the Society in London at the beginning of July, determined upon retrenchment. Although the local Committee was opposed to any diminution in the number of agents in any department, the intention was ultimately carried into effect. No person was appointed to fill the place left vacant by the

death of Mr. Andersson, one clerical missionary was removed in 1869 to Damascus, and a schoolmistress was withdrawn from the Jewesses' Institution. This retrenchment does not seem, as far as can be ascertained, to have produced any prejudicial effects upon the mission in the Holy City itself, although it of necessity lessened its ability to undertake missionary journeys to the Jews in other places.

Referring to a lecture which had been delivered by the late Rev. F. W. Holland, on the 11th of May, before the Geographical Society, describing his explorations in the peninsula of Sinai, Dr. Barclay sent the following letter to the Editor of the *Athenæum*, in which journal it appeared on the 25th of July, with some slight alterations. It is here given as it appears in the original MS. and not in the printed form :—

Having recently visited Sinai, I felt much interest in reading your report (May the 16th) of the lecture delivered before the Geographical Society. I cannot, however, subscribe to the suggestion that Marah may be identified with Ain Abou Suweira. The water there is brackish, but drinkable, while in Ain Howara, it is, as the Arabs say, *murr* (bitter). Marah being identified with Howara, Elim is necessarily located in the Wady Ghurundel, where potable water can be obtained by scooping a hole in the sand.

It seems strange that the attention of visitors is not drawn to the oblique cleft in the perpendicular face of the rock in Horeb, out of which flows a stream of water, clear, cool, and deliciously sweet. It is seen in the Wady Shweit (ed Deir), nearly opposite to the traditional mount of Aaron's calf, and about 25 minutes' walk from the convent. This fissure is 8 feet long and 9 inches broad. It is called by the Arabs El Minan (the gift of God), and may possibly be the place where Moses smote the rock.

The famous inscriptions do not seem to be the work of the Israelites during their wandering in the desert, though many of them are legible, as the writings of Jewish pilgrims at a later period. We know that the prophet Elijah and probably St. Paul also visited the Mount of the Law. There are besides inscriptions in Ethiopic, Greek, and Latin, accompanied frequently by rudely sculptured animals. Travellers cannot fail to observe the unusual geological formation of the rocks, and the mineral wealth, chiefly copper and iron which they contain. This is especially the case at Surabit el Khadim, where there are also Egyptian antiquities, covered with hieroglyphics.

The peculiar "howling" of the wind, seems to result from its volume rushing through the tortuous valleys, and against the craggy mountain sides. It sounds occasionally like a winter storm in a forest.

Replying to a complaint by his mother that he sent home so little news about Jerusalem, he wrote on the 22nd of July:—

The reason why I can write so little about Jerusalem is, that it is forbidden by a special rule of the Society. And as to so little being published that I write, it is accounted for by my position. Being head of the mission here, it would be indeed inconvenient to give to the world my opinions about private persons [he means members of the mission], and our plans of procedure. I dare say the Jews and the Roman Catholics would also be glad to see them in print.

He seems faithfully to have observed the rule, because, during all the years of his residence in Jerusalem, nothing affecting the mission appeared in any publication, except the scraps which the society allowed to be printed in the *Jewish Intelligence* from time to time. His opinions about the other members of it were of course suppressed, because it would have been unjust to allow them to meet the public eye. The Committee in the latter years of his connection with the Society, ignored his views, and acted entirely on their own responsibility, to the great detriment of their own cause.

On the 12th of October he wrote in his note-book that the work of the mission was going steadily forward, at least, as far as he was concerned. The day was also marked by the shock of another earthquake, which does not appear to have done any serious damage.

Notwithstanding the success of some departments, germs of evil were beginning to show themselves, which ultimately brought about his resignation. The letters of the Lay Secretary about retrenching the expenditure, were written in a style which displeased and irritated him. When they were read and discussed in the local Committee in Jerusalem, the opinion of the missionary brethren was, that they proved

that he had a head, but no heart. In this view Dr. Barclay coincided. They were doing irretrievable damage, because instead of being written with the cold and business-like formalism of an order to execute a military movement, they ought to have been expressed in a style of Christian sympathy for those who, in a foreign land, were devoting their lives and energies to the arduous work of missions. The schools did not succeed, not because there were no Jewish boys and girls in Jerusalem, but because the agents sent from England by the Committee were incapable. He wrote in his note-book that one was weak, and that the children were in consequence leaving the school, that another did not properly understand the duties, and could not agree with other people, and that another had neither judgment, devotion, nor capacity for learning the native languages. Incapacity in Lincoln's-Inn-Fields led to discontent, failure, and disaster in Jerusalem. How could Dr. Barclay be satisfied, when he saw a still lavish expenditure of money followed by diminished results? He was further irritated because, while conscientiously devoting his whole energies and acquirements to the mission, his application for adequate remuneration was treated with contempt. He gave expression to his feelings in somewhat emphatic terms when he wrote, that while men at home could get better pay, those abroad who asked for some increase were treated as impudent, and flung aside like a sucked orange.

Whatever may have been his opinion about the qualifications of some of the agents, he still thought that the mission in general was not in an unsatisfactory state. He was ever on the watch for opportunities of promoting its welfare, and ever designing some new plan for getting hold of the Jews. In a letter written at the beginning of November, he said :—

Our work here seems to progress steadily in enlightening the minds of the Jews, and in attracting towards us a friendly feeling, and we work in faith, believing that in due season we shall reap. Hitherto we have had fewer regular enquirers than last year, but this can be accounted for in many ways.

One matter which occupies my attention just now is, how to make our work even still more direct and aggressive. Dr. Chaplin

to whom I have spoken, consents to have Mr. Iliewitz accompanied in the Jewish quarter, on days other than Saturdays, by our agents, and in this way I hope good will result. Sometimes I have thought that the time had come for making our medical establishment a medical mission, and giving to it something of an evangelistic character, but all things in God's good time. Meantime it has accomplished a great work, in pioneering the way for something nobler still.

Dr. Barclay's proposal was carried into effect during the ensuing year, the Rev. E. B. Frankel accompanying Mr. Iliewitz in his visits among the Jews. This is the statement in the *Jewish Intelligence* for March and August, 1869. From the Report for the same year, it appears that Mr. Frankel had at this time removed to Damascus, so that it is impossible to know for certain where he was. This new effort in Jerusalem attracted the attention of the Rabbis, who remonstrated against it, but without success, as the local Committee determined to persevere.

About the end of the year Captain Warren made one of his most remarkable discoveries at the bottom of the wall at the south-east angle of the Temple. After excavating the rubbish to the depth of 80 feet, and then proceeding in a horizontal direction, he came to the foundations, where he found upon the stones certain marks in red paint, which have been pronounced by competent judges to be Phœnician, and probably of the age of Solomon. A drawing of the works is the frontispiece of the Quarterly Statement of the Palestine Exploration Fund. The interest excited in Jerusalem by this discovery was very great. Even the Pasha came to see the works, but when Captain Warren invited him to descend, he hesitated. Looking into the dark yawning chasm which the Giaour had opened, and fearing lest, if he went down, he might never come up again, he finally refused. Although he had refused to risk himself in person, he sent soldiers with instructions to go down secretly, and report to him whatever they could find. When caught they began to faint, and after being thoroughly frightened, were allowed to decamp. Mr. John McGregor (Rob Roy) descended, and ascertained the exact colour of the paint. Mrs. Barclay had more

courage than the Pasha, for she also went into the abyss, saw all that was to be seen, and came up again unharmed, like other people. In the frontispiece she may be seen descending, seated on a chair, the rope being directed by a man with a light, standing in a gallery about half-way down. Two other ladies, who went in the same way to inspect the discovery, are seen in the horizontal cutting.

Dr. Barclay's Annual Report shows the state of the mission at the end of the year. He said that besides Damascus and Tripoli, every town and village in Palestine where Jews resided, had been visited by the missionary agents, and that a scripture reader had been located in Jaffa, for the purpose of meeting the Hebrew pilgrims at their landing, on the way to the Holy City. Twenty-seven persons had been received into the Enquirers' Home, of whom 2 had been baptized. Of the remainder some were admitted into the Home of Industry, some were obliged to leave because they were too stupid or too idle to learn trades, and others "because they could see no beauty in Jesus, that they should desire Him." The boys' school continued in a deplorable condition, there being, at the end of the year, only 11 names on the roll, of whom one urchin was maintained in the Bishop's boarding establishment. The mismanagement of the Committee in London, and the resignation of the Honorary Superintendent, had brought down the girls' school to 34, showing a decrease of 20 on the previous year. The Report makes no mention of the class for more advanced Jewish girls, or of that for infants, exciting the suspicion that both had disappeared. The polyglot ministrations in Christ Church, and the religious meetings, had been carried out without interruption. Three adults had been baptized, but nothing is said about the number of children. The cost of the mission, including £1579 for the medical department, was £4426, showing a retrenchment to the amount of about £500 on the previous year.

## CHAPTER XI.

## J E R U S A L E M .

1869—70.

AT the beginning of 1869, Dr. Barclay had held the appointment of Minister of Christ Church longer than any of his predecessors. Visitors to Jerusalem, who were competent to form an opinion, and who could have no motive to serve, were unanimous in saying that the post was a difficult one, that his duties were discharged with tact and discretion, and that the Society was fortunate in having at the head of their mission, so well qualified a missionary. The internal difficulties which he had to meet, arose chiefly from quarrelsome and incapable agents, who hindered rather than promoted the work among the Jews. Of these troubles and impediments no notice whatever was taken in the published statements of the Society, although accounts of them were forwarded to the Committee from time to time, so that those who gave their money for the support of the mission, were left entirely in the dark as to its real internal state. During the year the official correspondence with the Lay Secretary on the secular affairs of the mission, was carried on as usual, of the nature of which nothing is known directly. Dr. Barclay's private papers have not, however, left matters entirely in the dark. The former Clerical Secretary having resigned, his correspondence with his successor was limited, and never got beyond the forms of official intercourse. Everything that he wrote during 1869 was suppressed, except an extract from a

paper on the Stones of Jerusalem, written in November of the previous year, and published in the *Jewish Intelligence*. His private note-book contains references to some of the secular affairs of the mission, which, in the absence of information from other sources, are unintelligible, and to events which at the time attracted considerable notice.

All Jerusalem was agitated early in the year by the rumour that the Pope was about to visit the Holy City. Men's minds were stirred in different ways by the prospect of the arrival of so distinguished a traveller, some with hope and others with apprehension. The event never took place, so that both were alike disappointed.

When the season for visitors from other lands set in, of the strangers who came to venerate the holy places, not the least celebrated were Lord A——, Rome's most recent, and most illustrious pervert, accompanied by Mr. B—— in the capacity of chaplain, confessor, and guide, by two other pervers, and by two ladies of rank, who were supposed to be hesitating on the brink of the Papal precipice, or coquetting with temptation. The proceedings which took place were supposed to be intended to induce Lord A—— to become a monk, that the church might get hold of his immense wealth, but the design, if it were ever really entertained, did not succeed. On his way to the Holy City he stopped for a little to inspect a piece of land which he had purchased, and then dismounting from his horse he walked to the Jaffa Gate. When he came in sight of the church of the Holy Sepulchre, he took off his hat, and at the door he fell down on his knees and kissed the threshold. He then crawled along the floor to the Stone of unction, the traditional place where Joseph of Arimathea prepared the body of the Saviour for burial, and kissed it. His feelings so overcame him, that he clutched it convulsively and began to weep bitterly. Several Russian women who were on pilgrimage being in the church at the time, immediately followed the example thus set them.

This scene having been managed successfully, the next move was to make Lord A—— a few days after, a Knight

of the Holy Sepulchre. The rite of initiation was performed by girding him with the sword of Godfrey de Bouillon, and fastening his spurs to his feet. The honour was costly, for he had to pay fees to the amount of £1200. This sum was, however, of no consequence to a man who could afterwards give a cheque for £50,000 to the Jesuits for the propagation of Romanism in the Holy Land. The humiliation and the honour came alternately, and some time after the former returned, for Dr. Thomson in "The Land and the Book" says, that this Peer of ancient lineage, was seen doing penance in the court-yard of the Latin Convent at Ramleh, walking barefoot on the stones, and stripped naked to the waist.

When the distinguished party arrived in Jerusalem, Dr. Barclay at once took in the situation. Lord A—— was so jealously guarded by Mr. B—— that he had some difficulty at first in getting access to him. At length opportunities presented themselves, when he adroitly turned the conversation to the great event which had shortly before occurred in his religious history. He told him that the Church of Rome had erred from the faith, that the doctrine of Purgatory was inconsistent with the finished work of Christ, and that other Roman tenets were equally erroneous. Before leaving, Lord A—— said that although he could not himself meet the difficulties, they should not be left without a reply. The youthful Peer had been entrapped into Romanism without knowing anything of the merits of the controversy between the reformed and unreformed churches. The intercourse was of the most friendly character, and led to an acquaintance, which continued till Dr. Barclay returned to Jerusalem as Bishop, when he had the satisfaction of paying his respects to Lord and Lady A—— when they were again visiting the Holy City. He had also a powerful and welcome coadjutor in Mr. John McGregor, who lost no opportunity of speaking very plainly on Romanism, both to the noble pervert and his confessor.

Mr. B—— then enjoyed in London a great and deserved reputation as a preacher, where he had everything his

own way, until circumstances withdrew him from public notice, after having, as was said, gained over many recruits to the Papacy. In the spring of 1869 he was at the height of his popularity, and when he arrived in Jerusalem, and announced his intention of preaching sermons in English, during Passion week, it may well be supposed that considerable interest was excited among his compatriots. Notices were posted up, announcing that the discourses would be delivered in the chapel of the Convent of the Sisters of Zion, and that the object of the preacher was to instruct Protestants in Catholicism. Dr. Barclay thought that this movement required him to assume a defensive attitude, and that it might possibly necessitate offensive operations. The first sermon was delivered on Palm Sunday, the most notable sentiment in it being that the church had two religions, one for the intellectual and another for the ignorant. The next was delivered on Tuesday evening, when Mr. B—— announced that he had come forth from the presence of the Holy Father in Rome, with the determination to bring back poor perverted England to the true church. Captain Warren and others, attracted by the reputation of the preacher, were present, but his blandishments failed to persuade them that they were sailing in the wrong ship.

Lord A——'s promise that the difficulties should be met, was duly attended to. On the 18th of March a note was sent to Dr. Barclay, inviting him to attend a lecture to be delivered by Mr. B—— in the Ecce Homo Chapel of the Holy Sepulchre, on the evening of Good Friday. It was written by Father Ratisbonne, Superior of the Convent of the Sisters of Zion. He was a converted Jew, who had been convinced by a miracle of the truth of Christianity in the Church of St. Andrea delle Fratte, at Rome. He afterwards became a priest, and devoted both himself and his fortune to the service of the church. When he received the invitation, Dr. Barclay thought it necessary to consult his friends, as he felt that Father Ratisbonne was only the medium of communication between him and Mr. B——. The Bishop was first consulted,

and then Mr. McGregor, who was bellicose. The next morning all the missionary brethren in Jerusalem were summoned to a conference, to which Pastor Hoffman was also invited. It was scarcely necessary, because war had been already determined on, and nothing was really wanted but unanimity of opinion. It was agreed that some of those who were present should accompany Dr. Barclay to the Church of the Holy Sepulchre, and that he should on an early day preach a sermon in reply in Christ Church. Father Ratisbonne's invitation was duly acknowledged. When the party set out, a few who were faint-hearted turned back on the road, on the plea that if they went further, they would be setting a bad example. The celebrity of the preacher was so great that nearly all who could understand English were present. Captain Warren, who has described the scene, says that everything in the chapel which could offend the eyes of Protestants was concealed or covered over with drapery, and that the preliminary service was intentionally simple. When the preacher appeared expectation was raised to the highest point, but the conditions were adverse and the discourse produced little impression. His voice was rendered indistinct by the echoes from the rafters, and the difficulty was increased by the noise of two sparrows, which kept up a twittering in concert.

Dr. Barclay took notes of the sermon, and immediately issued a handbill, announcing that he would deliver a sermon in reply on the ensuing Wednesday, March the 31st. In this document he contrasted some of the peculiar doctrines of the Church of Rome with Holy Scripture. A copy was sent to Mr. B——, who said that the handbill imputed doctrines to the Catholics which they utterly repudiated. To this a long rejoinder was sent, in which it was shown that they were only those set forward in the creed of Pope Pius the 4th, where they appear in all their naked offensiveness. Another letter, in which he evaded the home thrusts of his adversary, closed the controversy as far as the Roman advocate was concerned, because he declined further correspondence.

A second controversial paper, embodying some of the arguments used in Stanford's "Handbook to the Romish Controversy," was immediately prepared and circulated widely.

By a singular coincidence, Dr. Barclay and Mr. B——, on Easter day, both preached from 1 Cor. xv. 17, 18, the former in Christ Church in the morning, and the latter in the afternoon in the chapel of the convent.

On Tuesday Mr. B——, accompanied by Lord A——, left Jerusalem on their way to the Jordan, where High Mass was to be celebrated, so that he was not present in Christ Church to hear Dr. Barclay's rejoinder the next day. The publicity which had been given to the business, attracted a numerous audience, almost every one in Jerusalem who could understand the English language being present. On this occasion he attacked Romanism with an energy that surprised some of his audience. The sermon lasted an hour and forty minutes by the clock, and embraced a variety of topics. The scrap of paper which he had with him in the pulpit, containing his notes, shows that he discoursed upon the Rule of Faith, Infallibility, Transubstantiation, Purgatory, Invocation of Saints and Angels, Mariolatry, and Relics. On each of these doctrines his arguments must necessarily have been very brief, and judging from the notes, limited almost entirely to those derived from Scripture. According to the Irish practice, he quoted from the Douay, and not from the authorised version. Captain Warren says that the Greek priests, having heard of this thundering sermon, sent to request that copies might be given to them for distribution. This was impossible, because, except the piece of paper still preserved, Dr. Barclay had no notes, and no reporters were present to take down what he said.

When Mr. B—— returned from the Jordan, he announced his intention of preaching a sermon on Transubstantiation, as a counterblast. In order to be beforehand with him, Dr. Barclay immediately prepared a third controversial paper, setting forward some of the difficulties of the doctrine, with the view of affording him an opportunity of meeting them. Those who were present said that the

rejoinder was weak, and that no serious attempt was made to answer the various points urged by his opponent.

The controversy between the two doughty champions was embittered, because the one was evidently giving to the other a very rough reception in the Holy City, although the latter had only himself to blame, having first thrown down the gauntlet. The Latin community also, finding that they were backed up by Lord A——'s great wealth, showed a more aggressive attitude, and even began to tamper with some of the proselytes about the education of their children. Afterwards, during Bishop Barclay's Episcopate, this became a serious difficulty. Mr. B—— also thought he had personal grounds for being indignant. A youthful member of the Protestant community had given to Lord A—— a copy of the controversial Index, by which the confessor was so enraged that he applied to several of the Consulates to have him punished for such unwarrantable interference in other people's affairs. Failing in this, he sent for him, and after rebuking him sharply, he told him that, if he believed the statements in Dr. Barclay's circular to be true, he would remain a "Catholic" no longer.

A copy of each of the controversial documents was sent to Lord A——, but they produced no impression upon him, for he did not return to his former faith, and is a Romanist to this day. When the battle was over, he and his confessor, with the two perverts, left Jerusalem for the north of Palestine, but the two ladies, who were supposed to be hesitating, returned to Jaffa on their way to England, as if their minds had been somewhat enlightened on the true character of Romanism. Although Dr. Barclay was anxious to start on a missionary journey to Galilee, he waited to see the party off before leaving his post, as a watchman on the towers of Zion.

Early in February the chief Rabbi died. His successor was appointed in about a month, and duly invested with the robes belonging to his office. Dr. Barclay was present by invitation at the ceremony on the 2nd of March.

On the 20th of April, accompanied by Captain Warren,

Mr. Iliewitz, and lay agents, he set out from Jerusalem on his last missionary tour, and was absent for a considerable time. His journal of the proceedings in Galilee was carefully written out, and is here published entire. There is no reason to suppose that a copy was sent to the Jews' Society.

*April 20th.*—I left Jerusalem at 5 p.m., escorted by Dr. Chaplin as far as Gibeah. Afterwards rode on to Bethel, where I arrived at 7.30 p.m. There I met Captain Warren and Mr. Iliewitz, and also a *chayal* (mounted soldier) sent by Consul Moore for my protection.

*21st.*—We left Bethel at 8 a.m., and rode on to Shiloh, where we heard of an inscription, and afterwards passed Ain Akrah, where we saw a stone with a mere circle on it, which the peasantry thought was a legend. Passing Tell el Fit, we lunched at Ain el Fit at 2 p.m. Then we rode on, passing Jacob's well and Joseph's tomb, which was being repaired. At 7 p.m. we reached Nablous, where the Prussian Consul paid me a visit, and complained of the divided state of the Protestants.

*April 22nd.*—Captain Warren left this morning for Jaffa, and Mr. Iliewitz and I started for Sebustich (Samaria) at 9 o'clock. Arriving there, we ascended the hill and observed some photographers taking views of the ruins, and also one Frenchman gathering insects. Looking at the columns still standing in the hippodrome, I tried to realize the different scenes transacted there. Then we rode on to Geba, where we lunched. Afterwards rode to Tell Dothan, and drank of the spring at the bottom of the hill. Close by there is a large fountain used for watering the plain. We then rode to the top of the hill, which stands isolated in the plain. The site is now covered with barley, while I counted 6 large *butm* (?) trees, and several smaller ones, growing here and there. Rising up as it does like a vast mound, one could see the meaning of the mountains *around* filled with horses and chariots of fire. We rode on to Jenin, where we arrived at 6 p.m. I then went to the town and saw some Jews, with whom I entered into conversation. They were going to Meirun, but as they were tinkers they stopped to do the jobs of the place. One of them accompanied me to our tents, and told me he wished to be in Tiberias at the inauguration of the feast of Rabbi Meyer, whose pillar had been lately found. I explained to him the way of salvation, and after some expression of his views as a Jew, he slowly and thoughtfully repeated what I had told him as to the remission of sins through the sacrifice of the Saviour, and then took kindly leave of me.

23rd.—Rose early and rode to Nazareth, where we arrived in 5 hours. There I visited all the missionary brethren and sisters.

24th.—Rode to Tiberias, where I met Nyssem Coral and Padua, the colporteurs. Mr. Hiewitz was immediately called to visit some sick in the town. Jews came to our tents and continued to come till the sun had set. The discussions were sometimes carried on by them in loud and animated tones. In the evening I went to visit the synagogue of Rabbi Meyer, where a large number of Jews and Jewesses was assembled. After addressing them for some time, they became excited, and wished to know if I were a Jew. I replied that my faith was the faith of Abraham, though I was not of his nation. This led to their handing me a Hebrew Psalter, and asking me to read therefrom. I read and expounded to them the 2nd Psalm, applying it to the Messiah. After some further discussion, they showed to me the graves of Maimonides and Rabbi Meyer, and told me that the two pillar ends of two granite shafts rose up and stood one upon another. From this story they had procured funds to build the synagogue, and instituted a feast in honour of Rabbi Meyer, which was arranged for this evening. The tomb is just above the sulphur baths. I met Mr. B——, who asked me a question, but finding out who I was, took himself off. At 10 p.m. I returned to the tomb of Rabbi Meyer, and found it thronged with people. The Mutzalim and the Zaphtiehs were also left there to preserve order. In the entrance men were dancing in circles, to the music of a tomtom, flageolet, and cymbals. Others were clapping their hands and singing. It was most difficult to thread one's way to the court before the tomb. The Turkish guards at first objected to my entering, but the Jews present said I might go in. There was a large number of lamps lighted before the tomb, which shed a dazzling glare, and the heat was almost insupportable. The basin-shaped head of the pillar in front of the tomb was filled with oil. Soon a man, holding up on a pole garments saturated with oil, advanced to light them at the lamps. He brought them back blazing, and the whole assembly marched in a procession round the pillar, the men clapping their hands to a wild chant, in which all joined, while the women kept up a thrilling shriek. The garments were then flung into the basin. More garments, embroidered with gold, and other votive offerings were thrown in upon them, and the basin was filled up with fresh jars of olive oil. Firearms were discharged into the air, and the Jews danced a wild and drunken dance round the fire. The confusion became universal. Some were shouting, others pushing in all directions, and the heat was excessive. The flames rose to an immense height, lighting up the hills and face of the lake. Towards midnight I was glad to escape from the whole scene, which seemed to partake of the worship of Moloch. By the

friendly light of the moon, which shone like silver on the dimples of the lake, I returned to the tents.

25th (Sunday).—At an early hour Jews began to visit us for conversation on religious topics. At 10 o'clock we had a Hebrew service, at which many were present, and were very attentive to the sermon. Numbers of Jews came continually until our second service at 4 p.m. To all of them the word was faithfully spoken, and the evening closed in with a general discussion, in which Jews from Egypt and Rhodes took part, most of them being pilgrims to the tomb of Rabbi Meyer.

26th.—From an early hour Jews began to visit us in our tents, to whom the gospel message was delivered. Afterwards I went with one of the colporteurs to visit the Jewish dispensary, where the dispenser took pleasure in showing to us the medicines sent to Tiberias by Mr. Dawes, of London. The Jews declared that, had it not been for the quinine and other medicines supplied to them, many of them would have died during the past year. A crowd soon gathered round the door, and, as some of them showed an unfriendly spirit to Padua, we thought it better to go outside the town and visit the reputed graves of Maimonides and the 5 disciples of Rabbi Jochanan. There we passed two old Jews at their prayers, and we spoke to them about the folly of praying to saints, telling them that they could not be omnipresent and omniscient; after which we declared to them the way of salvation. On our return we found Mr. Iliewitz back from visiting the sick in the town, and also some Jews, who were continually replaced by others, until the evening, when all the Spanish Rabbis came out for a regular discussion. This lasted till a large crowd of young men came and threatened to stone us, when it seemed better to close our debate. Some books were sold and tracts given away.

27th.—As on yesterday, Jews began to come at an early hour, some for medicine and some for conversation. Towards noon, however, the weather changed, and heavy rain fell, which kept visitors away till the afternoon. A boy begged for a copy of the Bible, which we gave him. After a little time some native Christians brought us, in a state of great excitement, several of the leaves which had been torn out of it. They were followed by a crowd of Jews to whom we preached the Gospel, *amidst much contradiction and blasphemy*. The Christians began to call them "swine," but we remonstrated with them, and reminded them that Jesus was a Jew, to which they replied "not of the same Jews as now." As Jews were going in great numbers to the yearly feast at Meirun, we determined to follow them to Safet, where they would chiefly lodge.

28th.—During the night rain fell in torrents, and there was a grand thunderstorm over the lake. It rained heavily upon us as we

rode up to Safet. When our tents were pitched there, I took two mounted soldiers and rode over to Meirun. It still continued raining, and the paths were deep in mud. I passed parties of Jews, young and old, some walking, some on donkeys, horses, and camels. Even women, bowed with age, and staff in hand, were all hastening to the front. I soon entered the building, which is four square, erected round a large open court. It is two storeys high, and the upper rooms, which open out on a terrace, are reached by stone stairs inside. At the further end of this building there is a large chamber in which is the tomb of Rabbi Simeon Ben Yochai. This was lighted up by lamps and candles on every side of it. Crowds were passing to and fro, some dancing in companies, and some singing and clapping their hands. A way was made for me through the crowd, and two Jews who knew me seemed pleased to see me, and told me whatever I wanted to know. As the rain still fell in torrents, I was brought into the room of the district governor who had come, with Turkish soldiers, to keep the peace. A discussion soon arose as to the possibility of saints hearing prayer. One of the Jews present then told a story of a Jewess from Bagdad, who came with her child to the feast about two years ago. This child slipped its foot, and fell from the terrace down into the court, and was taken up dead. The mother then took it into the tomb of Rabbi Simeon, and she there said, "Rabbi Simeon, I came from Bagdad to the feast in your honour, and how have you treated me? By letting my child be killed. Give me back his life for my honour." Whereupon the child became alive again, and ran playing about. Though the rain was still falling heavily, the Jews continued to dance in the mud of the open court, a kind of drunken dance, to the sound of discordant music and clapping of hands. The light was given forth from an enormous flambeau, which was held aloft, and carried about through the crowd. When I turned and looked towards Safet, a large number of these flambeaux were lighted at intervals along the crest of the hill, so that it seemed one blaze of fire. During the time, before the garments steeped in oil were set on fire in the great basin-shaped pillar, I went to visit the chief Rabbi. He was sitting on the ground, after his auction of the honour, to the highest bidder, of setting a light to the costly garments that were to be burned, in memory of Rabbi Simeon. A number of foreign Rabbis were sitting around him. He told me that there was not one-fourth of the usual visitors present. He asked me to supper with him, but as the fire was then announced, I was unable to accept his invitation. The honour of lighting the first pile had been purchased by a young Egyptian Jew for 7 Napoleons, and the fire was to be applied by the hand of his wife. She had lately lost her only son, and she hoped this act of merit would be followed by another. When the fire had been applied, and the flames began to ascend, the drunken merriment increased

in intensity. Men were clapping their hands and dancing with all their might, and the shrill shrieks of women pierced the ear. Then, as the flames burned low, fresh garments, embroidered with gold and silver, and cashmere shawls, and costly silks, and jars of olive oil, were cast into the vast basin, until the flames towered up to an immense height. It seemed that the old feast of Meirun was not to be eclipsed by the newly invented feast of Tiberias. Both, however, seem relics of the worship of Moloch. Returning into the courts below, I saw, under the arches, men, women, and children, lying promiscuously together, and unless report belies them, the scene during the night beggars description. About midnight, I rode back in the rain. Before me the fires in Safet looked, through the murky gloom, like one gigantic meteor, while behind the fire in Meirun, among the desolate mountains, appeared weird and unearthly.

*29th.*—We began our missionary work. At first few Jews came. I then went out to the shops in the Jewish quarter, and invited all I saw, so that gradually our room began to fill, and an abundant opportunity was given to preach the Word. Those who came seemed more or less fatigued by the revelry of the past night. All were full of the honour done to Rabbi Simeon. As last night was the special night for the Sephardim, so to-night is the special night for the Askenazim and the Mugarabbin Jews.

*30th.*—Many more Jews came this morning, some out of curiosity to see Padua, who once lived amongst them as a most learned man. He had now many opportunities of giving a reason of the hope that was in him, and also of enduring hardness from the sharp and insulting expressions used towards him. As on yesterday, I went round the shops, and invited the Jews to come to our room. I found them much more friendly than on former occasions, and some of them seemed glad to see me. The more respectable Jews spoke a good deal about the desirability of the Society sending a doctor. When we explained that the Society would not send a doctor without a missionary, they said that would not matter, and that they would be prepared to endure the latter for the sake of the former.

*May the 1st.*—A number of Jews came early to our room, with whom we held a long discussion. These were continually succeeded by others, who came until the evening approached. We then went out to the Meidan, under the olive trees below the castle, where we had many discussions. One man asked, What progress have you made, after coming here so many times? I replied that seven years ago you stoned me, but now you listen to what I have to tell you. With a group we held a long controversy, when they said, Do what you will, we will not believe that Jesus is the Messiah. We then declared to them, "If ye will not believe, ye shall die in your sins."

*2nd (Sunday).*—Many Jews were present at our Hebrew service this morning. They attended patiently till the Athanasian Creed was read, when they began to contradict us. At the singing of a Hebrew hymn they seemed lost in astonishment. Sermons were preached in Judeo-Polish and Arabic. The whole day we had a succession of congregations, including Jews from India. In the evening many Jews proved us with hard questions till night set in.

*3rd.*—I left Safet with Nyssem this morning to visit the Jews of Bukeia. These are all peasants engaged in tilling the soil, and they are said to be descendents of those who were never carried captive. Bukeia is so secluded amongst the mountains, that various conquering armies marched past without visiting it. We went to the synagogue, and sent for all the Jews, including the pilgrims to the cave in which Rabbi Simeon is said to have lived. We gave them an exposition of the 53rd chapter of Isaiah. They, however, said it referred to Moses. After some time, numbers of Druses began to come in, and, as they manifested an unfriendly disposition towards the Jews, we adjourned to the spring outside the village, whither the Jews followed us. There we were enabled to speak to them about their souls, and the way of salvation. After going some distance up the Wady Khattasun, in which Bukeia is situated, we reached the dark little cave in the mountain side, where Rabbi Simeon is said to have written the Zohar. Afterwards we returned past Meirun to our tents at Safet, which we reached at 6 p.m.

*4th.*—As on the former days, we had many visitors, and the usual discussions. In the afternoon we visited the chief Rabbi, and held with him an interesting conversation. In the evening we preached to the Jews underneath the olive trees on the Gazawry (?). *At first the Jews heard us patiently, but they ended by stoning us.*

*5th.*—At a very early hour we left Safet, though some Jews even then came to see us. We rode through Kadesh to Hunin. As we ascended the hill on which Hunin is placed, there was a most beautiful view of the waters of Merom, which are so extensive as to show it to have been a site of great importance in days gone by.

*6th.*—During the night a saddle and bridle were stolen from our Mukarries, though Sheik Jussuf had appointed two watchmen to guard us. We were early on our way, and the country through which we passed was, at times, beautifully wooded, like an English park. The dew lay on the grass, and the air was fresh and bracing. In the afternoon we arrived at Hasbeya. After our tents were pitched, we went up to the bazaars, where we found four Jews, to whom we declared the way of salvation. They afterwards came to our tents, and were supplied with portions of the Scripture and tracts.

*7th.*—During the night there was much thunder and lightning,

with heavy rain. I sent the brethren off early this morning, by the usual route, to Rasheia, while I started at 9.30 to reach it by crossing over Mount Hermon. The day turned out misty and rainy, with sleet, and snow, and hail. After a long and toilsome ascent, we came to a valley at the bottom of the highest peak, where we left our horses. The guide and I began the final ascent on foot. As we neared the summit, the guide became fatigued, and sat down to wait for my return. When I reached the top, I found the height to be 8200 feet above the level of the sea, and the thermometer stood at 50° Fahrenheit. As I looked towards the east, Damascus was distinctly visible, with the white mosques and minarets, and the whole Hauran lay stretched out like a panorama in the bright sunlight. I turned to the west, and to my surprise saw heavy clouds and thick mist driven towards me with great rapidity. I made haste to get to the guide, but sudden darkness encompassed me on every side, and the direction was completely obscured. I then saw my mistake in not requiring my guide to accompany me. I wandered over the mountain, the moisture penetrating all my clothes. At last I sat down under a rock to prepare my bed for the night, and prayed the Lord to deliver me. I could hear close by the shriek of an eagle. Gradually a dull voice came through the mist at intervals. This was the shouting of my guide, who had gone down to the valley where our horses were left. I followed the direction as best I could, over snow drifts and boulders. *At one place a bear crossed my path not two yards from me, but it did not seem to notice me.* I crossed its fresh foot-prints in the snow, and still wandering, and shouting at intervals in reply to my guide, I finally found out where he was. At 7.20 p.m. we began the descent, and half an hour after midnight I finally arrived at our tents at Rasheia fatigued, but pleased that I had stood on the summit of Hermon.

8th.—We left at 9 o'clock. Passing through Rukleh, we saw an old temple of Baal, on which was sculptured a very fine face of the sun's disc, with human features. At sunset we encamped at Kanata.

9th (Sunday).—We spent the Sabbath resting in Kanata.

10th.—We arrived in Damascus before noon, and at once went to the Jewish quarter, and rented a room. There we sent our medicine chest and boxes of books. The Jews asked if we would take Megilloth (the Book of Esther) in exchange for our books, as some missionaries did last year. We explained that we were not merchants, and that we always sold our books at one price only. In the afternoon we went through the bazaars, and spoke to all the Jews we could find, telling them of our object, and asking them to visit us. In the evening one of the brethren went to Jobar, the (traditional) place where Elisha anointed Hazael King over Syria. There the chief Rabbis assemble each eve of the new

month, to read the Zohar. With them an interesting conversation was held.

11th.—We rose early and went to the Jewish quarter. Jews soon came to see our books, and to converse. This continued until towards noon, when I went to the British Consulate. In the afternoon I returned to the Jewish quarter, when many Jews and Jewesses came to converse with us. After the post had come in, we went and took tea with two of the teachers in the British Syrian Schools.

12th.—From early morning till noon, Jews came to converse and discuss with us. Also in the afternoon both Jews and Jewesses came for controversy. In the evening we went through the bazaars, speaking to the Jews and distributing tracts.

13th.—The greater part of the morning was spent in endeavouring to get a bill cashed. The brethren, when I returned, reported that there had been many visitors. In the afternoon we went through the Jewish quarter, speaking to the Jews and Jewesses, and giving them tracts. I went to visit the Jewish school, but was informed that Mr. Wescop, the manager, was not there, so I went to his house and left my card. Then we went through the bazaars, and wherever we had opportunities, we spoke to the Jews about their souls. Thus, many heard the truth.

14th.—After waiting for some time in our room in the Jewish quarter, we all took bibles with us, and went through the different bazaars, offering them for sale, but none were bought.

15th.—After speaking to Jews for more than three hours in our room, I went to visit Mrs. Robson and also Mr. Crawford, both of them missionaries of the Irish-American Presbyterian body. Then we went to visit the chief Rabbi Peritz, who received us politely, and after some time entered upon the subject of controversy. He told us that some years ago a Frank came and distributed books to make all the people of one mind, but by his advice they were burned. In the afternoon we went to the Jewish quarter, where we had many opportunities of speaking to the people. In the evening I took tea with the missionaries, meeting Messrs. Wright and Scott, Miss James, and Miss Wilson.

16th (*Sunday*).—When we went to our quarters, we found a great assemblage of Jews and Jewesses. They had come to hear our service and sermons. The crowd and heat in the room were almost unbearable. Occasionally the Jews quarrelled so fiercely amongst themselves, that blood flowed freely. Several had their faces and heads severely cut. With great difficulty we got away from the crowd, who thronged in until we left in the afternoon. Some came to visit us in the tents, and I had a return of the intermittent fever. In the evening we had an English service in the British schoolroom, and administered the Holy Sacrament.

17th.—We left Damascus with Miss Wilson, and came in the evening to Eshdideh.

18th.—Left Eshdideh, where Miss Wilson stayed on her way to Zaleh. In the evening we rode to Hussun, where we encamped for the night. The view in front of us was very grand. The white houses of Beirut lay on the coast, many hundred feet below us, and some ten miles distant. The Isle of Cyprus appeared quite distinct, about 90 miles away, and the blue Mediterranean expanded till it was lost in the distant horizon.

19th.—Rode into Beyrout in four hours. Afterwards exchanged a bill with Mr. Heald. Then went to the Khan, and took a room for our books and medicine chest, and then began to visit among the Jews.

20th.—Called on Consul-General Eldridge. Afterwards several Jews came and conversed with us. In the evening I visited Mrs. Thompson's school, and gave an address to seventy girls. *Spent the evening with Mr. and Mrs. Mott.*

21st.—Visited the Khan, and afterwards the school of Mrs. Thompson. Then I wrote to the Lay Secretary. In the afternoon I visited with Padua amongst Jewish families. In one of them we had a most interesting conversation, and heard the children sing "Come to Jesus." We went afterwards to the small congregation of Wolff, but there we were refused admittance, lest we should address the Jews. We waited till the service was over, and then we saw some from Safet.

22nd.—We left Beirut for Jebeil, where we arrived in the evening. Many Phœnician antiquities were brought for us to see, and gold and iron coins. The substructures of the old castle were all built of bevilled stones. On the tombs outside the town were many inscriptions in ancient Greek. The harbour was full of fallen pillars.

23rd (Sunday).—Held divine service in our tent in the morning, and in the evening sat reading and meditating by the sea shore.

24th.—We left Jebeil, and, passing through Batrun, reached Tripoli in the evening, and there encamped.

25th.—We went to the bazaars, and found a rich Jew, a banker, who conducted us to the Synagogue. There we saw a Melummad (learned Jew) teaching some children to read the *Torah* (the law) and the Psalms. A long conversation followed with regard to the keeping of the law, in which other Jews came and joined. Called upon the Acting British Vice-Consul, and also the American missionary, Mr. Lowry, who brought me to his mission school, containing eighteen boys. In the afternoon we went through the bazaars, speaking to the Jews, but they seemed insensible and careless in regard to religion. Their desire was a present of money and a grant of books.

26th.—Started at a quarter past 6 a.m. to visit the Cedars, and,

passing through Edhen, arrived amongst them at a quarter before 8 p.m. They are in a kind of depression, with other mountain tops around them. I found the height over the sea-level where they grow to be 6600 feet, and their number to be about 80. Some of them were of enormous growth, and one was hollow from age. Inside a hermit lived, who reached the place of entrance by a ladder, which he used to pull up after him, and then again used, to let himself down into the heart of the tree. Though the mountains all around were covered with frozen snow, the thermometer under the trees did not fall below 61° Fahrenheit. I then visited the fountain of Mar Simon, above Beherreh, and descended to Edhen, 5180 feet above the sea level, and there encamped for the night.

27th.—After my return from Edhen, I sent Nyssem with a present of 6 bibles, 4 New Testaments, and a bundle of tracts to the Jews, at which they expressed their thankfulness. In the evening we left Tripoli, and after a ride of about two hours, encamped for the night.

28th.—During the night my horses were let loose, and two nose bags were stolen. At the first police station on our route to-day I had one of the muleteers searched, but without success, as he had hidden them with such cunning. Passing through Djebeil, we encamped for the night beside Nahr Ibrahim (the Adonis).

29th.—To-day we travelled at the base of the hills, which rise from the Lebanon range, along the sea shore, and passing through extensive tracts of mulberry trees, we reached Beyrout at 2 p.m. The last part of the way was most interesting, as being the route which the mighty conquerors of olden times passed to their conquest of Palestine and Egypt. By the Nahr el Kelb (the dog river) are still to be seen the sculptured monuments and likenesses of themselves, which Assyrian and Egyptian monarchs erected to their own memory.

30th (Sunday).—In the morning I attended service in the American chapel, where I heard Mr. Fenwick preach on the text, "My yoke is easy, and my burden is light." In the afternoon I conducted service in the house of the Consul-General, and afterwards baptised his son, by the name of Frederic Edward Aram. In the evening I took tea with Mr. and Mrs. Mott, and finally gave an address to the children in Mrs. Thompson's school.

31st.—I visited the Jewish girls' school of Mrs. Thompson, then went and lunched with the Consul-General, and in the evening dined with Mr. Heald.

June 1st.—Left Beyrout, and came to Sidon in the evening, and pitched our tents outside the city walls.

2nd.—During the night I was from time to time awakened by a dim light appearing in the middle of my tent, and then suddenly disappearing again. On making enquiries this morning, I found that we had pitched our tents over the place where a large number of the soldiers of Ibrahim Pasha who had died of the plague, were

buried. Doubtless this was the *iquis fatuus* from the phosphorus of their remains. We went early to the Synagogue with books, where the Jews soon assembled. Afterwards we proceeded through the streets and visited the shops, and held discussions on the usual topics. The principal objections which they made were from the difference of the genealogies of St. Matthew and St. Luke. We afterwards visited the school for the blind, and found there an old Jew, who was not only blind in his natural, but also in his spiritual eyesight, and extremely bigoted. I lunched with Mr. and Mrs. Eddy, and saw Mr. Ennis. Afterwards visited the school of Miss Jacob, and also the little American chapel. In the afternoon we received visits from the Jews in our tents, and when they ceased, we again went through the bazaars holding discussions with all we met. When night fell, the second Rabbi came to converse with us, and he took a New Testament. We urged upon him the way of life.

3rd.—We came to-day by the usual route to Tyre, and encamped outside the city near to the sea. We visited Mr. Mott's school, in which we saw 80 pupils. Considering its recent establishment, and the difficulties of the place, it was in a satisfactory state. I then went to see the ruins of the old cathedral, and afterwards bathed in the sea.

4th.—In the morning we rode to see the reputed tomb of Hiram. It is now rifled, and the sarcophagus broken. I climbed up to look into it, but nothing save sordid dust lay there. We rode to Nakurah, and over the new road made in place of the *Scala Tyrorum*. In the evening we reached Acca, and after the tents were pitched, I went and bathed in the sea.

5th.—We rode to Sefforis, and ascended the old castle or tower. The basement was built of bevelled stones, and into the sides were built several sarcophagi filled with rubble. These, no doubt, were thus used at a subsequent period for reparation or restoration. We then rode to the springs renowned in the annals of the Crusaders. They are called the springs of the men, of the women, and of Kastan. There I lunched under a fig tree, and afterwards came to Nazareth.

6th (Sunday).—I attended the Arabic service in the morning, when Mr. Gruhler preached. In the afternoon the Governor came to pay me a visit, and in the evening I attended the English service of the Rev. Mr. Paddon.

7th.—Left Nazareth, and riding through the plain of Esdraelon, I saw amongst the thistles an enormous black serpent, with quantities of goldfinches flying and fluttering with afright over and around him. Then I came to Jezreel, and visited the fountains, in which I saw a number of small fishes. Then I rode to Beisan, with its remarkable ruins and sulphur springs. After lunching in the house of one of the Egyptian colonists, I rode up the side of Mount Gilboa. The view was magnificent. The valley of

the Jordan lay stretched at our feet, and on its other side, we could distinctly trace the remains of Pella. Crossing over the mountain, I rode down to Jenin. The Moslem *Uzbashi* becoming ill, sent to me for a bottle of wine as "medicine."

8th.—We rode to Nablous, and went to visit the Samaritans. They asked for schools for their boys and girls. I told them to write a petition to that effect. We then held some religious conversation with Priest Amram. Afterwards we went to the Synagogue, and sent for the Jews, and spoke solemnly to them about their soul's salvation.

9th.—We left Nablous at 8 o'clock this morning, and reached Jerusalem at 8 p.m., deeply grateful to my merciful God for having brought me back in peace and safety.

There is an entry in his note-book on the 12th of June, which shows that the Committee in London had remitted the remaining £20 of the rent of his house, so that they now, after he had faithfully laboured in the mission field for twelve years, gave him nominally £300 a year, but subject to deductions, and a residence, of which they themselves estimated the value to be £40. The advance came too late, and, to use his own language, "only embarrassed, and made him feel uncomfortable." The house was too small for the wants of his increasing family, and a difference on this matter precipitated his withdrawal from the mission. He was getting tired of the Committee, but not of the work, and however devoted he was to the cause of the conversion of the Jews, he could not ignore the responsibilities which his family entailed.

During July a circumstance occurred which Dr. Barclay called, in one of its aspects, "the root of Jerusalem bitterness." Throughout his note-book there are frequent allusions to the practice of missionary agents endeavouring to raise money on their own account for special purposes, and to the evils which it entailed. He said, "I object to persons following out private views, or collecting money on missionary pretences. It is too much regarded in Jerusalem, and is incomprehensible to men of honour." On the principle that the less they had to do with the management and distribution of money the better, he always discouraged such

efforts, declaring emphatically, that raising the wind in England in this way was fatal to all practical usefulness. Whatever weight may be attached to this opinion, there can be no doubt that such was his view.

On the 7th of July, 1869, a report, signed Frederic Palmer, the Master of Bishop Gobat's school in Jerusalem, and endorsed by the Rev. F. Smith, who was his secretary for collecting funds in England, appeared in a religious newspaper in London. It is a very interesting account of the Diocesan school, and especially of Archbishop Migherditch, who then occupied a small upper room in it, while he was learning the English language, subsequent to the abandonment of his position and preferment in Armenia. Then followed observations about some of the more juvenile inmates, of whom one, a Jewish boy named N. [Nathan] is particularly mentioned. He had been picked up, as one would say in London, from the streets in his native wildness, had been admitted to free quarters, and after giving considerable trouble, had been so far tamed as to become quite a respectable youth. As the publication of this document was intended to draw forth the sympathy and support of the benevolent in England, so as to enable the Bishop to maintain his institution in an efficient state, the whole truth ought to have been told. The boy Nathan was supported in the school at the expense of a missionary then in Jerusalem, but whether out of his own means, or by money given to him by friends, does not appear, nor is it a matter of much importance. He was very naturally aggrieved that capital should be made at his expense in England out of this Hebrew scapegrace. Nor did he conceive it his duty to conceal his opinion about this unworthy proceeding. The system of maintaining children in boarding schools by funds obtained from the charitable, as a subsidiary agency to missions to the Jews, was perhaps necessary in the Holy City, but it seems strange to many in England, who would not attach much value to similar means of proselytizing. If there had been no such establishment in the Holy City, the number of children in the schools would have been materially reduced.

There was, in fact, a dispute going on at this time in the mission, as to whether the children of proselytes should be excluded from the material benefits enjoyed by young unconverted Jews. Dr. Barclay seems to have been of opinion that if the latter were entitled to be supported, the former had an equal claim.

At this time Migherditch made his acquaintance, which led to his assisting him a little in his struggle with adverse fortune, by taking lessons from him in Oriental languages. The friendship continued uninterrupted till the Bishop's death.

In the month of August a difficulty arose in the mission, owing to a disagreement between Nyssem Coral and Padua, two of the lay agents. They had quarrelled about some trifle when travelling on a missionary journey, and ill-feeling had arisen. Both were good and valuable men, and it was a misfortune that they had ever distrusted each other. They had accompanied Dr. Barclay in his evangelistic tours, had shared his dangers, and laboured with self-denying zeal. When the trouble arose he was directed by the Committee to call upon each for an explanation, which he forwarded to London. Mr. Padua sent in his statement, written in very respectful terms, and added in a postscript, "it will make me happy to hear that I am excused." Mr. Nyssem did the same, writing in the best spirit, expressing his regret that Dr. Barclay had ever been troubled with such trifles. Along with the statements he sent the following letter:—

After the receipt of yours, bearing date August 7th, I invited Messrs. Coral and Padua to give written accounts of their temporary disagreement, for the information of the parent Committee. These statements are now enclosed, and I also return to you the leaves of Mr. Padua's journal. In reference to his "warm-eating," the question resolves itself into the grant of a cook, with the hire for his horse, about 86 piastres, or 6s. additional per day. Even with a cook it does not follow that we can have something warm, for often, after a long day's riding, one arrives at his destination so late, that he is content to eat what comes first, before going to bed. The case here is very different from Europe, where in every town

there are hotels. But throughout this part of the East there are none, except in Jerusalem, Damascus, and Beyrout. When travellers visit these parts a sum of about £2 5s. per diem is paid to a dragoman for each person. He undertakes to go by easy stages, and provide all that is necessary. The Committee has hitherto allowed us horses and mules, tents, beds, and a small supply of baggage. All personal arrangements must be made by ourselves, and to cover these in part, a sum of 18 piastres is allowed to a missionary, and 10, or about 1s. 9d. per diem, to a colporteur. Travellers go slowly. We go quickly. They can live in luxury. We are obliged to rough it. I generally take a cook with me, and under certain circumstances, let the other brethren share my fare, *paying for them out of my own pocket what is beyond their allowance.* With Mr. Iliewitz, first [on the journey] to Beyrout I did so, and with Mr. Coral afterwards to Jerusalem. I should have done the same with Padua, could I have trusted that he, like the others, would not have presumed upon it. The brethren have generally lost sight of the fact that the Committee's grant is only intended to cover the additional expenditure. Even with my servant I am seldom much better off than the other brethren, from the difficulty of getting anything to buy in the villages, and the high prices demanded from Franks. *Besides, I do not forget Mr Spurgeon's story of the man who was attacked by a bear, and hiding himself in a loft, drew up the ladder that the bear might not follow, and shouted to his wife, whom he had left to face the animal, "hit him hard, Betsy."*

This letter throws some light on the causes of his discontent with his pay. If absent for a month from Jerusalem, on a missionary journey, owing to the allowance of the Committee being insufficient to meet his daily expenses, and enable him to assist his brethren, a heavy deduction must necessarily be made from his salary. In fact, if his private resources had not been available, he would have been necessitated to retire from the mission long before he withdrew.

This business also shows that there was some occasional difficulty in managing the scripture-readers. The willing co-operation of such persons in English parishes, when the Incumbents are gentlemen by birth, is well-known. Whatever trouble Dr. Barclay may have had in the East, must have arisen from the native character, which would be less likely to produce agreement with the views of a foreigner, than if the clergyman filling his position, had been a com-

patriot. That there was so little difficulty in the mission from this cause, is due to his conciliatory temper, and his ability to manage others. The journals of these agents frequently contained criticisms of his own conduct, which, as he could not trust to the discrimination of others, after being marked, were duly transmitted to the Committee in London. On one occasion, when a complaint was inserted, that the writer had been ill-treated by the Jews, he added a note to the effect that it was owing to his own manner, and that he had himself suffered in a similar way. Notwithstanding his desire to put the most favourable construction upon the statements in their missionary journals, he was constrained to write in his note-book on July the 12th, that they were beginning to assume a lowered character. Mr. Padua's explanation of his difference with Nyssem Coral was dated August the 28th, 1869. On the 2nd of October a telegram was received in Jerusalem announcing his death while on a missionary tour, being an affecting comment on his desire that any error of his might be excused.

The trouble with the Germans about the services in Christ Church again came to the front, in the autumn of this year. On the occasion of the visit of the Crown Prince of Prussia to Jerusalem, in November, Pastor Hoffman proposed to Dr. Barclay that the Lutheran form should be used at the 10 o'clock service, on the Sunday over which his Royal Highness was expected to remain, as it was his desire to receive the Holy Communion. The latter replied, that without the consent of the trustees, he could not alter the usual arrangements, but offered to give the use of the church for a special service, at any other hour. It was ultimately agreed, that it should be held at half-past seven in the morning. On Thursday, November the 4th, notice was sent to the English community, through the German Consul, that the Prince would be at the reception tent, about a mile from the city, at 10 in the morning of the next day. Thither Dr. Barclay, Mr. Bailey, Dr. Chaplin, and Mr. Hiewitz, accordingly went to receive him. The Prince soon appeared, and dismounting from his horse, came over to the party, and

spoke to them in the most friendly manner. On Saturday afternoon, he visited the Hospital, and the Model of the Tabernacle which the mission was then exhibiting in Jerusalem, and took occasion personally to thank Dr. Barclay for the use of Christ Church, for the German service next morning. When he arrived at the hour appointed, it was noticed that, although the sexton wished to show him into the Prussian Consul's pew, he seated himself in the Bishop's chair, and that he received the Holy Communion in the vestry, and not in the church. After the service, accompanied by the German community, he took possession, in the name of the King of Prussia, of the extensive ruins to the east of the Church of the Holy Sepulchre, formerly the Hospice of the Knights of St. John, which had been handed over by the Sultan. Part of the church still remained, which the Germans proposed to restore, and use for divine worship. In the afternoon, he left the city, under a noisy salute from the Turkish guns, having given a donation of £100 to be divided among the German institutions.

Very soon after, another illustrious visitor appeared in Jerusalem. During the conflict with Mr. B——, men in the Holy City had taken sides. Count Caboga, the Austrian Consul General, had supported his co-religionists, and had even proceeded so far as to stir up some of the agents of the mission against Dr. Barclay. At a meeting of the Latin priests in Bethlehem, he was reported to have said that he wished he could get him out of Jerusalem. When the approaching visit of the Emperor, accompanied by Baron Von Beust, his Protestant Prime Minister, was announced, the state of things was altered. Several indirect messages were sent from the Austrian Consulate, requesting Dr. Barclay to go out in his robes, at the head of the Protestant community, and receive the Emperor on his approach to the city. Of these he took no notice, until at length two direct invitations were sent to him, when he requested Mr. Wiseman, the dragoman of the mission, to proceed to the Austrian Consulate, and ascertain if the proposal were serious. He brought back a message, that Count Caboga was quite in

earnest, that if Dr. Barclay would go out, accompanied by the Protestant community, to meet the Emperor, the place of honour should be assigned to them, and that they should be the first to welcome him. Having received the usual official notice, he and all of the agents of the Jews' and Church Missionary Societies, went out the next morning, and took their places under the Protestant arch, which had been erected near the Sanatorium. After the numerous and motley escort had passed, the Emperor rode up, whereupon Dr. Barclay came forward, and having been introduced by Count Caboga, addressed his Majesty in German, and bade him welcome to the Holy City. To the Emperor's enquiry, whether he were an English clergyman, he replied that he was a missionary appointed to preach the Gospel to the Jews, and that many of those standing around, were baptized members of his church, and his Majesty's subjects. Having received the Imperial thanks, expressed in courteous terms for the welcome, Dr. Barclay retired, and the procession moved on. The Emperor was next received by the Jews under their own arch, and soon after the Turkish artillery pealed forth a royal salute. The last to receive him were the Latins. All Jerusalem turned out of doors on this festive occasion.

The next day the Emperor, accompanied by Count Caboga and his suite, came to visit Christ Church, which his Majesty entered and admired. At Dr. Barclay's invitation, he also inspected the Hospital, and the Model of the Tabernacle. When engaged in conversation, his manner was gentle and fascinating. Baron Von Beust also manifested his interest in the little community, by shaking hands with Stern, one of the lay agents, and with several of the proselytes, expressing his sympathy with the work of the mission, and his sorrow at the degraded state of the Jews in Jerusalem.

Before leaving, the Emperor gave to Dr. Barclay 20 Napoleons, about 20 guineas, as a donation for the benefit of the poor Protestants in Jerusalem. He sent 10 to Dr. Meyer for the Germans, but they were returned with the strange message, that money could not be accepted from an English priest.

The story of this reception of the Emperor of Austria, in the Holy City, was, years after, told with delight to a friend, who was staying with him at Stapleford, and constituted in his family one of its most pleasing recollections.

Except the little disagreement between Coral and Padua, the mission seems to have been peaceful. On October the 12th, Dr. Barclay wrote in his note-book that all was quiet, that there was evidently a new out-pouring of the Spirit, and that the success of the labours of the missionaries was manifest. Still in this Report for the year, he was not able to speak in other than qualified terms of the tangible results. Missionary journeys had been made to all the centres of Jewish life in Palestine, except Hebron. In Jerusalem itself, the mission had assumed a more aggressive form, because the officers of the medical department were now accompanied by a missionary on their rounds among their patients, with the view of speaking the word as opportunity might offer. The Enquirers' Home had received only 10 inmates, of whom 3 left of their own accord. The boys' school, which at the beginning of the year had only 11 names on the roll, began to show some improvement. At the end there were 27 pupils, of whom 18 were sons of proselytes, and 9 unbaptized Jewish children. 12 were supported as boarders. In the Jewesses' Institution, there were 82 girls under instruction, which was more than double the number during the previous year, of whom 47 were baptized children, and the remainder unbaptized. 14 were boarders. Only 3 young persons had been confirmed. One adult had been baptized, and 10 children. The services in Christ Church, and the religious meetings had been carried on without interruption. The expenditure amounted in the aggregate to £4329.

This was the last report written by him, because, during the ensuing year, he finally withdrew from the mission.

The prospect before the country in the early part of 1870 was unfavourable. The expected rain did not come, and the locusts threatened to be destructive. In order to avert what appeared to be an impending calamity, the Jewish Rabbis at the beginning of February went out to pray at

the tomb of Zechariah. Men were looking forward to consequent suffering, when on the 1st of March showers began to fall, and continued sufficiently long to remove all apprehensions of a deficient harvest, but not to obviate the possibility of a deficient supply of water for Jerusalem during the ensuing summer. At the beginning of April not more than half the required quantity had fallen. There was some distress in the Holy City, although not to an unusual extent, and as exaggerated statements had been published, Dr. Barclay deemed it to be his duty to warn benevolent persons in England, to whom applications for assistance might be made, not to be misled by misrepresentation. In a letter written on April the 2nd to an agent of the Society in London, he said :—

You seem to have been misled at home by the exaggerated statements of distress in Jerusalem. I pointed out some of them to the Rabbis here, but they justified them on the ground that they brought money to the poor. It was imprudent to have published them, when so many impartial visitors were here, as it will cause news from the Holy City to be doubted in future.

In the same letter he mentioned that no German pastor had arrived to fill the place of Pastor Hoffman, who had returned to Prussia, so that the whole of his duty devolved upon the English missionaries, that there were 5 enquirers in the Home, that the members of the mission were well, and that the work was going forward prosperously.

The person to whom this communication was sent had been in Jerusalem a short time before, when Dr. Barclay took the opportunity of calling his attention to the inadequate pay he was receiving. He told him that the Lay Secretary in London had £400 a year, that the medical man in the Holy City had the same remuneration, a house free of rent, and whatever he could make besides by private practice, while his own salary was only £300, with a free house for the last few months. From motives of delicacy, he did not state the case as forcibly as it might have been put, and the time has now come to supply the deficiency. In 1868, the former Clerical Secretary, who had

received £300 per annum as payment from the Society, in addition to what he got from his preferment in London, resigned upon his removal to a living in the country. His successor, with whom Dr. Barclay was now in communication, was appointed at an annual salary of £325, which in 1869 was raised to £400. What pay the Secretaries now receive cannot be ascertained, because, in recent Reports, the salaries are jumbled together in a lump sum, which is set down as between £800 and £900 per annum. Having regard to the whole situation, Dr. Barclay asked the Committee:—

Am I to conclude from this that the London Society regards clergymen as inferior to laymen?

There was a further trouble in the insufficient accommodation provided in the parsonage for his family. How he, Mrs. Barclay, his two children, and servants lived in a house with six rooms, passes comprehension. To his request that it might be enlarged by the Society, a refusal, through the Lay Secretary, was given. Neither could his application for increased pay be entertained. Dr. Barclay's spirit now rose within him, and he determined, as soon as it suited his convenience, to sever his connection with the Society in a quiet but very decided way.

The state of things in the mission was generally favourable. He wrote in March, that there was an evident blessing resting upon it, that matters were quiet and orderly, and that the work was advancing, and in June, six weeks before he left Jerusalem, that the various agencies were prosperous, that the Home of Industry was nearly full, and that enquirers were constantly coming. He said, in a letter written on the 2nd of June, that it was a long time since there had been so many tokens of blessing. The weakness of the mission lay in the want of a suitable teacher for the Jewesses' Institution, again, owing to mismanagement in London.

Notwithstanding, as he looked around him upon the general character and qualifications of mission agents in the

Holy Land, he was compelled in the bitterness of his soul to write in his note-book :—

When young and inexperienced, I thought that agents of missionary societies sought the salvation of souls. My residence in the East has not justified this idea.

Long after, when he became a spiritual ruler, this unfavourable opinion of some of those over whom he was set as Bishop was confirmed and aggravated by what he saw with his own eyes.

A review of the position which he occupied in Jerusalem in the spring of 1870 will show the reprobate fatuity of the gentlemen in Lincoln's-Inn-Fields, who allowed him to sever his connection with the Society because of a monetary difficulty. His residence there for nine years had enabled him to acquire such a knowledge of the Oriental character that his services, whether as missionary or in any other capacity, were practically invaluable. His social position as a gentleman, and that of his wife as an English lady of good family, secured for him the respect of the visitors from every land, from crowned heads down to ordinary travellers, enabling him in an unostentatious, but real and effectual manner to represent his church and nation, both as a clergyman and a loyal subject. Those who first saw him in Jerusalem have uniformly borne testimony to his conciliating temper, to the courtesy of his manner to strangers, to the steadiness of his friendship, and to his anxiety for the welfare of others. Have any of his successors secured such a good report? As a missionary he was now armed with an experience of which the value ought not to be estimated according to a pecuniary standard. The journals of his tours in the Holy Land place beyond question his ability to obtain access to the Jews. In Jerusalem, although his avowed purpose was to make proselytes, he was on friendly terms with the Rabbis, of which the recollection survived in their minds till the day of his return as Bishop, when they gave him a touching reception. When he took charge of the mission things were in such a state that a spark might at any moment cause an explosion, the uncertainty of what might happen

any day, being compared by him at that time to a cup of trembling. In the latter years of his stay in Jerusalem nothing is heard of this danger, so that the inference may be drawn from his silence, that he had either eliminated, or succeeded in reconciling, the jarring elements which had formerly disturbed the mission. His difficulties rather arose from the mismanagement of others, and the want of devotion or ability in those who were sent to fill posts for which they were not fitted. All the time he was in the Holy City the polyglot religious ordinances were never intermitted, while he was desirous of increasing them, if the means at his disposal had been sufficient. His knowledge of Arabic, Hebrew, German, Judeo-Spanish, Judeo-German, and French, enabled him both to dispense with the services of a dragoman when communicating with Orientals and with foreign Jews, and to hold direct intercourse with the tourists who annually visited the Holy City. He was never relieved from the burden of the management of the secular affairs of the mission. No trace can be found anywhere of complaints about his disbursement of the funds entrusted to him by the Committee in London. The magnetic power existing in the fingers of some men to attract toward them and retain golden odds and ends, had not been granted to him, and could not therefore be brought into play, even if there had been a will to call it into action. The strict integrity of his dealings, and the uprightness of his character, made him almost painfully righteous in the management of his own and other people's affairs. Taken as a whole, the presence of such a man in Jerusalem as Head of the mission was like a beacon set upon a hill, which all men could see, and like a moral standard, by which they could measure themselves. Dr. Barclay's personal character, his influence, his acquirements, his experience, his self-denial, and his devotion to the missionary cause, were, in the opinion of the Committee in London, worth £300 a year, with a small house of six rooms, and no more.

In the year 1870 the income of the Society was £38,400, out of which they paid him £25 per annum. Any one who

is so inclined can examine the Report for that year, comparing the expenditure upon mission stations, where there were no results whatever, and then draw his own conclusions.

On the 21st of May Dr. Barclay wrote to the former Clerical, who had now become honorary Clerical Secretary, requesting him to lay his resignation before the Committee. It was a matter of indifference to him whether they accepted it or not, because he had determined to return to England, and, as they themselves admitted, was not bound to give them any notice. He could not live on his salary, and, after having expended more than £1000 of his own money in maintaining his position in Jerusalem, he felt that it was time to put an end to such an unsatisfactory state of things. Although angry and irritated by the treatment which he had received, he resolved to suppress his feelings and act like a gentleman, so as not to give the men from whom he was separating himself a handle against him. The letter was short and decisive. He resigned. He thanked the Committee for the privilege which they had afforded him for 13 years of testifying the gospel of the grace of God in various places in the East. As soon as he had set in order the accounts of the current quarter he intended to leave Jerusalem. No reason for the step were assigned.

In the *Jewish Intelligence* for October, 1870, it was announced that *private circumstances* had rendered it necessary for him to resign his connexion with the Society. It would have been more ingenuous if it had stated that the resignation was owing to the refusal of the Committee to increase his pay.

They do not seem to have been prepared for such a serious crisis in the Jerusalem Mission, for they attempted through this gentleman to induce him to remain six months longer. Whatever may have been his private feelings, family considerations constrained him to give a refusal. In accepting the resignation, they passed a resolution in which they expressed their appreciation of his able and faithful services during his connexion with the Society, and, whilst earnestly praying

that much spiritual blessing might rest upon his future ministerial labours, as upon those of the past, trusted that many others of similar standing in the Church at home might be stirred up by his example to go forth into the mission field amongst the Jews, where the harvest was plenteous, but the labourers were few. The hope expressed in the latter part of this document has not been realized to this day, because no person having his qualifications, or any approaching them, has been induced to connect himself with the Society. The deterring influence of the treatment which he received from them has also contributed to keep able and intellectual men at a distance. The Committee, in their blindness, were not at all aware of the serious consequences of this resignation, which are not even yet exhausted. They had no successor ready to fill his place, and could do nothing better than transfer temporarily to Jerusalem an agent from another station, leaving the latter neglected during his absence. Although Dr. Chaplin was already overwhelmed with his own proper duties, the Committee most unreasonably requested him to take charge of the secular affairs of the mission during the vacancy.

It is questionable whether they would not have acted more wisely if they had refrained from passing any resolution. In acknowledging his "able and faithful services," they condemned themselves for allowing them to be withdrawn on account of a difficulty about increased pay. To him it was practically not worth the paper on which it was written, because his works and successes in the East were their own witness, known and read by many intelligent travellers, who, in England, afterwards bore unsolicited testimony to the reality of them.

In the letter written on July 22nd, acknowledging the receipt of the resolution, he promised, as requested, to send a telegraphic message announcing his departure from Jerusalem, and then went on to say that the mission work was wonderfully prospering. At no former time had there been so many Jews and Jewesses under instruction as enquirers, or had their manner and tone been so humble. Christian

kindliness of spirit also prevailed among the members of the mission, and in the proselyte community. He added that he left his post in the Holy City with the deepest regret, but no other alternative was possible. His salary was insufficient. He had sustained pecuniary losses, owing to his absence from England. Others, whose wishes he was bound to respect, desired that he should be nearer home at a time when important events seemed to be impending. He also said significantly :—

I feel sorry to give up foreign missionary work, for which by nature, and now by experience, I am peculiarly suited.

When Dr. Barclay announced in Jerusalem that he had sent in his resignation, the other members of the mission were taken by surprise, and could not conjecture the cause. Nothing was further from their thoughts, because they saw him actively engaged in the discharge of his missionary duties, and in managing the secular affairs of the mission. The native Christian community was greatly distressed at the prospect of his leaving them, but departure was inevitable, and the day was fixed. On the 14th of July, the Hebrew Christians connected with Christ Church presented him with an address, signed by three of their leading members on behalf of the others. They expressed their regret at his going away, and their gratitude and thanks for the many acts of kindness which each and all of them had received from him, and especially for his constant and faithful anxiety for the welfare of their souls. They begged him to accept a bible as a small token of the sincerity of their feelings toward him, and concluded with the fervent prayer that the God of their fathers, Abraham, Isaac, and Jacob, might shower down His richest mercies upon him and his family, that His blessings might follow him, and that He would give him further success in His vineyard, so that many more might be led by his instrumentality to the saving knowledge of God, as it is in Christ Jesus.

On the 22nd, another address was presented to him by the native Christians, begging and entreating him in the most touching language, to return and resume his post as pastor of

the Church on Mount Zion. They said that his ministry had been a help and comfort, that he had been their friend, that he knew their difficulties, and sympathised with their peculiar troubles, and trusted and hoped that he would accede to their request. Among the names attached to both documents is that of Mr. Hiewitz, Dr. Chaplin's assistant. The others were representative. Most of the persons who signed the latter, lived to see their desires gratified, but in a way they neither hoped for nor expected.

The Rev. William Fenner, who was appointed to take temporary charge of the mission, arrived in Jerusalem on the 9th of August. After he had been a month in the Holy City, and had enjoyed opportunities of ascertaining the state of the mission, he said that it appeared to him to be in a decidedly flourishing condition. He was not prepared to meet with so large a body of proselytes, of whom some occupied good social positions, and not a few were men not only of consistent walk and conversation, but also of sterling and exemplary piety. Their number and influence protected them from persecution, and constituted what he called "a moral shelter" for those who were enquiring their way to Zion, with their faces turned thitherwards. The mission was thoroughly organized, and every department of it was in full operation. The House of Industry was full. The Jewesses' Institution was prosperous, and there were inmates in the Enquirers' Home. When visiting the Jewish quarter, he was surprised at the kindly feeling which the inhabitants manifested towards the mission. He was warmly welcomed by the chief Rabbi of the Sephardim, while the heads of the Polish and German Synagogues were equally civil. This independent testimony from a man with whom Dr. Barclay never had any intercourse is valuable, because it leaves no doubt as to the genuine and successful labours of his predecessor.

On Thursday, July the 21st, Dr. and Mrs. Barclay, with their two children, and an Oriental nurse, who is connected with the family to this day, left Jerusalem, accompanied by a large escort of friends. Consul Moore, Dr. Chaplin, and

many of the Germany colony also accompanied them. At the third black watch-tower there was prayer, and again at Colonia, under the olive trees, where Dr. Chaplin commended them to God for protection and safety during their voyage. Here Dr. Barclay took leave of his friends, both he and they being melted to tears at parting, and the large cavalcade, mounted on horses and asses, returned to the city. Mr. Wiseman, the dragoman of the mission, with his wife and another faithful adherent, accompanied the party to Jaffa, to the verge of the ocean, with little hopes of ever seeing them again. At 10 p.m. they reached the Wady Ali, where they had coffee and sandwiches, and at midnight resumed their journey. Near Kubibeh they were informed of an attempt to rob a body of Armenian pilgrims, who had passed only about an hour before. Travelling all night, they reached Jaffa at half-past seven in the morning, where they remained for the day, visiting friends in the German colony. The next morning Dr. Barclay held a prayer meeting in the American consulate, and in the afternoon embarked with his family on board a steamer bound for Alexandria, where they changed to the *Isis*, *en route* for Hull. During the delay of two days, many friends came off from the city to visit them.

On the 28th the ship steamed out to sea, on her way to Malta, after having received on board English passengers from India from the *Sirius*, which had broken down in the Suez Canal, and a Baptist missionary, whose wife was seriously ill. On the Sunday which intervened, before the *Isis* reached Malta, Dr. Barclay, in the morning, held divine service on deck, and preached from the text, "Ye will not come to Me that ye might have life." In the evening there was a prayer meeting on board. On the 1st of August they passed the Mediterranean squadron, at anchor, and soon after entered the harbour of Valetta. As there was to be a short delay, the party went on shore, and saw some of the sights, including the church of St. John, the Governor's palace, the armoury of the knights, and the embalmed bodies of the monks of St. Mark. Embarking again, they reached Girgenti, in Sicily, the next day, where a singular *contretemps*

befel them. Owing to a mistake in the Italian bill of health, the passengers were refused *pratique*, and were detained all day in quarantine, the British Consul, to whom application was made, not being able to afford them any relief. On the 3rd, after a great deal of annoyance, they were allowed to land, with the intention of visiting the old temples. They saw the colossal statue of Jupiter, 40 feet in length, lying broken on the ground, which was covered with the fragments. There appeared to be a group of temples, of which some seemed to be in good preservation, their pillars and pediments being almost unchanged since they were erected 2000 years before. Dr. Barclay went up to the top of the Temple of Concord, from whence he enjoyed a most magnificent view of the surrounding country. The party next drove to Girgenti, which is built on the summit of a steep hill. After dining at the hotel, they visited the fine old cathedral, and saw the relics, and a collection of marbles from the adjacent temples. They were struck by the extraordinary acoustic properties of the building, in which even a whisper could be heard distinctly. After looking about them in the town, they returned to the ship in the evening.

The next morning, Dr. Barclay and Major Austen went on shore again, and proceeded to the Consulate to make arrangements about visiting Arragona. The Consular agent promised to provide the party with a carriage, two carbo-nieri as an escort, and to inform the Governor of their intention to visit the place, as the road was said to be infested with brigands. The following day, he went on shore before sunrise, and found that the person upon whom they had relied, had not kept his engagement. Soon after Major Austen and other gentlemen arrived, and found themselves in the same predicament. At length a carriage was procured, in which they drove off to Arragona, where they saw the cathedral, the springs, the church, and the Spanish Castle, in which the pictures and frescoes were falling to decay. Another difficulty now cropped up, because the party could get nothing in the way of refreshment. Captain Hanscombe had ordered dinner to be prepared at the hotel, and had told

the landlord that the captain of the ship, wished him to supply 6 sheep, 4 dozen fowls, and 300 eggs for the use of the passengers. Not being able to understand how four persons could require such an amount of provisions, and treating the whole affair as a joke, he declined to provide anything, either for the passengers on board, or for the travellers on shore. The party next visited the sulphur works near Girgenti, and saw the process of melting the ore, and running it into masses shaped like bricks. Being of an inquisitive turn of mind, they descended for 300 feet into the mine, when their lights began to burn dimly, and finally went out. The miners made off, and left the luckless explorers, to grope their way after them as best they could, until at last they emerged into the light of day.

The ship having taken in her cargo, left Girgenti on the evening of the 5th, *en route* for Gibraltar, which was reached on the 10th. During the voyage they passed the British fleet, sailing slowly on a cruise of observation, and saw several French war ships with Prussian prizes, as the Franco-German war had broken out a short time before. On the 7th, which was Sunday, Dr. Barclay had divine service on board, and preached to the passengers and crew from the text, "Without shedding of blood, there is no remission." In the evening, a heavy swell set in, and many of the people on board became sea sick. When they came in sight of Gibraltar, he and Mrs. Barclay looked, not without emotion, for the first time, upon the famous stronghold of British power, the impregnable fortress which defies the nations. As soon as the steamer dropped anchor in the bay, he went on shore, and made some purchases. A regimental band, on the Almeira promenade, was discoursing military music to a large and fashionably dressed crowd, which was sauntering up and down. While on shore, he was told of the German victories over the French. In the evening, Mrs. Slater, the wife of the Baptist missionary on board, became dangerously ill.

On the 11th, the *Isis* proceeded on her homeward voyage. This day, about noon, the lady died, and in the evening speed was slackened for a little, to allow the funeral to take

place. Dr. Barclay read the burial service in solemn and impressive tones, and the body was committed to the deep, to await the time when the sea shall give up her dead. The bereaved husband and his motherless children were heart-broken. The lady was only 27 years of age. This was an occasion when all differences of opinion were merged in the common Christianity of English Protestants, and it may well be believed, that neither he nor Mrs. Barclay were wanting in their duty to a fellow creature in the hour of suffering and trial. In the Bay of Biscay, there was a heavy swell, and a gale blowing rather fresh. On the 17th they sighted the English coast, and on the next day reached Dover, where Mr. Slater and his children went on shore. On the 19th they passed Yarmouth, Cromer, and Great Grimsby, and cast anchor in the river. The next day the *Isis* steamed up to Hull, and landed her passengers in New Holland. The rest of the journey was only a question of a few hours. Dr. Barclay, describing it, wrote :—

Immediately after (landing) we left by train for Peterborough, and passing through Ely, came to Wymondham. About 10 p.m. we entered Wood Hall, deeply grateful for the Fatherly loving kindness of our covenant God.

The party consisted of Dr. and Mrs. Barclay, Lucy, Joseph, and the Oriental nurse. There is a joy with which a stranger must not meddle, and that of the meeting of Mrs. Barclay and her parents, after an absence of 5 years in the East, must therefore be left without description.

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## CHAPTER XII.

## HOWE, WESTMINSTER, AND STAPLEFORD.

1870—79.

THE next nine years were what Dr. Barclay would himself have called a period of repose. If no adventure or stirring event marked its even course, no heavy sorrow, or misfortune cast its gloomy shadow athwart his career. First as a Curate, and afterwards as the Rector of a country parish, he moved quietly onward with the progress of time, making the best of the situation, and endeavouring to do his duty in every relation in life. The change from missionary activity in a half civilized foreign land, to pastoral work in an English parish, was not more marked than the change from subjection to a Committee to absolute freedom, regulated and conditioned by law. From this time forward, vexations arising from the mismanagement of other people, and insolent and exasperating letters written by paid secretaries, ceased entirely to trouble him.

He now resumed on all occasions the use of the vernacular, as it had been spoken in Strabane, Dublin, and Dunleckny, so that no man could detect even the slightest flavour of Judeo-Spanish, Turkish, Arabic, or any other Oriental dialect, or discover that he had ever spoken any language not commonly understood by Englishmen. Occasionally he would amuse his friends, by his linguistic powers in a different way. He would speak in pure Anglo-Saxon English, uncontaminated by any Irish brogue or Ulster *patois*, or vitiated by the dialect of Cockneydom or the Borough, the intention being to show that he had lived in

England at least to some purpose. When the linguistic proxysm passed off, he always resumed his native and more congenial method of speech.

After staying a short time at Wood Hall, he went over to Ireland to see his friends and relations, and look after his property in Strabane and Stranorlar. He visited his uncle, the Rev. William Brandon, at Leskinfere, and his cousins, the Rev. J. H. Barclay and Major Edward Barclay, in Dublin, and returned to Norfolk in the latter end of September. The day after his arrival at Wood Hall, his second daughter Ellen Emily was born. His stay was short, for he went almost immediately to take charge for six weeks of the parish of Southborough, during the absence of the vicar, previous to his resignation of the living. When the engagement came to an end, he went into Lincolnshire, on a short visit to Colonel and Mrs. Smyth, whose acquaintance he had made in the Holy Land. Before the end of the year, the Bishop of Norwich offered him the curacy of Howe, during the absence of the Rector. The parish was about seven miles from Hethersett, so that although compelled to live in the rectory, he was able to keep up communications with his family, which still remained at Wood Hall.

The news of his departure from Jerusalem had been received with regret by the Samaritan community, by whom he was deservedly respected, as what has been already said abundantly proves. Jacob esh Shellaby was recognised as the most important person among them, and through him any expression of their feelings would naturally have come, but he was absent in England at the time. Having heard that he had arrived in Norfolk, he sent him the following letter dated November the 10th, from the house of a friend, with whom he was staying in London. It was dictated but not written by Shellaby, and is entirely characteristic :—

I am sorry to hear that you have left Jerusalem, and left Palestine, because I know that in losing you, the Jews, and my people the Samaritans, have lost a good and true friend. I am very sorry for this. I have heard about it. I am also sorry for you, because I know you loved Jerusalem, and your work there. But I can't

help it. I hope God will make a straight path for you in this country.

I remember you, and I have often thought of you. I know you tried that every one should be happy, and every one your friend, but my dear Mr. Barclay, you cannot do this. No one can work a great work in the world, and make all pleased with him. Can't help it, to make some people not glad.

I hope you are quite well, and that you will have great happiness in this country, but I am not happy, when I think that when I go again to Jerusalem, I shall not see you there. Many will be sorry to miss you in my country, *but I hope perhaps some day you go again.*

He began his duties at Howe about the middle of January, 1871, and at once set himself to ascertain the condition of the parish, by a course of house to house visitation. There were a few farmers, and no squire, the bulk of the population being agricultural labourers, gifted with the usual amount of intelligence. He found that they were very ignorant, and that they needed an amount of instruction to enlighten them, which they were never likely to receive. The farmers were opposed to the education of the children, and it seemed probable that the evils of popular ignorance would be perpetuated in the next generation. They did not wish to have Master Hodge instructed, because when he got a little education, he always went off into the towns, with the object of bettering his condition. If he had a good voice and could shout loud enough to frighten the crows, and if he had sufficient patience to continue at his post under a hedge, shivering and hungry on a cold frosty morning in November, watching the pheasants, that was enough of education both for him and them, and the best preparation for his future duties as a farm labourer. He was the lineal descendant of the serf who had served the Thane in the time of King Alfred, and why should his position be altered in the reign of Queen Victoria? There were no school boards in those days, to enlarge the sympathies, and open the purses of the farmers, so that Dr. Barclay had to make the best of the materials which he found ready to his hand.

The farmers themselves were friendly, and with the neighbouring clergy and gentry he was on the best of terms.

Early in the year he went about delivering lectures in various parishes illustrative of his Oriental experiences, the journey to Mount Sinai being his favourite topic. These gatherings were unusually attractive, because the lecturer had been a real live missionary, and was able to describe places of surpassing interest which he had himself visited, and adventures, free from the suspicion of having been manufactured for the occasion. The rustic intellect was aided by the exhibition of coloured diagrams, which helped them to form some idea of the shape of the Pyramids, and of the rugged crags of the Mount of the Law.

The parish was too small to give him full occupation. It was far away from the busy haunts of men, and there was no hope of an Emperor, or even of a Prince with expectations, turning up at the nearest railway station. Mrs. Barclay was away from him, and his desolation at the Rectory was complete. The tedium was occasionally relieved by a summons to assist at the consumption of the good things of the earth, in the houses of the wealthy and hospitable, or, as he himself wrote, "to enjoy the hospitality of his neighbours." Much time was at his disposal for reading, and for prosecuting the work on which he had been so long engaged, of translating into English select portions of the Mishna. When balancing the advantages and disadvantages of a country curacy, the latter preponderated to such a degree, that he became anxious to go anywhere away from it.

About the end of August the living of Howe passed into other hands, and he returned for a short time to Wood Hall. By an arrangement with the late Canon Conway, he agreed to undertake the charge of the parish of St. Margaret, Westminster, during his absence on the Continent for the benefit of his health, in the ensuing winter. Before he removed with his family to London, he went to the Church Congress at Nottingham, where he was most hospitably entertained by a lady who was an entire stranger to him. The occasion afforded him both pleasure and profit, notwithstanding the drawbacks which at these gatherings frequently displease moderate men. He heard many statements with which he

could not agree, and views propounded on ecclesiastical questions with which he had no sympathy. The bitter and intolerant party spirit displayed at some of the meetings so disgusted him that he felt that Satan had managed to secure standing ground in Church congresses as well as in other assemblies.

On the 22nd of October he removed with Mrs. Barclay and his three children to 17, Dean's Yard, Westminster, to enter upon his duties at St. Margaret's, with which he continued connected till the end of the ensuing year. The old parish church at that time presented an appearance very different from what it has since assumed. The galleries, high-backed pews, and reading desk facing the congregation, have disappeared before the onward and irresistible march of modern improvement or innovation. The black gown has fled from the pulpit, and the old doctrinal teaching has been banished, to make room for a more intellectual, if not more salutary, system. Dull and prosy effusions have given place to eloquence of a high order, not unsuited to the understandings of those who are able to appreciate it. The whole tone of the church and parish has been altered, but whether for the better or for the worse must be left to other people to decide. Instead of a thin and drowsy audience, as under the old system, a crowded and attentive congregation now drinks in with avidity the utterances of the preacher.

The position of curate of St. Margaret's was one of heavy responsibility, attended with many disadvantages. Out of the large income received by the rector, a very small portion was handed over to him in return for discharging the duties which ordinarily devolved upon Canon Conway, or would have devolved upon him if he had been equal to them. In occupying the residentiary house, Dr. and Mrs. Barclay conferred a favour upon him rather than otherwise, because they preserved it from sustaining injury during the absence of the family. The curate in charge had no liberty or discretion. Whatever services or other organization he found in the parish could only be carried on, whether details commended themselves to his judgment or not. Although he was not

domineered over by a resident incumbent, he could take no independent action, or deviate in any way from the arrangements which he found existing. When a sum of money was placed in his hands for parochial purposes by the late Lord Hatherley, the humiliating condition was attached, that it was to be applied as the rector should direct, reminding him that he was under ecclesiastical control.

Dr. Barclay, according to his custom, when entering upon other spheres, anticipated nothing but good, remembering that "sufficient unto the day is the evil thereof." Knowing the great influence which his position should command, he made it a subject of special prayer that God would bless him in it, and had reason to believe that it was not offered in vain. Preaching Sunday after Sunday in a large London church, where there were among the congregation a few of the upper classes, was very different from instructing the Jewish mind in Jerusalem in Christian verities, or the rustic intellect at Howe. To such people, deep spiritual truths are often more unacceptable and unintelligible than they are to persons of inferior refinement and position in the social scale. Some of them, however, fell in with Dr. Barclay's opinions, and derived benefit from his preaching. A large quantity of MS. sermons show that at this time he reverted to the practice of reading his discourses, so that he was at least saved from the danger of exasperating the shade of Lindley Murray, and formulating in an unguarded utterance any downright heresy. Those who sympathised with his opinions approved of his preaching. He neither drove away nor increased the congregation. The opportunity for exercising whatever powers he possessed was great and favourable, and fortunately for him they were of such a character that Canon Conway was not reduced to the painful necessity of coming back unexpectedly to stop the dangerous and onward rush of irresistible Irish rhetoric.

Every Wednesday at noon he had a service for the policemen of the A division, in St. Margaret's. It would seem that at first some impediment had been thrown in the way

of the men coming to the church, which was afterwards removed. Other clergymen who have carried on most interesting work among the force have found it more convenient for all parties to attend at the stations, and there conduct a very simple religious office for the men. The service was well attended, and seems to have been valued by those for whose benefit it was carried on.

To the schools he gave special attention. The Sunday schools were looked after, and when teachers were wanted, he summoned to his aid members of his family. Mrs. Barclay, although fully occupied with the cares of her youthful family, found time in the afternoon to manage a class of thirty-six girls.

House to house visitation with one of the Scripture-readers, brought him face to face with the human misery and wretchedness prevalent in the slums of Westminster. Of this department of his duty he wrote with sorrow :—

I was a constant visitor in some of the most degraded streets and houses. I was often saddened by hearing the tales of woe of some of the inmates, many of whom had fallen from the upper ranks and walks of life by their accursed lust for strong drink, clergymen with their families, and men of college and university education, being alike cast down by it, and degraded into begging-letter impostors or sunk into absolute ruin.

He also made his way into the common lodging-houses, where crime, misery, and rags fly from the weather for a temporary shelter. To the inmates he spoke with deep compassion about their never-dying souls, and invited them to come to the mission room, where their attire would not prevent them from receiving a kindly welcome.

Before the year had come to an end, friends had begun to gather round him, as in other places, attracted by his ministry and personal character. Amongst them was the late Major Cooper Gardiner (who had served as an officer in the British Auxiliary Legion in Spain under Sir de Lacy Evans), Mr. Delpratt, Miss Mitchell, and many more.

The year 1872 opened auspiciously. The temper of mind

with which he entered upon it may be best described in his own words :—

I begin it with a great desire to work for the spiritual and temporal good of the parish.

On the 14th of January his third daughter was born, to whom were given the names Margaret Brandon, the first being a memorial of the parish with which he was then connected, and the second of his mother's family.

On the 27th of February he was present in the choir of St. Paul's, dressed in a doctor's scarlet gown, at the thanksgiving service for the recovery of the Prince of Wales from his dangerous illness. To him it appeared "a grand and never-to-be-forgotten occasion and spectacle." During the spring he preached once or twice in an adjoining Episcopal chapel, where there was a congregation of about fifty people, and delivered lectures in various places to interested and attentive audiences on some of his experiences in the East. Whatever may have been his opinions about the men who manage or mismanage them, his devotion to the cause of missions to the Jews never flagged. At the anniversary meeting of the London Society on May the 8th, he delivered a speech in Exeter Hall, advocating efforts for their conversion, and endeavouring to stir up the interest of benevolent people. It contained some reminiscences of his missionary life. This was the last occasion on which he appeared as a speaker on an Exeter Hall platform. When Parliament assembled in February he frequently found his pleasure in attending the debates in both Houses. On one occasion when the Government sustained a defeat, he saw the Opposition Peers manifesting their joy at the victory by leaping upon the benches, waving their hats, and cheering loudly, the other political party being silent, as if cowed and dispirited. He also made his way into the house of the Speaker, at whose dinner table he met with many distinguished both in politics and the church. His easy manners and inexhaustible fund of information made him a welcome guest in this as in other houses of the great and noble. As he had made the acquaintance of Dean Stanley in the East, the doors of the Deanery were not shut against him. What-

ever may have been his opinion about the position of the Dean himself, he held views of his own about the canonries and other matters connected with the Chapter which came under his notice at Westminster. Speaking one day to him, he said that it seemed a strange arrangement that six canons should each receive a thousand a year, and have a residentiary house, and do little or nothing in return. A canon was in residence two months in the year, during which he preached eight sermons, for each of which the pay was 125*l*. The unpleasant fact was undeniable, and all the Dean could say in reply was, "I can't help it." Although they did not afterwards get on very well together, there having been a somewhat testy correspondence between them, about a book written by an Armenian Bishop on the difficulty with Theodore in Abyssinia, which Dr. Barclay had lent him, and which he had mislaid or lost, when the former became Bishop, he received in a courteous and hospitable manner in Jerusalem the travellers who came with the Dean's note of introduction.

At the confirmation in the summer, 156 candidates were presented to the Bishop from St. Margaret's parish. The annual school treat to Greenwich was managed successfully and to the enjoyment of everybody.

The party to which the late Canon Conway belonged have peculiar methods of managing their business, and especially of dealing with curates. The arrangement made with Dr. Barclay was that he should take charge of St. Margaret's for the winter, during the absence of the Rector. It therefore terminated in the spring, when he was quite prepared to take up his baggage and go. Matters, however, went on without any change till June, when a person, whose name he does not mention in his diary, called upon him to say that Canon Conway intended to return in August, as his health was restored. This was a very strange but not unprecedented proceeding. The curate was too insignificant for a direct communication to be sent to him, and therefore a third person was employed to announce the return of the Rector. Dr. Barclay very naturally lost no time in writing to him

to ascertain what his intentions were, because he was bound to look after the interests of his family, for whom a home would have to be provided elsewhere. This drew forth a reply, informing him that he could continue in occupation of the residentiary house till September. At the end of the month, Mrs. Barclay and the children went to Margate for a while, and from thence to Wood Hall, leaving her husband in lodgings in Broad Sanctuary.

After Canon Conway's return, the services were "partially shared" between him and Dr. Barclay, who still continued to act as curate. As the health of the former was improving, the necessity for aid diminished, and as the situation was becoming irksome, the other determined to retire at the end of the year. Being a valuable man, the Canon sought to retain his services, and offered him, if he would stay as curate, £120 a year, which he declined.

Late in the autumn, passing one evening about dusk through the Broad Sanctuary, he accidentally met another clergyman who thought that he recognised him under his shaggy beard. As they were passing, one said, "Barclay?" and the other "Smith?"\* and both were right. This was the first meeting after an interval of many years, and the revival of a long interrupted early acquaintance. Mr. Smith turned and went with him into his lodgings, where he stayed for a little time, and heard the story of how he was situated. The wife was away, but there were unmistakeable signs in the room that the husband had not been forgotten. Dr. Barclay wanted his friend to go with him in the evening for a little mild dissipation to the Polytechnic, in Regent Street, but the invitation could not be accepted, as other business had to be attended to. From that night till the close of his career the renewed friendship continued unbroken. It is affecting to think that one of the last letters written, shortly before he died, was an invitation to this clergyman to set out on a pilgrimage to Jerusalem, where he promised to give him, on his arrival, a hearty welcome. It was never answered, and the visit was never paid.

\* The name is fictitious.

At the end of the year he withdrew from the parish. Although the parishioners seem to have allowed him to retire without any recognition, he wrote afterwards :—

My ministry at St. Margaret's, notwithstanding its shortcomings and imperfections, I look upon with grateful and pleasant recollections.

Subsequent events showed that he had made many warm friends, both among the upper classes and the poor in Westminster.

Early in 1873 the living of Stapleford, not far from Hertford, in the present diocese of St. Albans, became vacant by the death of the Rector. It was in the patronage of Mr. Abel Smith, one of the Members for the county. The annual net income was about £240, with a small but comfortable home, and a few acres of good land. The population is about 200, composed entirely of farmers and their work-people. Mr. Smith offered it to Dr. Barclay, who had no hesitation in accepting it, notwithstanding the smallness of the income, because it provided him with a permanent home for his family, and had the additional advantage of being within easy reach of London. When he otherwise might have been compelled to accept a curacy, God in his merciful Providence provided him with a post where he was free from the trouble often attending a subordinate ecclesiastical position, and not liable to be removed at the caprice of any man. Here he lived with his family for six years in unbroken peace, and undisturbed by any serious trouble until a call came, summoning him to undertake higher duties and responsibilities.

Stapleford Rectory with its offices is pleasantly situated on sloping ground, sheltered on all sides by the surrounding hills, and shaded by trees which give to it an appearance of comfort. In the hollow at the bottom of the lawn there is a trout stream, which carries off the water from the adjacent fields, and contributes materially to the salubrity of the situation. The garden, which is of light gravelly soil, furnished vegetables for the family all the year round, and abundance of fruit at the proper season. In the midst of

the graveyard, which is separated from the rectory grounds only by a light iron fence, and lower down nearer the river, stands the little church, having accommodation for about 200 people. When Dr. Barclay took possession of the living, it was considerably out of repair. When the congregation had begun after some time to increase, Mr. Smith restored and enlarged it at his own cost. The interior is without ecclesiastical or other decoration. "The reading pew" facing the congregation stands at the entrance to the choir on the north side, and the pulpit in a corresponding position on the south. The church, though very plain, is comfortable, well warmed in the winter, and amply sufficient for the accommodation of the parishioners. There is a small mixed parochial school, and a training school for female servants, maintained at Mr. Smith's expense, which has been the means of teaching the children of farm labourers for miles round to earn an honest living.

The sphere was narrow and did not afford sufficient employment for a man in the full possession of his bodily and intellectual powers. After he had been in it for a while his friends jocularly told him that he was dead and buried, but they hesitated to add without hope of resurrection, because they believed that whenever an event should happen in the course of nature in another land, a change would most probably take place at Stapleford. Mrs. Barclay was pleased with the situation, because the salubrity of it kept medical men with their physic and doctoring away from her door. The children were always in good health, and there were no apprehensions about the future. When he had removed elsewhere, she looked back with some longing upon what she called "dear old Stapleford," where her family had lived in peace and comfort for six years.

On March the 30th, 1873, he began his ministry at Stapleford by "reading himself in." At this time he wrote:—

It was a season of much prayer, that I might be made a blessing to the parishioners.

Almost immediately after he received intelligence of the death of his cousin, the Rev. J. H. Barclay, who bequeathed

to him, in trust for his eldest son, land in Donegal. Some time was occupied in repairing, cleaning, and furnishing the rectory, and in making the acquaintance of the clergy and gentry in the neighbourhood. At the beginning of June he determined to visit his native land, partly to give Mrs. Barclay "a sight of poor Ireland," and enable her to hear the method of speech employed by the inhabitants, which some people profanely call "the brogue," partly to visit his mother and sister in Dublin, and partly to have a look at his property in Donegal, and at the territory which had been left to Joseph.

Dr. and Mrs. Barclay, with Lucy and Joseph, left the rectory on Monday, June 3rd, and going to London, reached Holyhead by "the Wild Irishman," where, at 2 o'clock in the morning, they went on board the mail steamer, and arrived at Kingstown in a few hours. From thence the party proceeded without delay to lodgings in Rathmines. He went first to look up his mother and sister. The former he found suffering from heart disease, and very feeble. Soon after Mrs. Barclay arrived with the children. The delight of the old lady at seeing her daughter-in-law and the young people for the first time was unbounded. Business, however, had to be attended to, as well as the duties which family affection demanded, and accordingly, after having ascertained the particulars of the property which had been left to his son, the party set out *en route* for Bundoran, and from thence they proceeded to Stranorlar, where they stopped for a little time to enable Dr. Barclay to visit the Johnstons of Rockfield, and look at the land bequeathed to Joseph, which is situated partly in the town of Ballybofey, and partly at some distance from it, the latter portion being called Daisy Hill Farm. From Stranorlar the party proceeded to Strabane. While waiting at the railway station, he was noticed by a native Presbyterian minister, who, seeing him dressed in the ordinary attire of an English clergyman, called out,

"The Pope, the Pope!"

"The Pope, Sir, is in your heart,"

was the rejoinder, whereupon the follower of John Knox,

contrary to the Ulster usage, retired. After seeing some of his tenants, the party next proceeded to Derry, and then to Portrush, arriving at their destination on Saturday. Here in the evening of the same day he met his agent, Mr. Oliver White, walking with his family on the sands, inhaling the fresh breezes which blow on the north coast of Antrim. On Sunday the party went in the morning to church, and in the evening to the Presbyterian Meeting-House, the latter being a somewhat novel situation for Mrs. Barclay to find herself in. The criticism of the sermons preached was that both were good (?), but that spiritual life was wanting. On Monday they were at Bushmills, once famous for its whiskey, Dunluce Castle, and the great natural curiosity known as the Giant's Causeway. Here they took a boat and were rowed into the caves, where the echoes greatly amused the children, and perhaps also some older people. After they returned on shore Dr. Barclay took his pastime by swimming in the deep sea, as he had done at Jaffa the day before leaving the Holy Land. The party returned to Portrush, where he met several friends, and from thence they travelled through Antrim, where they obtained an occasional glimpse of the bleach-greens, on which the fine linen of Ulster, stretched over acres of grass, like sheets of water gleaming in the sun, is brought to the snowy whiteness which baffles foreign competitors to imitate. In due time they arrived at Belfast, the capital of Presbyterian Ulster, which the natives delight to call "The Athens of the North." Here they made a short stay to enable them to visit some of the public buildings. They were struck with the signs of wealth, and with the growing importance of the town, which every year continues to make progress. From Belfast they went to Armagh, where they saw in the Cathedral the tomb of an ancestor of the same name. After being hospitably entertained by Miss Cuppage, they proceeded to Dublin, where they stopped for some days. It was no small pleasure to Dr. Barclay to look up his old friend the Rev. Achilles Daunt, who was then minister of

St. Matthias', and to deliver a lecture to his congregation on his Sinaitic experiences in the East. After leaving the Irish capital the party proceeded direct to Stapleford, where all arrived safely about the beginning of July, greatly pleased with their delightful trip to Ireland.

The monotonous life of a country clergyman with a small parish and rural population does not afford much to chronicle. Up to the end of the year he was occupied with his parochial duties, preaching also occasionally in the churches of his neighbours. In September his mother undertook the journey from Ireland to Stapleford, in the hope that change of scene and the society of her son might prove beneficial to her health. For a time there was some improvement, but it was only transient. All her family observed her patience under suffering, and the Christian spirit she manifested.

In October he went to the Church Congress at Bath, but took no part in the proceedings. He attended every meeting that he could, endeavouring to derive whatever benefit might be possible from the papers and speeches. His opinion was, on the whole, that the Congress was calculated to do good, although many things were said "in great ignorance of Scripture truth."

His mother continued gradually getting weaker and weaker, and died on January the 14th, 1874, and was buried in Stapleford churchyard. She was 69 years of age.

Although the monotony of Stapleford continued unbroken, the year 1874 was not altogether uneventful in Dr. Barclay's history. His visits to Ireland showed that long absence had not destroyed his youthful predilections, nor diminished his interest in everything which concerned the welfare of his native land. He had lost none of the friends of his boyhood and youth, and whenever his help was wanted in any undertaking they did not hesitate to summon him forth from the obscurity of his country sphere. During the year there came to him a call to take part in a political contest, to which he did not respond with much alacrity.

The Conservative party had returned to power under the leadership of Mr. Disraeli, with a clear majority in the House of Commons of upwards of 50. Whenever such an event occurs Irish Protestants begin to lift up their heads, knowing that the time of their influence has come. High legal functionaries retire to make room for others whose political opinions and services require to be recognized. For generations the Irish Chancellorship has fallen to the lot of the happy man who could get elected to represent the University of Dublin in Parliament. In the early spring of 1874 Dr. Ball, who had been Attorney-General under a former Conservative Government, was designated by public opinion to fill the vacant office. The usual course was, however, deviated from for the present, because, as his presence was required on the Treasury Bench, the great seal was put in commission until it should suit the convenience of the Government to allow him to retire from Parliament. No doubt was entertained that before long a vacancy in the representation would occur, and some began to look with wistful eyes upon the seat, from whence so many had gone to be chancellors and judges.

Mr. Alexander Edward Miller, in the spring of 1874, was an equity counsel in Lincoln's Inn. Subsequently he became one of Her Majesty's counsel, and is now (1883) the legal member of the Railway Commission. He had been a student in Trinity College in Dr. Barclay's time, but they had never met. Of the two men who during the present century have surpassed all competitors in the struggle for academic distinctions at the degree examination, he was one, the other being Mr. Edward Moore, who graduated in 1815. He comes from what Daniel O'Connell called the "the black north of Ireland," because the stout Ulster men would have none of his "Repeal of the Union" opinions. Like most others, he was desirous of advancing his fortunes, and when there appeared a prospect of one of the seats for the University becoming vacant, he resolved to become a candidate. This was in February. Becoming a candidate for the representation of an academic constituency is one thing, and per-

suading friends to begin a canvas of electors scattered over the empire is another. An accidental meeting with a contemporary one morning in Chancery Lane, as Mr. Miller was coming out of the Roll's Court, led to the capture of an elector, so that when he went home in the evening he was able to announce that he had secured one possibly doubtful supporter, for such people are not always to be relied on. Dr. Barclay was among the next half dozen to whom letters were sent, asking for their votes and influence. He was somewhat shy, and did not give any answer. At last he was caught accidentally in the street, and told that he could not be allowed to hold aloof when his help was wanted. He endeavoured to excuse himself by saying that he knew nothing about politics, that he had been away in Jerusalem for ten years, and that he would rather wait and see who else was likely to come forward before committing himself to any one. When the weakness of his reasons for holding aloof had been pointed out to him, he promised his vote, and consented to use his influence, but could not be induced to take any part in conducting a large political correspondence with the electors. After this it became necessary that he should see Mr. Miller and make his acquaintance. The two gentlemen had never come together before, but they had little difficulty in arriving at a mutual understanding. He subsequently consented to become one of the Honorary Secretaries of the English Committee, and in this capacity his name was brought under the notice of every elector in the constituency, although he adhered to his resolution not to write letters, giving, as a reason, that if ever he were to put pen to paper he would be so drawn into the political machine that he could never get out again.

The contest was protracted through eleven months, and was one of the most violent on record. Notwithstanding his resolution, not to work actively, his interest in it increased. Whenever he came to town he made his way first to Mr. Miller's chambers in Lincoln's Inn to ascertain the state of affairs. On these occasions information was fully and unreservedly given, which, if it had been made

known to the enemy, might have proved disastrous. It is due to his memory to say that those who trusted him knew their man, and that nothing told to him was ever misused or divulged.

One morning he walked into Lincoln's Inn to learn the news. Finding only another gentleman in the room he enquired—

Where is Mr. Miller?

He is pleading in Court.

Let us go and hear him speak.

You had better not. He is holding a confidential conversation with the Lords Justices in technical language wholly unintelligible to non-legal people. You will only distract his attention, and have no fair opportunity of forming an estimate of his ability to address a political meeting.

Animated by an Irishman's admiration for "those famous orators:"—

. . . . . whose resistless eloquence  
Wielded at will that fierce democracy,  
Shook the arsenal, and fulminated o'er Greece  
To Macedon and Artaxerxes' throne,

he wanted to know whether in the House of Commons Mr. Miller could hold his ground against political opponents in a rhetorical conflict. He saw the force of what was said to him, and desisted from his intention. This is one illustration of his readiness to defer to the opinion of his friends when the reasons assigned seemed to be good.

On another occasion, when he turned up in Lincoln's Inn, upon being told that some gentlemen, who had promised their votes, manifested a disposition to go over to the ranks of a rival candidate, a frown of indignation and contempt for such baseness clouded his face. When the name of a particular elector was mentioned as one who was supposed to be likely to desert Mr. Miller, he said, "You need not be apprehensive. He is an Ulster man, and will not go back from his word." Dr. Barclay proved to be right.

Although he would not write letters, he lost no opportunity

of canvassing friends whom he met on Mr. Miller's behalf. One day he announced in person, that he had secured the vote of every elector in Hertfordshire. He also rendered some assistance by giving the addresses of his relations and acquaintances in Ireland, to whom he recommended that application should be made in his name.

As the contest increased in violence, he could not keep the subject out of his rectory at Stapleford. Mrs. Barclay wrote to friends letters dictated by him, and he was busy excogitating a scheme which was utterly to rout, defeat, and turn to flight the armies of the enemy. Brimming full with the plan, he arrived one day in Lincoln's Inn, and proceeded to unfold the details to the gentleman already mentioned, who at that time had been left behind with instructions to hold the outpost as best he could. As the election was at hand, Mr. Miller had gone over to Ireland to look after his interests in person. The plan had been worked out with the precision of an arithmetical calculation, but there was a small factor which he had overlooked. He had left out of account the question of the expense of carrying it into effect. As the centre of responsibility had been transferred to Dublin, the only answer which could be given to him was, that the proposal should be sent by the next post to Mr. Miller. Strangely enough, when it reached Dublin, an influential supporter was in favour of giving it effect. It, however, ultimately fell through. The agent in London was aware of the rapidity with which an electioneering bill could be run up, and, whether Mr. Miller succeeded or failed, he knew he would have to bear the expense.

The election was lost, the seat being won by another candidate who had come later into the field. During the past eight years this gentleman has been gradually rising into note, and, by his political success, has constrained his opponents to admit that the influence of the University in Parliament has never stood so high as at present.

Dr. Barclay was not pleased with this defeat, but it was irretrievable. To see him condoling in one of the squares in Lincoln's Inn with a gentleman of short stature,

who had been very active, contributed to remove the whole business from the region of the serious to that of the comic. At his home in Stapleford, Mrs. Barclay had come to share his interest in the issue of the conflict. When a photograph of Mr. Miller in full legal costume was shown to her, after looking at it for a little while, she stamped her foot slightly, and exclaimed, "I wish he had got in," laying the emphasis on the word "wish." This little incident might not seem worth recording, were it not that it shows the feeling with which the household was animated.

Many of those gentlemen who promised their votes naturally enough asked for assistance in their professions. When the election was over, Mr. Miller speaking to a friend about these cases, observed "Dr. Barclay has not asked for anything." He had been asking on behalf of other people, but not for himself. When the proper time came, he was not forgotten.

In April he went to Ireland as a deputation for the Jews' Society, and spoke at the annual meeting of the Irish branch in the Rotunda, in Dublin. He also addressed other gatherings of church people in and around the city, and amongst them a number of Undergraduates in Trinity College.

On the 21st of May, his second son, Robert John Brien, was born.

In August, he returned to Ireland on a deputation tour through Connaught, on behalf of the Jews' Society.

On the 13th, he left Stapleford *en route* for Galway, and was absent for ten days. Amid a heavy downpour of rain on the day after his arrival, he rode on one of Bianconi's cars to Clifden, and from thence proceeded on his tour through Connemara, visiting mission stations, addressing meetings, and preaching sermons in the churches. The grandeur of the scenery in West Galway was not lost upon him. The rock-bound coast, lashed unceasingly by the waves of the Atlantic, left its impress upon his imagination. At Sillerna he was entertained with genuine hospitality by Mr. and Mrs. Twining, in their beautiful mansion. They took him out to sea for a sail in their boat, and in the evening

he attended a meeting at Ballinakil, and delivered a speech. The results of this tour did not justify the journey from Stapleford. At one meeting the collection amounted to 8s. 8d., and at another to £1 0s. 9d. At Clifden there was a good attendance, and the audience seemed to be interested. At Roundstones, very few were present. At Moirus there was a large meeting, chiefly of converts from Romanism. At Derrygimla there was a fair gathering of people. The best meeting was at Ballyconree, where he addressed a large and attentive audience. At Castlekirke he spoke to about a dozen persons, the rest of the Protestant parishioners, as he was informed, being engaged in hay-making. Whoever organized the deputation tour mismanaged it, because the net proceeds could not have paid half the expenses. It was not his fault if the meetings were thin, because he was a stranger, and it was the business of the local clergy to have got the people together. Travelling also in a mountainous district on an outside car, in unfavourable weather, could not have contributed to stimulate his zeal in urging a cause upon the attention of a heedless people.

During the Brighton Congress in October, he was entertained at Stanmer Park by the Earl of Chichester, with other distinguished guests, including the Bishop of Norwich, the late Earl of Harrowby, Lady Wolverton, and the late Canon Miller. One of the subjects appointed for discussion on Wednesday, the 7th, was "Foreign Missions, especially in reference to Modern Judaism." A paper was read by another clergyman, Dr. Barclay delivered the address, and speeches were made by the late Dr. Margoliouth and others. The Bishop of Chichester was in the chair. The Patriarch of Antioch, and the Syrian Bishop of Jerusalem were present, but as neither of them could speak English, it is probable that they did not understand what was said, especially when the Chairman addressed to them some words of welcome. There was a very large attendance in the section.

Although the time allotted to him was necessarily short, the address delivered by Dr. Barclay on this occasion did him no discredit. It had been carefully prepared, and seems to

have either been committed to memory, or practically to have been read from a MS. It was divided into two parts, the former being a sketch of the literary and religious history of the Jews from the time of Moses the son of Amram, to Moses ben Maimon, who was born at Cordova in 1139, and thenceforward to 1729, in which year Moses Mendelssohn was born at Dessau, and the latter a brief notice of the effect of missions upon modern Judaism. The Jews' Society is noticed only in a single sentence: "At the beginning of the present century, the London Society was established for promoting Christianity among the Jews." The style is clear, but the observations are very condensed, so that the address was most probably only partially taken in by the audience. The Committee of the Society desired their Secretary to convey to him their thanks for advocating the Jewish cause at Brighton in so able a manner, and printed the address as a tract, which they now have upon their list of publications. In acknowledging the letter he said, "it is a cause which, from boyhood, it has been my privilege to help forward."

On the 10th of June, 1875, he spoke at the annual meeting of the Palestine Exploration Fund in the theatre of the Royal Institution, by special invitation of the Committee, the Archbishop of York being in the chair. The speech was reported and printed in the *Quarterly Statement* for July of the same year. The MS. containing what he intended to say, has also been preserved. They are substantially the same, but there are variations, and some observations in the latter which were either omitted or altered in the other. The differences may be accounted for, by supposing that when delivering the speech, some few matters of trifling importance had escaped his memory.

After indulging by way of preface in an Irishman's love of humour, by telling a ridiculous story of a village post-mistress who did not send on a letter directed to Jerusalem, because, although she knew it was mentioned in the Bible, she did not think there was such a place on the earth, and surprising his audience by saying that he had met with some people who, in their ignorance of Palestine, supposed

that two of his children who were born in the Holy City were black like negroes, he went on to speak of the growing interest in everything connected with the country by saying substantially :—

With the object of removing the prevalent popular ignorance respecting the land so prominently brought before us during the whole course of our lives, American congregations have, in some cases, raised sums of money to defray the travelling expenses to the East, of a minister or superintendent of Sunday-schools, to whom instructions were given to send home letters describing everything he saw, and furnish all the information about sacred places which he might be able to obtain. They thought that the money was well invested, because they believed that a teacher of religion ought to be well provided with knowledge. The plan not having been found to work in a satisfactory manner, our Transatlantic friends have sent more skilful and better qualified agents to explore the country beyond Jordan, with the view of obtaining more accurate details. We owe much to travellers and writers of books for our practical enlightenment on subjects connected with the Holy Land. Those of us who are more familiar with Palestine, can even draw amusement from their works, when we see how easily they have been imposed upon by their Syrian guides, who are always most polite and ready to tell the traveller whatever he wishes to know. As such people are seldom acquainted with Arabic, the natives pretty accurately describe their position in the proverb, " Unless a man can speak the language of the country, he is in danger of dying of starvation."

It is a source of much unalloyed gratification to be familiar with the places which help to realize scenes and events in the pages of the Bible, Apocrypha, Josephus, and the Mishna, which otherwise can only be partially understood. For this purpose an accurate and authentic Ordnance map is wanted to bring before us the features of the whole country as they now are. I am aware that some people have an imaginary Palestine of their own, and that they do not want to go too much into detail about it, lest their cherished ideas might be disturbed. Such persons are not seekers after truth. They have a private paradise, in which they live, and from which they do not wish to be dislodged.

Palestine is the most interesting of lands, because it is the whole earth in miniature. You have the perpetual snows of Hermon on the one hand, and on the other the hottest spot in the world in the basin of the Dead Sea. You have climates suited to all known plants and animals in the mountains and valleys, separated only by a ride of a few hours. You have in the Jordan valley the most complicated geological formations, with all of which we ought to be acquainted. We ought to have an authentic account of the

habits and customs of the present population, before they are changed by Western civilization, to be handed down to posterity. I am aware that some persons are jealous of posterity. Indeed, a noted man was once heard to say, "People are always talking of doing something for posterity. I wish posterity would do something for us." This is a case in which they can do nothing, and therefore we should show an interest in them. We want a permanent and satisfactory record of all things affecting the Holy Land to be a treasure for all generations.

Besides, Palestine is a special subject of interest to the devout mind. The Old Testament is received by Mohammedans, Jews, and Christians. In it is written, "It is a land the Lord thy God careth for. The eyes of the Lord thy God are always upon it, from the beginning of the year even to the end of the year." "Careth for" in this passage means "seeketh after," and therefore it ought to be an object of interest to us. In this view it should be regarded not for superstition, but used as a help to realize the great facts of Revelation. Dean Stanley says that he is always better able to conceive historical events after visiting the places where they occurred, and I believe such to be the experience of most men. If this be so with classic scenes, which speak of a dead past, how much more of Scriptural sites, which are the silent reminders of a glorious future? I remember a remark of Colonel Frazer, who succeeded Lord Dufferin as British Commissioner in Syria, after the massacre. We were sitting together on a spot overlooking the Holy City, when I remarked, "If we could only realize the past and future events which have taken place, and will hereafter be brought to an issue here, we should be everpowered by the contemplation," to which he replied, "If we could truly realize them, they would unseat our reason."

My memory recalls to mind the deep interest with which, by the kind permission of Captain Warren, I was permitted to gaze upon the red Phœnician paint marks on the foundation stones at the south-east corner of the Temple enclosure. I felt as if Hiram and Solomon were standing close at hand. I remember the interest with which I crept under the fallen stones of Robinson's Arch, which spanned the Tyropean Valley, and searched in the dark for the ruts of the carriage wheels of ancient times in the street pavement below. The place and its surroundings vividly recalled the scene when the Jews fled from the burning Temple, breaking down the bridge, and when Titus stood in the outer court, entreating them to spare themselves and the upper town.

Much has been done in and around the Harem area. The building of Abd el Mulik has been sufficiently explored, but the great secret of what is under the Dome of the Rock still remains. What the Bir Arruabh contains, and whither it leads, is, I believe, the true way of determining the exact location of the Temple. I do

not think the arguments against attempting the exploration are valid. There is under the Dome of the Rock a place with a slab laid over the entrance, and if that could be lifted up, and a man sent down, important discoveries might be made. I have often remonstrated with the keeper of the Mosque of Omar, and tried to induce him to allow me to go down. His answer always was, "My beloved! we love you too much to let you do that. You do not know what might happen. There was once a Sultan from Egypt who went into the cave at Macpelah, and there he saw Sarah sitting up combing her hair, and she struck him blind." "Well," I replied, "you have more concern for me than I have for myself." "Even so, my beloved," was the answer.

The exploration of the second wall is another work which ought to be begun in Jerusalem. Captain Warren made some excavations in this direction, but he could not find the continuation of it. The co-called Gennath Gate has been explored, but with no important results. Twelve years ago I was commissioned to build a house in Jerusalem, and the plans were sent to me from England. It was to be situated on the northern slope of Mount Zion. After sinking through the rubbish of broken stones and pillars to the depth of 89 feet to obtain a foundation, we came to the remains of an old tower, supposed to have been part of the city wall, and nearly in a line with the Gennath Gate. Having neither the means nor the time to continue the work, we made the excavation a cistern for holding water. If the supposition be correct, then the Holy Sepulchre would be outside the wall . . . . and one objection to the site would be obviated, although the genuineness of it would still remain to be proved.

Time does not permit me to allude further to these excavations, which are of the deepest interest to all men of right feeling in every social circle. I was once asked by an eminent gentleman the question, "Can you show me any place amid all these traditions where the Saviour actually stood?" I said that I thought I could. As you go out to Bethany, there is a road on the hillside cut in the solid rock, where an old Roman pavement still remains. He rode with me from Jerusalem, and when we came to the spot over which the Lord must have passed, he dismounted and said, "I cannot ride over this place. Will you hold my horse?" and we walked reverentially over it.

I hope the Society will succeed in determining the dimensions of the Jewish cubit. I look upon the Moabite stone as a page from Josephus himself. When I went to Palestine I had a prejudice against him, but after having tested his topography, I became convinced of its correctness, so that my estimate of his accuracy has been increased a hundredfold. I venture to express what I think to be the feeling of all biblical scholars, that we owe the greatest gratitude to Sir Henry James and his officers for the work

they have done at Sinai. They have now established beyond all doubt that it was at Ras es Suphs-apheh that the law was given, and that the encampment of Israel was in Erraha. What has been done for Sinai, we wish to have done for Palestine generally, and for the Holy City in particular. I believe we shall not be disappointed, for "thy servants take pleasure in her stones, and favour the dust thereof."

The speech was listened to by the meeting with deep interest, and was a great success.

From this time up to the year 1876 no event occurred in connexion with his history of sufficient importance to require extended notice. His third son, Maurice George Henry Fitzhardinge, was born on the 19th of November, the day being Sunday, and the sun shining brightly. On this occasion he wrote,—

Oh, may the day be the emblem of his career here and hereafter! my dear wife soon recovered her strength, and the year closed in peace, happiness, and blessing.

These are the last sentences of his autobiography, which here suddenly stops short in the middle of a MS. book, evidently intended for the continuation of it.

Although the Jews' Society had allowed him to leave their mission in the East, under the circumstances already described, they still endeavoured to secure his services whenever an opportunity offered. Of this an instance occurred in the summer of 1876. On the 15th of August, a former paid agent of the Society wrote to him the following letter:—

Dear Brother Barclay—

It seems quite like old times writing to you, as I am doing now about Jewish matters. You have, probably, heard that we are suddenly and unexpectedly without a head of our mission in Jerusalem. Do you think that you could help us in such an emergency, by taking charge of the mission chiefly—that is, taking the duty of Christ Church, say for six months or so, or for such time as you feel you could be absent from your living?

I suppose the Bishop would not object to give you leave of somewhat lengthened absence for such an object. I should rejoice very much if you could see your way to this, and I feel no doubt the Committee, *if I could consult them*, would readily concur in such an arrangement, if you feel you could accede to it. If you

at all entertain this proposal, pray write freely to me about it. Up to Saturday morning inclusive, my address will be, "Post Office, ———", when I hope to return here for Sunday duty, going back on Monday for the following ten days.

To this letter "Dear Brother Barclay" replied in about a fortnight in the following terms :—

Dear Mr. ———,

Since the receipt of your letter of the 15th, I have most carefully weighed your proposal, and also made efforts to meet some difficulties connected with my acceptance of it, but I regret to say without success. So, however anxious I might be to revisit the former scenes of my labours, I must now give up that pleasure.

I am grieved to hear from various quarters that the Jerusalem mission is not in such a satisfactory state as its friends might wish.

*Thanking you for your very kind letter,*

Believe me,

Yours faithfully,

JOSEPH BARCLAY.

This reply, from some unknown cause, did not reach its destination, and on the 15th of September the same person again wrote to him as follows :—

Dear Brother Barclay—

Do not let this note hurry you a day or even an hour in deciding what you will do about Jerusalem. I have been a good deal away from home, and I feel it is just possible a letter from you may have miscarried. If such is not the case, do not answer this till you are ready to say what the Lord will have you do. I am not likely to be away from home now for more than a day.

More mismanagement! In the *Jewish Intelligence* for March, 1875, it was announced that the Rev. O. F. Walton had been appointed to be Minister of Christ Church, and to take charge of the mission in Jerusalem, where he duly arrived with his family on March the 12th. In the report of the Society for the year ending March 31, 1877, the name of this gentleman stands first in the list of the agents in the Holy City, but in a note at the bottom of the page it is said, "Left July 6th, 1876," so that he held the post for less than a year and four months. The reason is not assigned for this "sudden and unexpected" withdrawal, but the curt statement in the Report, and the announcement in the *Intelligence*

for October of the same year, that the Rev. E. Frankel had been appointed to take temporary charge of the mission, in the room of the Rev. O. F. Walton, suggest that there must have been some strong reason for the retirement, without even the idle formality of a resignation.

The Committee, as on another momentous occasion, were taken by surprise, as they had no one ready to fill the vacancy. The gentleman, into whom they had been condensed, thereupon made the application to Dr. Barclay described in the foregoing correspondence. "Dear Brother Barclay" manifested no disposition to comply with it, and declined, without assigning any reasons. These he stated privately to his friends, and need not be repeated. If he had shown any inclination to set out on a temporary expedition to the East, other considerations would have been put before him, any one of which would have been sufficient to keep him at home. He would have been told, "The proposal is unreasonable, because you are asked to desert Mrs. Barclay and the children, and go abroad to patch up the mistakes of a Committee, to which you are under no obligation. It is not in agreement with the fitness of things that you should leave your parish in other hands, and accept the money of a Society which treated you so scurvily. You can never return to the East except in one capacity, and the time for going back in that character has not come. Have the affairs of the Jews' Society lapsed into the hands of one man, that he should take upon himself to make to you such a proposal? There is, further, very little probability that the Archbishop and Bishop will consent to your leaving your parish."

This refusal was not forgotten.

During the years of his residence at Stapleford, he frequently went on deputation tours through England for the Jews' Society. In accepting such proposals from time to time, he postponed all personal feelings, desiring rather to act in furtherance of what he believed to be a good cause. His travelling expenses were paid, but he never received any remuneration, being content to do gratuitously a work for

which no other person in England was so well suited. What recompense he received for his services will appear hereafter. Everywhere he was a welcome guest. In every meeting he was able to interest his audience, by recounting his own experiences as a missionary in the East. It was, however, unprofitable and unsatisfactory work, wasteful of precious time, injurious to his parish, and not altogether good for his family. It was no benefit to him to be entertained in other people's houses, as the agent of a religious society, while it was impossible to forget that, by going about in this way, he brought himself down to the level of paid deputation secretaries, for whom Church people entertain the respect due to them, and no more.

At Stapleford, whatever spare time was at his disposal was utilised in preparing for the Press the great work of his life. He had long cherished the idea of giving to the world, in an English dress, select treatises of the Mishna, which contained, concealed in its mysterious recesses, the long forgotten wisdom and learning of the Rabbis. One instalment had appeared by the publication, in Jerusalem, of the translation of Middoth, or the Measurements of the Temple of Herod. His time was now occupied in preparing a more complete work, with the help of whatever aids might be available. He had been engaged upon it for many years, and at last the book was published in the early spring of 1877.

After the MS. had undergone a thorough revision, at the suggestion of the publisher, the printing was begun in June and finished in November, the last proof being corrected on the 24th. On that day he wrote in his diary :—

Praise be to God, who gave me strength and ability to bring this work to a close, after 16 years' labour.

His friends looked forward to the publication of the book with considerable interest, hoping that at last, with the help of a good English translation, some distinct idea might be obtained of what the Mishna really contains. With every desire to understand the work, they were baffled at the outset by the sententious interrogative and involved style of the Rabbis, which, as the version professed to be literal, was

faithfully reproduced. He said that he had acquired his knowledge of the meaning of many passages, which had baffled the ingenuity of Lightfoot to explain, from personal intercourse with learned Jews in the East. As they are not indicated in the notes, no one can tell where they occur. Many places containing allusion to Jewish ritual and usages, wholly unintelligible to the ordinary reader, are left without explanation or illustration, because he calculated too much on the attainments of other people. The analytic headings of the different treatises do not generally indicate the divisions in the minds of the Rabbis, and were, most probably, not compiled by the translator. Another person was employed by the publisher to prepare the Index at the end, which, because of his inability to understand the greater part of the work, is practically worthless. The *prolegomena*, or introductory chapters, are mainly derived from second-hand sources, and are not well written. This is the more to be regretted because his proximity to the British Museum, and other great libraries, placed him within reach of all the best authorities. None of his friends knew when he was preparing this part of the work, or they would have suggested to him, that instead of throwing away his time in going on deputation tours for the Jews' Society, he should have taken up his quarters during the week in London, and worked hard in the Reading Room, like other students, till he had prepared a work which would have defied criticism. The notes are inadequate to explain difficulties, and, in a few instances, they have been inadvertently repeated. In two cases the woodcuts are contradicted by the text. The treatise Middoth will enable those who are able to understand it, to see that the altar of burnt offering was of a different shape, and that the high priest, when blessing the people, is located in the wrong place. The treatise "Bereitha" shows that the staves are inserted in the wrong sides of the ark. These errors represent popular notions, which, with many others, the text of the Mishna is calculated to dissipate. The map of the Herodian Temple is a great improvement upon that published by Lightfoot. Only at the north-east corner of the altar of burnt offering

has he failed to apply in a satisfactory manner the details furnished by Middoth and Josephus, a portion of the area being still a *terra incognita*. The rigidly literal version has in many places defeated its own purpose, by becoming unintelligible.

These and other defects were pointed out to him by a clerical friend at Stapleford, and were all noted down, with the view of being rectified, if a second edition should ever be required. He was asked to put himself in the place of a reader of average intelligence, and then say whether particular passages were sufficiently clear, whereupon he was constrained to admit that there was some obscurity about them.\*

The Christian Reviewers were entirely at fault in the work. No publication had any criticism deserving of the name, because there were two difficulties impossible to be overcome. None of the critics could compare the translation with the original text, so that, for aught they knew, it might have been entirely the outcome of the imagination of the author. The notices published showed that no intelligent appreciation of the English text had been arrived at. One contained some general observations of a favourable character, which might have been made about any book. Another critic, who had evidently never read the work through, found fault with the title, saying that the book ought to have been called "Treatises of the Mishna," instead of "The Talmud," which latter is sometimes employed to describe generally both the Mishna and Gemara, and sometimes the latter only. The criticism was well founded, and ought to have been attended to in a second edition. The observations of another showed that the writer had not read the translation, for otherwise he would not have said, "What Dr. Barclay has studied, he has carefully presented to his reader in clear language." One or two observations taken from the Preface and introductory chapters make up the rest of this notice. In a weekly publication, a very interesting paper appeared, which was

\* The first edition is believed to have been exhausted. The work ought to be republished after the defects now specified, and others, have been remedied, with copious exegetical notes.

mainly a translation of some portions of the English text into easy readable English, without any attempt at real criticism. The same plan was followed out in an elaborate article in one of the *Quarterlies*, which attracted some notice, but the author does not seem to have been able to compare the translation with the Rabbinic Hebrew.

The publication of the work provoked the wrath of the Jewish Reviewers. They fell foul of it in an unmerciful manner, finding fault, ridiculing the author, and disparaging his authorities, but apparently as little able as their Christian brethren to produce a really effectual criticism, and point out the merits or demerits of the translation as such. The truth seems to be, that very few Jews, possessed of literary ability, are able to read the Talmud at all, and of these that still fewer are connected with the periodical press. They criticised the English *prolegomena* and the notes, the translation from the Mishna and the substance being left entirely unnoticed. A reviewer in the *Jewish Chronicle*, on August the 8th, 1878, indicated some of the books in Dr. Barclay's list of authorities as if they were of no value, but omitted to mention others which were to him probably unintelligible. He sought to explain away the Rabbinic *dicta*, "The Bible is like water, the Mishna is like wine, and the Gemara like spiced wine." "A man may divorce his wife if she spoil his broth, or if he find another more handsome." "It is lawful to rend a man ignorant of the Talmud like a fish," and other equally strange sayings. No attempt was made to deny that they were found in the Gemara as Dr. Barclay had reproduced them. The reviewer does not seem to have been competent to criticise the translations from the Mishna, because he has not pointed out any place where the version and the Rabbinic Hebrew do not, in his opinion, agree. The notice terminates abruptly at the bottom of a page, as if the available space had become suddenly exhausted.

Two notices in the *Jewish World*, one on February the 8th and the other on the 22nd, proceed nearly in the same style. The writer accused Dr. Barclay of having made several blunders in the description of the Six Orders of the Mishna, but by some acci-

dental oversight, neglected to state wherein they consisted. He also denounced the translation as containing incorrect renderings, leaving his readers to find them out for themselves, because he has not given a single instance. A criticism of the three Jewish curses, as given by Dr. Barclay, and of a few of the foot-notes, make up the rest of the review, which only attests the incompetence of the writer.

The angry and depreciatory tone of the Jewish critics also prevailed among the Rabbis. The publisher, having sent a copy of the work to Dr. Adler, received the following reply, which was dated February the 10th, 1878:—

I beg to thank you for your courtesy in sending me a copy of Dr. Barclay's book entitled "The Talmud." I deeply regret that I cannot speak of the volume in other than most strongly condemnatory terms. The title is misleading. It professes to be a work on the Talmud, but only contains translations of portions of the Mishna, a work already partially performed by Dr. Raphall. Dr. Barclay does not apparently know of this book, as he does not quote it among the authorities used in preparing the volume.

The animus is apparent throughout the book, to cast odium and ridicule on the Talmud.

I had thought that, after the article of Dr. Deutsch, published by you, the old falsehoods, distortions, inaccuracies, and unfair charges against the Talmud, would not be repeated, but I regret to see in Dr. Barclay's book, the old passages from Eisenmenger and McCaul.

It is painful to think of the contrast between this book, and the *Talmud* which our lamented friend Deutsch intended to write. (?)

I am, dear Sir,

Yours faithfully,

H. ADLER.

A comparison of some expressions in this letter, with passages in the critique in the *Jewish Chronicle*, generates the belief that both were written by the same hand.

When sending on this letter to Dr. Barclay, the publisher said:—

I did not think the Jews would have been so hostile to your "Talmud."

He wrote in reply:—

Many thanks for Dr. Adler's letter, which I now return. Of course my book is a little too candid for the "orthodox" or bigoted

Jews. But it will find readers among the more liberal and enlightened ones. If Dr. Adler does not think that my volume fairly represents the Talmud, it devolves upon the Chief Rabbi of England to give us something better. He mistakes in saying that I have not seen the work of Dr. Raphall, as it appears on the list of my authorities.

After the publication of "The Talmud," Dr. Barclay began to write out his autobiography for the benefit of his children, reducing the information contained in letters, journals, diaries, and note-books, into a readable form, and continued the work at intervals, as leisure and opportunity permitted. On the 28th of November, he delivered a lecture on the Talmud to the students in the Hall of Wycliffe College, Oxford. The MS. cannot be found, but from what he said to a friend at the time, it would appear that it was principally devoted to an exposition of the *Pirke Aboth*, or Sayings of the Fathers. He was entertained on this occasion by the Rev. A. G. Girdlestone, the Principal, to whom he afterwards sent a copy of his correspondence with Mr. B. in Jerusalem. On the 10th of December, he was at Chislehurst, staying in the house of his friend the Rev. William Wight. In the evening, a large gathering of friends assembled in the drawing-room, to hear from him a lecture on Jerusalem, illustrated by diagrams. It produced a favourable impression on those who were present, somewhat emphasized by the consideration that the speaker described scenes and adventures within his own knowledge and experience. Neither he nor his audience had any expectation that an important event in his history was so near.

The year 1879 came, finding the family at the Rectory, free from illness, trouble, or apprehension, and deeply thankful for the mercies which they had experienced in the past, and all previous years. When his friends went to see him, they noticed that he required a larger house, that the sphere of his duties was too narrow, and that both he and Mrs. Barclay were perfectly contented. Looking out of the drawing-room windows, they could see a pony browsing in an adjoining field, oblivious of all worldly anxieties. It was

a clergyman's pony, and its duties consisted in eating, and running in a carriage, being usually driven by Mrs. Barclay herself. She said, with undoubted truth, that it was not starved, because its appearance gave ample confirmatory testimony. In the spring of the year, the weather was unusually severe, snow continuing to fall, and lying on the ground for weeks, preventing the animal from being taken out for exercise. There was no diminution in the supply of provender, and as a natural consequence, on the 17th of April, the pony was taken ill. After a little the veterinary surgeon was sent for. The daily entries in his diary at this time, show the interest of the family in this untoward event. "Pony taken ill," "pony worse," "pony much worse," "pony given over," "pony died at 5.40 p.m." On the 22nd, the remains of the petted and over-fed animal received a nocturnal funeral. When all was over, the husband said jocosely to the wife, "that is a sign that you will not be in Stapleford much longer."

On the 1st of May he was present at a meeting of the Senate of the University of Dublin, called to consider a bill which had been introduced into the House of Lords, by Lords Belmore and Plunket, for the reconstruction of the Divinity School. After a debate which lasted for four hours and a half, the proposed plan was rejected, and the question remains unsettled to this day. Among the clergy who had returned to the college for the purpose of voting, he was pleased to meet with Mr. Grogan, whom he had not seen since he had left Bagnalstown, the Rev. J. M. Hobson, and many more. His friend Mr. Miller had also turned up, to assist in arriving at a satisfactory conclusion on this momentous question. This was Dr. Barclay's last visit to Dublin.

Ten days after, an event occurred which decided his subsequent career. Bishop Gobat died in Jerusalem, on the morning of the 11th of May. Dr. Chaplin, in a far-off land, remembered his friend in England, and on the same day dispatched a telegram to Stapleford, which was received at the Rectory on the morning of the 12th. The event was not unexpected, and it is certain that it made no alteration in his ideas,

or in the current of his life. It was announced in the newspapers, and drew forth a leading article in the *Times*, and letters from correspondents. On the 28th of May, a letter appeared, signed "A Churchman," in which the failure of the joint Bishopric, and of Bishop Gobat's Episcopate in general, were pointed out. As the work for a Bishop to do in the East, could not occupy more than a month, once in two years, he recommended that the See should be made over to the Bishop of Gibraltar, who was well able to perform the extra duty. This radical reformer neglected to suggest what was to be done with the income of £1200 a year. He entirely ignored the missionary character of the Bishopric. If inability for active work, owing to the heavy burden of years, be a valid agreement for abolishing a Bishopric, the number of English Sees would in the course of time be very considerably reduced.

On the 31st, the *Times* published a leading article in which the whole question was reviewed. It ended with the cynical suggestion, that the Bishopric should be retained, not because it was of any religious use, but because it might fairly represent the English Church and nation, be a friend in need to Anglican clergy and laity when travelling in Palestine, and be on the watch for any emergency, which might help to invest the office with a more important character than then belonged to it. The propagation of true religion in the East could scarcely be expected to enter into the mind of a *Times* leader writer.

Bishop Gobat having been appointed by the King of Prussia, according to the agreement with the English Government, the turn to nominate now fell to the Earl of Beaconsfield as Premier. Those who were interested in the question had no intention of allowing the appointment to lapse. Accordingly it was first offered to a clergyman, who after taking ten days to form a correct estimate of his own qualifications, declined it on the 26th of May. When the story became known, gentlemen who thought themselves fitted to be Bishop of Jerusalem, either put themselves forward, or induced others to take action on their behalf. There is reason

to believe that one who had powerful influence just escaped the Bishopric, and no more. So sure was he of obtaining the appointment, that he made no difficulty in announcing, beforehand, the line of action he intended to follow, when he should reach Jerusalem. There was no ground for thinking that he could speak any Oriental language. The name of another was mentioned by the tongues of men. He had the one strong recommendation that he was an Englishman, and the preponderating advantage of being his own best friend. Nothing came of this candidature.

The eyes of many were turned to Stapleford Rectory, but there was no sign of excitement there. On the 27th May, Mrs. Barclay and the children went for their annual visit to Wood Hall, and from thence to Yarmouth, leaving her husband to take care of himself, and attend to his duties during her absence. At this time he became unusually reticent when written to about the Bishopric. To his friends he would say little more than a monosyllabic "yes," or "no." He knew nothing whatever about it except that it was vacant, made no movement to put himself forward, and asked for no man's interference on his behalf. The idle gossip which was afloat did not contribute much to generate the expectation that he would be the new Bishop. One gentleman wrote to him to say that he had heard that four names had been sent in to Lord Beaconsfield, and that his was not among them. Another, with whom the appointment did not rest, but who was unavailingly striving at fourth hand to glean information, was anxious to know whether he would accept the Bishopric if it were offered to him. To this he replied enigmatically :—

If, as you say, the Jerusalem Bishopric should be offered to me, then I should most carefully and prayerfully consider it, and if it happened to be God's will that I should return to work in Jerusalem or anywhere else, I should go. I have long since learned to give up my own will to the leadings of God's Providence.

A real candidate to whom this obscure epistle was shown, put upon it the comforting construction, that if an offer were made to Dr. Barclay, he would most probably not

refuse, or, at least, not until he had given the subject very serious consideration. The gentleman who interfered in this way was prompted by pure kindness, but he was ignorant of the real state of affairs.

Although he had been prepared by a friend a few days before for what might possibly happen, when he received a letter on the morning of the 20th June, and saw the word "Beaconsfield" written in the corner of the envelope, his heart died within him. Without breaking the seal he knew what was within, and that the crisis of his life-fortunes had indeed come. The following is a verbatim copy of the letter which was written by the Premier with his own hand:—

10, Downing Street, Whitehall,

*June 19th, 1879.*

Reverend Sir—

The Bishopric of Jerusalem is now vacant, and if it meet with your own views and wishes, I would propose to submit your name to the Queen, as one well qualified to fill that interesting post.

I have the honour to be,

Yours faithfully,

Rev. Jos. Barclay.

BEACONSFIELD.

There were persons who, from what they saw of his home, had formed an opinion of their own about Mrs. Barclay. While the See was vacant one of them had told him, that if it should come in his way, it would be his duty to put aside all personal considerations, the views of other people, and any fascination the mitre might be supposed to have, and be guided entirely by what she might say. He was a sensible man, and never neglected good advice, so that when Lord Beaconsfield's letter reached him, he was not unprepared. Afterwards he said jocularly to a friend, that if there had been no wife and children, he would have packed up a carpet bag and gone off at once to his diocese. Neither was she taken by surprise, because the idea of her husband ultimately becoming Bishop of Jerusalem had been before

her mind for a considerable time. When at length the crisis came, the position for her was one both of difficulty and responsibility. On the one hand she was called to give up her English home, which suited the health of her young children, the society of her relatives, the pleasures of rural life, and expose herself to unknown perils in a foreign land, and on the other to bar her husband's way to the Episcopate, and to a sphere for which he alone of all English Churchmen was best suited, and to retain him in a parish where there was no adequate scope for his energies, and little prospect of preferment. After taking two days to consider, she wrote to her husband to say that if he thought it would be for the best to return to the East, she was willing to go. Dr. Barclay afterwards said to a friend, that if she had hesitated, he would at once have declined the Bishopric.

The same day on which he received Lord Beaconsfield's letter, he sent the following reply :—

My Lord—

I have the honour to acknowledge your Lordship's very kind offer to submit my name to the Queen for the Jerusalem Bishopric. I should at once accept what, to my mind, is the most interesting, though at the same time the most delicate post in the Christian Church. But my wife, who is at present with our children at the sea-side, must be consulted. So soon as I can ascertain her views, I shall again write.

Meanwhile, I have the honour to be, My Lord,

Faithfully yours,

JOSEPH BARCLAY.

On the 25th he received a note from a quarter which could not be ignored, urging him to send to the Premier a reply without further delay, *because the matter was important*. On the same day, having received Mrs. Barclay's answer on the previous evening, he wrote a second time to Lord Beaconsfield, accepting the Bishopric.

On Saturday, the 28th, a paragraph appeared in the newspapers announcing that Dr. Barclay was to be the new Bishop of Jerusalem, and almost immediately after letters of congratulation began to pour in upon him. They came,

some from friends in England, and others from strangers who had no personal knowledge of him, expressing their thankfulness that at last a true and properly qualified Churchman had been found to represent the Anglican Church in the East. The letters from Ireland, from relatives, friends and contemporaries, were written in a tone of Christian feeling, which reminded him that on the other side of the channel there were men who could wish him, without reservation or hypocrisy, "good speed in the name of the Lord," in his new and arduous sphere. From America, Austria, and the Holy Land, voices came offering him the warmest congratulations. In all more than a hundred letters of this sort reached him from various places.

Amongst the first, if not the first to express his satisfaction at the appointment, was the Bishop of St. Albans. On the 28th of June, he wrote to him from Danbury, the following letter :—

My Dear Dr. Barclay—

I have just seen it announced that you have accepted the Jerusalem Bishopric. That a man well qualified is going there is a matter of satisfaction to all. But it is a difficult and responsible post. May God give you grace, wisdom, and strength for the work! *Stapleford was a small sphere for you*, and now God has directed your steps to the hill of Judah. May it be for the [the next words are illegible] of His people, how few or how many soever they be.

You will let me know when the time for your consecration is fixed. It is usual for the Bishop of his diocese to assist in the consecration of a clergyman chosen to be a Bishop, and if you wish it I will try to come.

Ever most faithfully,

T. L. ST. ALBANS.

To this Dr. Barclay replied on the 1st of July, as follows :—

My Lord Bishop—

I have to thank you for your very cordial and friendly congratulations on my selection for the Jerusalem Bishopric. It is, as you remark, a difficult and responsible post, and success can only be attained in the spirit of your prayer, that grace and wisdom be given me from on High. *I have not sought the post*, but from the

way in which it comes to me, I have thought it my duty to go forward. No doubt our new relationship to that part of the world adds increased political importance to the See. It will be my endeavour to make it a source of light so far as is possible to those committed to my care.

It is very kind of you to offer to take part in my consecration, and I shall esteem it a great privilege if you do so. . . .

I remain, My Lord,

Faithfully yours,

JOSEPH BARCLAY.

The Bishops of Sodor and Man, and of Meath also, sent their congratulations. The Rev. J. P. Sargent, his old schoolmaster, wrote to express his joy and satisfaction at his elevation to the Episcopate in a characteristic epistle. Mr. Grogan's letter cannot be found, but Dr. Barclay told a friend, soon after he had received it, that he had said in it that he had "nursed the baby," which in due time had grown to the fulness of the Episcopal stature. He had indeed both nursed the baby and smoothed the way for its career in the future. Lord Claude Hamilton, the late Achilles Daunt, the Rev. J. M. Hobson, Archdeacon Brien, Dr. Andrew Campbell, the late Rev. E. Auriol, the Rev. A. G. Girdlestone, the Rev. Canon Clayton, and many more, sent to express their good wishes and hopes for the future.

Brother Michael wrote from his quiet country vicarage in —— to congratulate the new Bishop in the following terms :—

Mr. Dear Dr. Barclay—

I see by the *Herts Guardian* that you have accepted the nomination to the Anglo-Bishopric of Jerusalem, and I write to congratulate you and our holy Church, because I believe that our branch of the Lord's body, the Church (see Col. i. 18, and 81 times in the sacred epistles) [was brother Michael serious in requesting Dr. Barclay to look up 82 passages of which he only specified one?] should be represented there. Oh! that His body were not divided as it is, by the cavilling of men, about a word, or a day, or a name! [the Pope.] You know that I went there in 1867, to pray that we might "be all one," as our blessed Lord prayed for, and then in my little book I proposed that we should establish there a British Hospice, where our brethren might live together in community, with their Capella in the midst of them, and where our countrymen, visiting the Holy City, might

find a quiet resting place . . . . . [The rest of the letter was an unavailing effort to induce the Bishop Designate to use his influence in helping forward the project.]

When it became known in Jerusalem that he was to return as Bishop, the joy of the community was great. On the day on which the announcement appeared in the English newspapers he wrote to his friend Dr. Chaplin to say that he had accepted the offer made to him by Lord Beaconsfield. The former replied in the following terms:—

The news of your appointment to the Jerusalem Bishopric has been received here with great and general satisfaction, and by none has this feeling been more truly shared than by myself and wife, and (I may add) the members of that department of the mission with which I am more immediately connected. I cannot for a moment doubt that the hand of the Lord is in it, and that your previous career has both fitted you in an especial manner for your high office, and prepared the people and the public at home to welcome you as the head and leader of the evangelizing work of the English Church in these lands. May God indeed bless you and yours, and those to whom you come, and may the work of the Lord prosper abundantly in your hands! . . . . .

Mr. S. Wiseman, the dragoman of the mission, with his wife, had followed him to Jaffa, to the verge of the ocean, when he was leaving the Holy Land on his way to England, but not without some lingering hope that he might possibly return. On the 16th he also sent his congratulations in the following letter:—

I cannot let this opportunity pass without writing a few lines to congratulate you as our Bishop, and to express my heartfelt joy in the realization of my long cherished hope, that we shall some day see you here as the head pastor of our Church.

Your appointment as Bishop of Jerusalem gave great pleasure to all who know you. Many prayers were offered by your friends here, asking Him to direct rightly those who had to appoint the successor of the late Bishop, to choose the right man for the place. We sincerely pray and hope that you may be a blessing to all of us. I shall be looking forward with great pleasure to the time of your arrival, when I hope to meet you in Jaffa. [He did not wait for the Bishop in Jaffa, but boarded the steamer in the offing to welcome him.] Any services which you may require, and in which I can be of service to you in my humble way, I shall be glad to do them for you, for both myself and wife will

never forget your kindness and Mrs. Barclay's goodness to my wife during her stay with you in England, the most pleasant time she had in her life, and beg you to give Mrs. Barclay my hearty and best regards.

Sheik Hassan and Jeirous Kotan desired me to send you their many salâms. In conclusion, let me join with the prayers of the Psalmist, and say with him, "the Lord shall bless thee out of Zion, and thou shalt see the good of Jerusalem all the days of thy life," is the sincere prayer of, yours respectfully,

S. WISEMAN.

This letter, written by an old proselyte, may be taken as representing the feelings of the Hebrew Christian community toward their new Bishop.

The Press, forgetting the controversies which had raged around the Bishopric, had nothing to say but what was in his favour, with the exception of a few offensive and erroneous expressions in religious newspapers. One of the latter, after speaking of the experience gained by a residence in the East of 13 years, proceeded to observe that Dr. Barclay had been prepared for the Episcopate by the "hallowing and mellowing influence" of his association with the late Canon Conway at St. Margaret's, Westminster. The *Guardian* with proper feeling, when copying the paragraph, omitted the offensive words. Did Dr. Barclay require to be hallowed and mellowed? How was the influence exercised? Was it when Canon Conway was absent on the Continent, or after he returned, when he quarrelled with him about his salary as curate in charge? Was the hallowing and mellowing influence continued when he refused to give him the Vicarage of Christ Church, on the ground that it was not worth his acceptance, although it is set down in Crockford as having an annual income of £500? Another newspaper of the same class said that Dr. Barclay's candidature was promoted by the Church Missionary Society, with which it was pleasant to think the new Bishop would cultivate the most intimate relations. It added that the appointment came as a surprise on the London Jews' Society, who would have preferred that their President should have recommended a member of their own staff, on

which was one who would doubtless have made an excellent Bishop, although the gentleman referred to had no knowledge of the East, and could not speak any Oriental dialect.

The statement about the candidature must be contradicted. Nothing of the kind was ever set on foot, and could not therefore have been promoted.

When it became known that he was to be Bishop of Jerusalem, several religious societies applied to him to undertake deputation work in their behalf, both before and after his consecration. All such applications were declined. On the 4th of July he received a letter from a Secretary of the Jews' Society, inviting him to attend and address a meeting to be held at Norwich, on its behalf, on the 2nd of October, in the expectation that his presence would lend great additional interest to the occasion, especially as his wife's family are influential people in the neighbourhood. Although there was strong inducement to swerve from his resolution, he felt himself unable to comply.

A letter of much greater importance was written to him from St. Stephen's Vicarage, Leeds, by the Rev. A. H. Kelk on the 7th. This gentleman, now head of the mission to the Jews in the Holy Land, was at that time in England, after having visited Jerusalem for some months with the view of learning the state of affairs, before finally accepting the post. After offering his congratulations, he proceeded to say that a proposal to the owner to rent the house occupied by the late Bishop, and turn it into an hotel, was then pending. This was most important information, because if it should be carried into effect, there would be no house in the Holy City fit for an Episcopal residence. He also brought up the old and still unsettled difficulty of the right to the pulpit in Christ Church, claimed by the late Bishop, which had been a source of trouble to Dr. Barclay himself. He suggested that some arrangement similar to the usage in Cathedrals in England should be made, which enables the Diocesan to preach only on the invitation of the Dean and Chapter. If this plan had been adopted, it would have

entirely ousted the Bishop from preaching in Jerusalem, because there was no other place rightfully available. Mr. Kelk wished to have a reply about this rather troublesome matter, because his definite acceptance of the post might be influenced by it. The tone of the latter part of the letter is in the "friend, keep to thine own ship" style. After professing "all due obedience to him as Bishop," and his willingness to work under him in all possible harmony and good will, he reminded him that while "servants of the same Master, they occupied very different positions in His work." This letter brought before the Bishop Designate two very difficult questions. The next day he sent a reply to Mr. Kelk, but as he was not at this time in the habit of keeping copies of his letters, the nature of it is not known. It must, however, have been conciliatory, because this gentleman very soon after proceeded to Jerusalem to undertake the duties of the mission.

The arrangements for the consecration were completed much more speedily than his friends expected. St. James' Day, July the 25th, was appropriately fixed by the Archbishop for the ceremony in St. Paul's. Several members of Mrs. Barclay's family, and many personal friends, came to witness the spectacle, which was somewhat more impressive than usual, as three other clergymen were admitted to the Episcopate on the same day. The sermon was preached by the Very Rev. W. R. Fremantle, Dean of Ripon, and Dr. Barclay was presented to the Archbishop by the Bishops of St. Albans (Dr. Claughton) and Rochester (Dr. Thorold.) As he walked up the choir to his place, vested in the rochet, he conveyed to those who saw him the impression that he did not think himself unequal to the arduous responsibilities he was then assuming. As the service was very tedious, the venerable grandfather, daughters, son, and grand-children were obliged to retire before it was over, leaving the Bishop to find his way by himself back to Stapleford. In the vestry, the Archbishop invited him to come to see him at Addington before he proceeded to his diocese, and the Bishop of Gibraltar warned him off from poaching on another man's domains,

telling him that the river Orontes was the northern boundary of his diocese, of which the Bishop of Jerusalem was well aware.

When he had put off his robes, he was met at the entrance to the choir by a friend, who, without any intention of being a prophet of evil, was able to take an independent view of the situation.

"I do not know," he said, "whether this business is a matter for congratulation or not. Taking six young children to the East is a very serious affair."

"That is just the weak point, but they are stronger than they were," was the reply, in a tone slightly tinged with melancholy, as if he felt the force of the observation.

As the two were going down Ludgate-hill and Fleet-street to the Hanover-square Club, of which the Bishop was a member, he was recommended not on any account to proceed in the ordinary way to the degree of Doctor of Divinity, but to leave the University to confer it upon him. He was also told that a representation would be made in the proper quarter, and that he ought to prepare himself for failure, as success could not be guaranteed. He said that he would accept the advice given him, and kept his word. The application was made soon after on his behalf by an influential person.

Bishops in England will probably read with envy and astonishment, that the fees for his consecration only amounted to 25*l*. Even this was an extravagant charge for the work actually done by the Archbishop's officers. He was somewhat nervous about this matter, fully expecting to be mulcted much more heavily.

After his consecration, a new class of correspondents began to open up communications with him. The superstitious reverence with which some people regard the Episcopate prompted them to invent some pretext for writing to him in order to obtain his signature. It was "J. Angl. Hierosol," Josephus Anglicanus Hierosolymatensis, Joseph the Anglican Bishop of Jerusalem. This trouble scarcely developed itself into a nuisance, because the number of such foolish

people ultimately proved to be small. A publisher of some note applied to him to write the letter-press descriptive of photographic views in the Holy Land, for which he promised liberal remuneration, but the proposal could not be entertained.

On the 22nd of August, Mr. Abel Smith opened his mansion for a meeting on behalf of the Church Missionary Society. The Bishop of St. Albans was in the chair. The chief attraction was the presence of the Bishop of Jerusalem, who gave a most interesting account of his vast diocese, and of the work which was before him in the East. At the close the Chairman, speaking very earnestly, said, "I thank you, my dear Bishop, in the name of this assembly, for the spirit in which you have spoken," and added, that although he had attended many meetings, he had never been at one so interesting and suggestive. Such an address had never been heard in Wood Hall before, and, as reported in the newspapers, it amply justifies what the Bishop of St. Albans said about it.

On the 28th, Mrs. Barclay and the two elder children returned to her father's house, where the family remained till the final departure for Jerusalem, never visiting Stapleford again. As it was believed that the Bishop would also very soon remove, the teachers and children of the schools presented him with a silver fruit knife, as a parting gift, accompanied by an address, in which they prayed that their Father in heaven might bless him in his distant sphere of labour, and expressed their assurance that, although separated, they would still meet around the common mercy-seat. A number of girls in the Training Institution, subscribed their money and bought a card case, which they sent to him on the 30th of August, "as a mark of gratitude for past kindness, and with the warmest good wishes for the future."

The time for his removal from Stapleford, however, had not yet arrived, because there were many matters to be arranged, and difficulties connected with the Bishopric arising out of the incapacity of Bishop Gobat in the last years of his life, to be settled before he could leave England. The living was not rendered vacant by his consecration to a foreign See, so that

he remained at Stapleford, performing the duties of the parish as heretofore, although some of his friends thought that his Episcopal character was not altogether in harmony with his surroundings. It was originally proposed that he should proceed to the East in the autumn, to make preparations for the reception of Mrs. Barclay and the family in Jerusalem, who were to follow in the early spring of 1880, he returning to Malta to meet them on their way out. By the advice of Dr. Chaplin, this plan was abandoned, and it was finally determined that the whole party should sail from Southampton about the middle of the ensuing January.

When the Bishop called in Downing-street to make his acknowledgments in person to Lord Beaconsfield, for nominating him to the See of Jerusalem, he was unfortunately unable to see him, as he was at that time engaged in a Cabinet Council. A message left with Mr. Montagu Corry, that he had called to thank his Lordship for making him a Bishop, was but poor compensation for his failure to obtain an interview. In his promised visit to the Archbishop at Croydon he was more fortunate. Having written to say that he intended to call, the chaplain, by direction of his Grace, wrote inviting him to stay over the night. By a strange coincidence, the day on which he arrived at Croydon was his birthday, Tuesday, the 12th of August, when he entered upon his 48th year. He wrote in his diary:—

This is my birthday. I desire to dedicate myself afresh to God in thankful adoration for all His great mercies, and in sure faith in His love towards me in the future.

He was greatly fascinated by the kindness of the Archbishop, who came to the railway station to receive and convey him in his carriage to Addington.

The notes in his diary give some glimpses of the family arrangements of the late Archbishop Tait. There were prayers in the evening in the private chapel, and again in the morning before breakfast. On the latter occasion a hymn was sung. Then the Archbishop expounded Jeremiah xv., the chaplain read the Litany, and his Grace said a portion of one of the prayers from the burial service, and pronounced

the benediction. After breakfast, he and the Archbishop had a long conversation about a subject in respect to which the latter was not able to render any assistance, or even make a practicable suggestion. It referred to the enormous expense which would have to be incurred in removing his family to the East. As the first Bishop of Jerusalem, although a foreigner, had been sent by the Government of the day, Sir Robert Peel being then in power, in a ship of war to Jaffa, he very naturally thought that being a British subject similar consideration ought to be extended to him. An application on his behalf to the First Lord of the Admiralty was not entertained, on the ground that placing a Government steamer at his disposal might be interpreted as a menace to the Turks. On the 13th he returned to Stapleford, delighted with his visit to Addington, and in the evening took Lucy and Joseph to see a review of the Herts Yeomanry in Wood Hall Park.

During September, an acquaintance went to pay him a farewell visit at the Rectory for a few days. The house was a desolation, Mrs. Barclay and the children having all gone, never to return to it. He found him with his hands full of work, furbishing up his Arabic, striving to elucidate a number of difficulties connected with the Bishopric, and making arrangements for breaking up his household, and disposing of his furniture and effects. His proficiency was undoubted, because he was able to repeat to his friend portions of the Prayer-book in Arabic, to whom the language was just as intelligible as if he had spoken any other modern Oriental dialect. The attempt to unravel the complicated monetary affairs of the See, was attended with much greater difficulty, and does not appear to have been completely accomplished at the time of his death, more than two years after. Even payment of the income of the Bishopric was not obtained at first without considerable trouble, owing to the arrangement by which one half was derived from German, and the other from English sources. The latter was the interest of £20,000 invested in the Funds, and the other an annual payment in advance from the Prussian Exchequer, as the capital sum

promised by Frederic William had never been paid over to the trustees.

The question of an Episcopal residence in Jerusalem had never been definitely settled. A large, and not very suitable house, held under a lease, had been occupied by Bishop Gobat, near the Jaffa Gate. The rent was always paid to the owner two years in advance, one half being contributed by him, and the other by the Jews' Society. The furniture in it had been left by the late Miss Hovenden to the Bishopric, as a legacy, of which the latter are trustees. The whole arrangement was so unsatisfactory, that the Bishop was desirous of getting entirely rid of it. The suggestion was made to him that he should raise money in England, and either purchase the home for the See, or build a new one better suited to the requirements of an English family, with the view of liberating himself from the control of the Society. It appeared so reasonable, that he determined to make the effort, but for the time nothing came of it. He applied to the Church Missionary Society to assist him in providing a permanent residence for the Bishop in Jerusalem. They gave him, through the late Rev. Henry Wright, a flat refusal. They said in the usual stereotyped language, that they had no funds available for such a purpose. They suggested that he should sell out a portion of the endowment of the Bishopric, and provide a palace for himself. They recommended him to apply to the Christian Knowledge Society for a grant. They hinted that the Rev. James Neil, who had been for a short time missionary to the Jews in the East, owned a good house outside Jerusalem, which he might be willing to sell for £1000. The Bishop was deeply hurt by the tone of this communication from a man who professed to be his friend, and it must be admitted that it was not well calculated to promote "the cultivation of the most intimate relations" with the Society. The insolence of the suggestion prevented him from taking any further notice.

A similar application to the Jews' Society was made at the same time, with the request that a small favour which they had granted to Bishop Gobat might be continued to

him. Being in London early in the year 1880, he availed himself of the opportunity of having a personal interview with the Committee on both these matters. No definite determination, for shame's sake, was arrived at, or at least announced on this occasion, but after he had reached Jerusalem, an official letter was sent to him declining both requests. The Committee remembered that he had refused to remain in the Holy City after he had determined to leave it, that he had refused to return at a later date to patch up their mistakes, that he had refused after his nomination to the Bishopric to go about the country as their deputation, and they repaid him with interest in his own coin. Neither was this refusal likely to promote harmonious co-operation with the gentlemen in Lincoln's-Inn-Fields. He was beginning to be out of harmony with their ways, and to feel that it might be his duty in the future to let them know that he was a spiritual ruler owing obedience to no set of men, and might find it necessary to express an independent opinion about their missions.

It was only after his arrival in the Holy City that the Bishop found out the real state of affairs. It was announced in the *Jewish Intelligence* for April, 1871, that the Rev. James Neil had "been accepted as a missionary" of the Jews' Society, and been appointed to the charge of the church and mission in Jerusalem, where with his family he arrived on the 23rd of May in the same year. In the Report for 1873, the name of this gentleman appears in the list of agents, with a note appended stating that he had "resigned" from December the 31st. In the *Jewish Intelligence* for August, 1874, it was stated that he had left Jerusalem on the 28th of April. The term "resigned" is capable of having a meaning attached to it, according to circumstances, which in the present case the Committee did not think proper to make known to their supporters, although Dr. Barclay and others were well aware of them.

After his arrival in Jerusalem, Mr. Neil found that the insalubrity of the city was injurious to the health of his wife, who suffered from ague, and he determined, whether wisely or unwisely, to erect for himself and his family, at his own

cost, a new house outside the walls. The place selected was a pleasant situation on the slope of Mount Garab, not far from the top. The work went forward, but shortly before the building was finished, the Committee managed to get rid of him, and, as he was in consequence obliged to leave Jerusalem, it was thrown upon his hands, the money sunk in the house being apparently thrown away. The Rev. Mr. Kelk arrived in the Holy City in December, 1878, to take permanent charge of the mission to the Jews. Soon after, it was discovered that Christ Church Parsonage was no longer suitable for his family, although it had been considered good enough for the accommodation of Dr. and Mrs. Barclay. A new and more commodious house than that occupied by the Bishop within the walls, was waiting for a purchaser, and negotiations were accordingly opened with Mr. Neil, with a view to the acquisition of it. The state of things under which the house was to be sold, had been created by the Society itself, and they were aware that in consequence it might be purchased cheaply. It had cost Mr. Neil £2300, but owing to its remaining so long upon his hands, and the difficulty of managing property at such a distance from England, he agreed to accept £1800, which he considered to be considerably below its value, at the time when the Society took it off his hands. The agreement to purchase was signed in the early autumn of 1879, and the money was paid to his account at the head office of the Bank of England on November the 19th in the same year.

In the Report of the Jerusalem mission for the year ending March 31st, 1880, at page 112, the following passage occurs :—

The reduction of the number of beds in the Hospital rendered necessary by the falling off of the funds of the Society has been most severely felt, and it is impossible to state the amount of suffering left unrelieved in consequence.

At page 147, it is stated that the receipts for the year were £34,795, and that £6043 had been expended beyond the income, which was an increase of debt by £1700 upon the previous year, when the receipts were £35,909. The Report

makes no mention whatever of the purchase of Mr. Neil's house, nor does the item of £1800 appear in the accounts of the Jerusalem mission, as given at page 138.

The want of candour in not telling the Bishop, when he called at the office in Lincoln's-Inn-Fields, that the purchase of Mr. Neil's house a short time before, rendered it impossible for them to assist him, is a matter of trifling importance when compared with the suppression of all notice of the transaction in the Report. This business raises grave suspicions, and renders it questionable whether the anonymous gentlemen who were capable of acting in such a way, ought to have any more money entrusted to their management. They admitted that there was an unknown amount of suffering in Jerusalem left unrelieved, and that they had incurred debt to the amount of upwards of £6000, which in the next year was increased to £7201, with a decreasing income, yet they deemed it right to expend £1800 in the purchase of a house, which was not needed for the mission at all, because, if Christ Church Parsonage, with the Sanatorium as a summer retreat, were good enough for Dr. Barclay, they were most certainly good enough for any of his successors. The Society had sufficient reason for concealing this transaction from their supporters.

During the autumn, friends who were interested in the work before him in the East, came to confer with him at Stapleford. Among them was Mrs. Henry Smith, who was about to leave England for Beyrout, and her sister Mrs. Mentor Mott, both of whom are well known by their benevolent labours, in connection with the British Syrian Schools, on behalf of Oriental children.

About the middle of October Archbishop Migherditch arrived in London from the East, with the object of collecting money to build his church at Aintab. In about a week he found his way into Hertfordshire, and not long after to Wood Hall, Hethersett. The chequered history of the Armenian prelate, in whom the Bishop never ceased to take an interest as long as life lasted, deserves a larger space in the records of Christian self-sacrifice than can be given to it

here. During his stay in England, he was entertained with true hospitality in families of high social and ecclesiastical position, and in all he left behind him a favourable impression. At Wood Hall his deference to the Bishop was amusing, as he would never take the liberty of sitting down in his presence till desired to do so. When he spoke or wrote about Mrs. Barclay as "the dear Lady Bishop," or as "Mrs. Bishop," not understanding that Episcopal rank attaches only to the husband, he doubtless expressed in his own way the admiration for her which she unconsciously constrained others to entertain. His letters to the Bishop, written in very good English, are sufficiently entertaining, because they afford evidence of the difficulty he experienced in bringing under control the most difficult and unmanageable of all languages.

A man of short stature, dressed in Oriental costume, about fifty years of age, with hair and beard slightly tinged with grey, and a benevolent expression of countenance, his bearing was that of a ruler accustomed to command. Those who saw him for the first time were instinctively prepossessed in his favour, and could not help wishing that his mission to England might prove successful. When he spoke at public meetings, although his fluency was great, his strong Eastern dialect prevented most of his audience from understanding what he said. This was the case at a meeting of many influential people held in the Library of Lambeth Palace, when the late Archbishop Tait was in the chair, to such an extent, that many gave up in despair the attempt to follow him. The loss was compensated for to some extent by the publication in the *Times* the next morning of an abstract of the speech. Of a sermon preached on the ensuing Sunday at Curzon Chapel, to a very thin congregation, the few sentences which could be caught up by his audience were sufficiently intelligible to enable them to understand the general drift. When he came to appeal to them to help him in building his church, he began by saying, as his preface, "You English gentlemen have conquered all your enemies," which, up to that time, was probably true, as hostilities with

the Boers had not then commenced. If the Archbishop had fallen into hands other than those who took him up, he would have succeeded better in collecting funds. The Bishop of Jerusalem was so occupied in preparing for his own departure from the East, that he had no time to do more than introduce him to some influential friends, and commend his cause to their benevolent consideration.

On the 23rd of September, his fourth daughter and seventh child was born at Wood Hall. On the 20th of November the baptism took place in Hethersett Church, the child receiving the names of Catherine Winifred Godolphin. The falling snow did not prevent the party from carrying out the arrangements.

On the 2nd of December he went to London and signed his resignation of the living of Stapleford in presence of the Bishop of St. Albans' Secretary, Mr. Hassard. On this day he wrote in his diary :—

I feel affected at giving up my cure of souls, and also my children's home in England. I go forward believing that God is leading me in His own way.

The next day he went to Watton Rectory, where he stayed till the 13th, when he finally left for Wood Hall. During the intervening fortnight, whatever effects he did not intend to remove were sold by auction, and the household was finally broken up. Then came the lamentation. The groom wanted to go with the Bishop to Jerusalem, assigning as a reason that he had never served such a master before, but his desire could not be complied with. The maidservants were equally anxious to follow their mistress, and one of them was so disconsolate at parting, that long after she had not regained her composure. When the Bishop resigned, no successor had been found, although several gentlemen had come to look at the living. The delay was unfortunate, because he was compelled to sell, at a heavy loss, most of the furniture, which otherwise might have been taken off his hands at a fair valuation.

His final departure from Stapleford brought to a close six happy and pleasant years, perhaps the most delightful of his

whole life. Inside the rectory there was unbroken peace, which, if there had been external troubles, would have entirely neutralized them. The husband and the wife being both children of the light and of the day, by their love for each other, illustrated the sanctified married state, and presented an example to the families of the parish, and to all who knew them, the importance of which cannot be estimated by words. The happiness of the parents was seen reflected in the faces of the young people, and in the tone of the entire household. As Mrs. Barclay drove about in a pony carriage, she looked as if she had entirely escaped all worldly troubles, and was supremely happy in her husband, her children, and in discharging the duties of her position. A lady who knew her in Jerusalem, after her marriage, has described her as she then appeared to the other members of the mission :—

As a daughter, wife, and mother, she was devoted to home duties, and with a very quiet, firm determination she did what she felt to be her duty, cost it what it might of personal effort. She never spared herself. The daughter who was seen attending to her flowers at 6 o'clock in the morning in her father's garden, was afterwards as early in her nursery, or up in her tent, although she always had servants at command. Her very practical mind never degenerated into that careflessness which is troubled about many things, because her faith kept in exercise that single trust in God, which always seemed enough for her.

This description, as far as it goes, would suit her case during the six years' residence at Stapleford. She was never idle, and never hurried, ever hopeful and never depressed, doing her duty because it was her duty, and leaving the rest to God. Finding her pleasure in womanly pursuits, and always occupied with them, she had neither time nor inclination to meddle with other people's concerns. Gifted with singular discretion, she never let fall from her lips an idle word, a mischievous observation, or a disparaging criticism of another. During all the years of her married life, her husband never had cause to lament a difficulty originated by her thoughtlessness or errors. At Stapleford she managed the parish charities, and looked after those who were in need. On one occasion a friend, who went to perform the duty on

a Sunday in the absence of Dr. Barclay, noticed that although she had a baby then about three months old, and her family concerns to look after, as well as guests in the Rectory, she was twice at church, and taught a class in the Sunday School as well.

Going forth from such a home, her husband was equal to any duty, and any emergency. As at Dunleckny, so at Stapleford, he had a book containing the names of all the parishioners, but whether from an oversight or from a larger experience of human life, the ages of all, both old and young, have been omitted. Whenever trouble or death came he never neglected his duty to the suffering or bereaved. In the sick chamber and in the house of mourning he had the special faculty of uttering words of true consolation, speaking ever of the Divine mercy and love. In his public ministrations he never ceased to declare all the counsel of God, warning the careless, encouraging the weak, and proclaiming the unsearchable riches of Christ, without hypocrisy, unsympathetic harshness, or plausible ignorance of the inner and real meaning of what he was talking about.

Beyond the limits of his parish he had many friends, both among the clergy and gentry of the neighbourhood. In their houses he was always a welcome guest, both because he was a gentleman, and because of the rich stores of information acquired during his residence and travels in foreign lands. He would occasionally amuse a friend by telling him that he had been invited to dine at some great house as a pretext for getting him to make a speech, or entertain the company by recounting what he had seen, his labours, and the perils he had passed through in the East. His gentle and unassuming manners so won the hearts of all, that he never went from a house where he had been a guest without generating a desire for his return on the part of those who had entertained him. His presence was that of a humble God-fearing and spiritually enlightened man, with whom no one could come into contact without being made better by it.

One of his delights at Stapleford was to have his friends staying at the Rectory with him. If he could induce an old

acquaintance to come and see him for a few days, he usually had a long series of questions to ask about early friends, or persons who had made a reputation for themselves by their diligence and ability during his academic days. This was the case more especially immediately after his return from the East. He would listen with deep interest to some story of success, or with shame and horror to a tale of self-induced misery or ruin. At these times the simplicity of his character in youth would reassert itself. To an old friend on one occasion he took delight in showing in his garden a bird's nest, which he was watching with interest from day to day, as the young fledglings were gradually becoming stronger, preparatory to winging their flight into unrestricted freedom. If a friend would promise to do him some small service, or volunteer to procure for him some trifle, and if there should be from any cause a longer delay than he thought was allowable, there would be a gentle reminder that he was still waiting for the fulfilment of the engagement. Although the remembrance of these little traits saddens the heart, and draws tears from the eyes, they ought to be described, because they contribute to give a correct idea of his character as it appeared to those who knew him immediately before his final departure from England.

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## CHAPTER XIII.

## THE JERUSALEM BISHOPRIC.

THE idea of establishing a Protestant Bishopric at Jerusalem originated with the late King of Prussia, Frederic William the Fourth. From his earliest years he had felt an interest in the Holy Land. Its chequered history, and the unhappy state of the population groaning under Turkish misrule, stirred his sympathies, and he longed for an opportunity of carrying into effect his benevolent designs. He thought that the interests of religion and the welfare of the native races would be best promoted by making Jerusalem a centre around which Prussian subjects might congregate, and from which beneficent influences might go forth. The trading communities and the colonies which he hoped would settle in Palestine, as well as the travellers who resorted thither for archæological and biblical research, would also, it was hoped, derive benefit from the presence of a religious superior to whom they might look for counsel and direction, and who might serve as a medium of communication between them and the Turkish Government. Every other native Christian community in the East had something of a corporate character, the Patriarch or Bishop being the recognized officer, through whom representations on questions affecting its interests were transmitted to the Sublime Porte, but there was no rallying point for any Protestant church, and no means of giving such cohesion to scattered congregations as would entitle them to formal recognition and the possession of political rights. While the Turks were opposed

to the proselytism of Mohammedans, they were not unwilling to protect such religious bodies as could make out a legitimate claim for toleration. The rights of the Latin and Greek Churches were secured by treaty, and in addition they enjoyed the protection, the former of France and the latter of Russia. The general state of the few Protestants who had resorted to the Holy Land was unsatisfactory, and not being recognised by the Government as a distinct body of Christians, they were unable to set before the Jews and Mohammedans the example of an organised church, which was neither idolatrous nor corrupt. They alone had no sacred edifice or ecclesiastical establishment in the Holy City, and no proper facilities for presenting to the Oriental mind the reformed churches of England and Prussia in their true character.

At length a favourable opportunity for carrying out his plans seemed to the King to have arrived. The treaty concluded on the 15th of July, 1840, between Great Britain, Austria, Prussia, and Russia, guaranteeing the integrity of the Turkish Empire against the designs of Mehemet Ali, enabled him to bring the subject under the notice of the high contracting powers. At his instance the question was discussed, and a forecast was formed of the consequences which might ensue, without leading to any plan for the special protection of the interests of Protestants in the East. The purpose aimed at by the treaty having been attained when the Egyptians were driven out of Syria, and the country having been once more brought under the dominion of the Sultan, the King thought that another opportune moment for bringing forward the subject had arrived. In reply to direct representations from him, the Turks said, that while recognising Prussia as a great European power, they were unable to see what necessity there was for its interference on behalf of a religious body which had then practically no existence, because there were no German communities in the Holy Land, and because there was no apparent need for granting privileges to a church which had there no representatives or adherents. In this difficulty the King turned

his attention to England, which being a great commercial and maritime power, and having important interests to maintain in the East, would be more likely to secure the favourable consideration of the Turks for his proposal, if an adequate motive for taking action could be put before the Government. An English Society for the conversion of the Jews had then a mission established on Mount Zion, and a church was being erected in which divine service was to be performed according to the Anglican ritual. Availing himself of this undertaking as a basis for negotiation, he despatched the Chevalier Bunsen to England on June the 8th, 1841, with full instructions as to how he was to act. He was accredited as a special envoy to ascertain in the first instance whether the Bishops would be willing, having first obtained the consent of the Crown, to grant to the Evangelical Church of Prussia co-ordinate rank in the Holy Land. Every effort was to be made by him to promote unity of religious action on the part of both churches in the Turkish dominions, but in such a way as to maintain the independence of the German, and preserve the distinguishing peculiarities of her system. The King desired Bunsen to state that he considered the establishment of an English Bishopric in Jerusalem to be the best means of attaining the desired end, and that he was willing out of his privy purse to contribute one moiety of the sum required for its permanent endowment.

The difficult and delicate task of adjusting the rights and claims of the Episcopal Church of England with those of the non-Episcopal Church of Prussia, proved to be less formidable than might have been anticipated, and the negotiation which at first sight might have appeared hopeless of satisfactory results, proceeded to a successful issue without impediment. The English Government, Sir Robert Peel having just acceded to power, received the King's proposals with great cordiality, and expressed themselves favourable to the erection of a Bishopric at Jerusalem. As the place was beyond the British dominions, and as the scheme had no political end in view, they were unable to give it any official

sanction, or do more than state their good wishes for its success. They said that the plan for originating the new See must come from the Church herself, and that, if the Bishops were willing to co-operate, they should have entire freedom of action. No assurance could have been more satisfactory than this, because it amounted to a virtual promise that if the proposals of the King of Prussia could be carried into effect, the Prelates would be allowed to consecrate a new Bishop. Bunsen's zeal in carrying out his mission was so great, that the King deemed it necessary to restrain him. In a letter written on the 12th of August he said, "our digestion cannot yet bear strong meat. For God's sake, for the sake of the holy cause, gently."

Bunsen immediately addressed himself to Howley, then Archbishop of Canterbury, as Primate and Metropolitan, and to Blomfield, Bishop of London, because he exercised ecclesiastical jurisdiction over English congregations in foreign lands. Other Prelates who happened to be in London at the same time for a meeting of Convocation, were also consulted. The proposal of the King of Prussia seems to have been accepted by them without difficulty, being regarded as a pledge of the union of two great Protestant powers for the purpose of promoting Christianity in the East, and as a means of uniting under one superior, different religious but not necessarily antagonistic bodies. The Archbishop signified his willingness to consecrate a Bishop whose seat should be at Jerusalem, with jurisdiction not only over English clergy and congregations, but also over all other Protestants who might wish to place themselves under his authority. The other Bishops, including the late Bishop Wilberforce, also expressed their approval, and promised to forward the undertaking by every means in their power. Bunsen's mission so far had been completely successful, and nothing now remained but questions of arrangement and detail.

An Act of Parliament had been passed in the early part of the reign of George the Third, to enable the Archbishops of Canterbury and York to consecrate Bishops for dioceses

beyond the British dominions, on the application of foreign churches after receiving a warrant from the Crown. It had been enacted to provide an Episcopate for the North American colonies, which had shortly before declared themselves independent. The provisions of it being inapplicable to the present case, a new statute became necessary. As Parliament was then in session, a Bill was introduced into the House of Lords by the Archbishop of Canterbury on the 30th of August. When moving the second reading, he said that it was intended for the better regulation of congregations of English persons settled in foreign countries, especially on the shores of the Mediterranean, and in the Turkish Empire. He added that the Secretary of State for Foreign Affairs, and others acquainted with the subject had been consulted, and that all were of opinion that it would be attended with the best results. The Bill speedily passed through both Houses, and ultimately received the Royal assent on the 5th of October, less than four months after Bunsen's arrival in England.

The Act provides not only for the Jerusalem Bishopric and for similar cases, but also for those which were included in the older statute. Under its provisions the Archbishops of Canterbury and York may consecrate either foreigners or British subjects, after having first applied for and obtained the Royal warrant authorising the consecration, in which the name of the person to be admitted to the Episcopal order is to be inserted. Neither can the consecration proceed until the Archbishop has satisfied himself "of the sufficiency of such person in good learning, of the soundness of his faith, and of the purity of his manners." Although this clause in the Act seems to cover all cases, it was intended only to apply, and must be restricted to the nominees of the King of Prussia, and of foreign churches, because it would be obviously impossible for the Archbishop of Canterbury to take exception to a clergyman appointed by the English Crown. No such examination seems to have been instituted in the case of the first and second holders of the See, and certainly not in the case of the late Bishop. The limits within which the Epis-

copal jurisdiction might be exercised in foreign countries, were to be specified both in the Royal warrant, and in the certificate which the Archbishop is required to give after the consecration to the new Prelate. Both these requirements were duly complied with in Bishop Barclay's case. Election by a Chapter, and the Royal mandates for confirmation and consecration are dispensed with. Subjects of foreign states are not to be required to take the oaths of allegiance and supremacy, and of due obedience to the Archbishop for the time being as Metropolitan. The fourth section places Bishops consecrated under this Act, on the same footing in respect to the exercise of their office in England, as those of the Episcopal Church of Scotland, and of the United States of America. There is also a provision assigning them jurisdiction over the ministers of British congregations in foreign countries within the limit of their dioceses, and, "over such other Protestant congregations as may be desirous of placing themselves under their authority." This clause was intended to withdraw from under the jurisdiction of the Bishop of Gibraltar the English communities in the East. The Act, while it defined the legal position of the Bishop, embodied substantially the proposals of the King of Prussia for the union under one jurisdiction of the ministers of both churches, and also afforded facilities for taking into communion those of other Protestant and non-Episcopal bodies on whatever terms might be deemed expedient. It reserves to the English Government the right of fixing the limits within which the Bishops consecrated under its provisions may exercise their authority.

The scheme of the Jerusalem Bishopric now began to attract the public attention, and opposition was raised in unexpected quarters. On the 19th of October, 1840, a leading article appeared in the *Times* announcing the proposed founding of the new See. After laying down the questionable principle, that the consolidation and eventual triumph of Christianity in the East, could only be brought about through the orthodox Greek churches, the writer proceeded to say, that the deposition of the Christian Patriarch of Constantinople

by the Turkish Government, at the instance of Lord Ponsonby, the British Ambassador at the Porte, had stirred up among them the deepest resentment and indignation respecting the moral and religious character of the British people. Since this unfortunate business, the Envoy had still further contributed to alienate the sympathies of Oriental Christians, by identifying himself with the party which was seeking to found a Protestant sect at Jerusalem. Protestantism in the East was to be fortified with exclusive privileges by the firman of an infidel sovereign, that it might with greater success lift up its heel against the Prelate who occupied, by legitimate succession, the Episcopal throne of St. James. After giving some of the details of the scheme, and saying that the Bishops had agreed to it, the writer further insisted that their action would only have the effect of strengthening the hands of the Romanists in controversy, because they were abandoning the principles and practice which had hitherto distinguished the Church of England from foreign Protestant communities. Hitherto she had respected the authority of other Catholic Churches within their proper limits, not only when partially differing from her, but also when schismatically attacking her, the allusion in the latter observation being to the Papal aggression. In such cases she had never retaliated, and never been guilty of wanton and unprovoked interference with others. The writer refused to believe that the Bishops had resolved to imitate the worst peculiarities of the Romish system.

This leader drew forth two letters in reply, one signed "Anglo Catholicus," which appeared in the *Times* on the 28th, and the other, with the name of the Rev. William Palmer, of Worcester College, Oxford, attached, on the following day. The former said that the Bishops of the Greek Church in the East were looking for assistance to the Church of England, which had there no authorised representative with whom they could communicate. They were unable to treat with Presbyters, because they recognised only Episcopal government, and it was therefore necessary that one of the higher ecclesiastical order should be accredited to them

by the English Church, who might superintend the intercourse which it was desirable should be renewed, and who might prove to them that she was not mixed up in any way with the proceedings of Dissenting and unordained missionaries in the Levant, who, it was asserted, were ready to colour their proceedings by her name. The act of sending a Bishop to Jerusalem was one of friendship, and not of hostility. The consent of the Eastern Bishops was not asked, because they were not in a position to give it, being overridden by an infidel power, and in danger of degradation, if they took any step without its consent. Their secret wishes were known, but this assertion seems doubtful, and their helpless condition was a silent appeal for assistance, which the Prelates thought could be more effectually answered by sending an Anglican Bishop to Jerusalem. Mr. Palmer in his rejoinder took somewhat different ground. He said that he was enabled to state with authority, that the appointment of a Bishop for Palestine, was not intended as an interference with the prior claims and jurisdiction of the orthodox Oriental Churches. The friendly relations which existed between their Bishops and the heads of the English Church, were a sufficient pledge that instructions would be given tending to promote the union of the churches, instead of impeding it. The new Bishop was to be introduced to the Oriental Patriarchs as the representative of the Anglo-Catholic Churches, and commissioned to prevent, as far as possible, any infringement of their authority, and any attempt to proselytize their people. Furnished with such instructions and avoiding all interference with the Oriental Church, and endeavouring to promote its best interests, by all legitimate means, he would be able to disseminate the most favourable impressions concerning the English Church, become the channel of frequent and friendly communication, and contribute materially to the re-union of brethren long separated. While the Oriental was a true branch of the Catholic Church, it would be inconsistent with sound principle to separate voluntarily from her communion or to encourage others to do so.

In a leading article in the *Times* of the latter date, com-

menting upon the two letters, the writer observed that it might be inferred from these statements, that if an English Bishop were sent to Palestine, he would go pledged, as far as the Bishops could pledge him, to recognise and support the exclusive authority of the orthodox Greek Church, to which he ought to have added, only over its own adherents. He was also to seek communion with it, and to oppose all attempts of schismatical missionaries to make converts from that church to Protestantism, which is an unfair inference from Mr. Palmer's language, because the meaning obviously is, that he was to aid the Oriental Bishops in resisting the proselytizing efforts of the missionaries of Rome, who were then and are still busily engaged in sowing dissension and strife among the Christians of the East, with the view of bringing them under the dominion of the Pope. Where the further inference was drawn from these letters, that the Bishop was intended to become a medium through which the secular influence of England might be brought to bear upon the Turkish Government, with the view of ameliorating the condition of its Christian subjects, and promoting their religious liberties, the writer drew entirely upon his imagination, for in neither is there allusion to such a purpose. If this were the intention of the founders of the Bishopric, the failure has been signal, because, during the thirty-three years of the Episcopate of Bishop Gobat the Swiss, it does not appear that any communication on the subject passed between him and the Turkish Government.

The King of Prussia and the Queen of England having agreed to nominate alternately to the Bishopric, the first turn fell to the English Premier. The new See was offered in the first instance to the late Dr. McCaul, and then to the Rev. Michael Solomon Alexander, a Prussian convert from Judaism, but a naturalised British subject, Professor of Hebrew in King's College, by whom it was accepted. His consecration took place in the Chapel of Lambeth Palace, on November the 7th, 1841, the officiating Prelates being Howley, Archbishop of Canterbury, Blomfield, Bishop of London, Lonsdale, Bishop of Lichfield, and Selwyn, Bishop of New Zealand.

Before the new Bishop set out for his diocese, the Archbishop drew up a letter in English and Greek dated November the 23rd, in the same year, addressed to the ancient and Apostolic Churches in Syria, and the countries adjacent, in which he most earnestly recommended him to their brotherly love. He said that Bishop Alexander, with the consent of the Queen, had been sent to Jerusalem to exercise spiritual jurisdiction over the clergy and congregations of the Church of England which were then or might be hereafter established in these regions, that with the view of obviating possible misunderstandings, he had been charged not to intermeddle in any way with the jurisdiction of the Prelates, or other ecclesiastical dignitaries, who ruled in the churches of the East, and that it was intended that he should show them reverence and honour, and be ready on all occasions, and by all means in his power, to promote a mutual intercourse of respect, courtesy, and kindness. The Archbishop further stated, that he had reason to believe that the Bishop would feel himself in conscience bound to follow these instructions, and hoped that in return he would be received as a brother, and assisted with good offices, as opportunity might offer. He also desired the Prelates to accept his letter as a testimony of his own respect and affection, and of his hearty desire to renew with the ancient churches of the East, the amicable intercourse which had been suspended for ages, and which, if restored, might have the effect of putting an end to divisions which had brought such grievous calamities on the church.

In the Greek version of this letter there does not seem to be any translation of the words "then or might hereafter be," an apparent omission which was afterwards laid hold upon by opponents with a sinister purpose. No such epistle commendatory was given to Bishop Alexander's successors, so that they were under no obligation to regulate their conduct by the rules laid down in it. Neither would it have had any binding authority whatever upon him, if he had not, by accepting it, virtually assented to its statements. It did not and could not limit his jurisdiction or authority, because it was drawn up after his consecration, both having been

previously defined in the Act of Parliament, the Royal Warrant, and in the compact with the King of Prussia.

Accounts differ as to what happened when the letter was presented by the Bishop in person on his arrival in Jerusalem. The Rev. John Nicolayson, then a missionary to the Jews in the Holy Land, in a communication written on January the 24th, 1842, said that the Episcopal party first proceeded to the Greek convent to pay their respects to the Prelates there assembled as representatives of the original Christian church of the country, that their reception of the Bishop was very pleasing, and that all seemed interested in the letter of the Archbishop of Canterbury. Afterwards, when he visited Damascus, Bishop Alexander carried with him a letter of recommendation from the Patriarch of Jerusalem, which seems to show that the ecclesiastical dignitaries were on friendly terms. On the other hand, the Committee of the Jerusalem Diocesan Fund, including the Archbishop and other Prelates, the Earls of Chichester and Shaftesbury, the late Baron Bunsen, Sir Robert Inglis, and other influential persons, in a controversy which afterwards arose out of the proceedings of Bishop Gobat, affirmed that the letter commendatory was never accepted or acknowledged by the highest authorities of the Greek Church, that they treated the Anglican Bishop in Jerusalem with disrespect, and that they so far ignored the English Church as not even to acknowledge the validity of her sacrament of baptism. There is some reason to suppose that the latter account is nearer the truth than the other.

A much more important document, entitled a "Statement of proceedings relating to the establishment of a Bishopric of the United Church of England and Ireland in Jerusalem," was published by authority on December the 9th, 1841, which may be taken as the expression of the compact entered into between the King of Prussia and the Archbishop of Canterbury, because Bishop Barclay afterwards ascertained that there was no convention about the See ever concluded by the two Governments. The terms must have been settled before the consecration of Bishop Alexander, and must have

been accepted by him, otherwise, except in so far as they are embodied in the Act of Parliament, they could not have been binding upon him. Although the document is skilfully drawn, and the language is guarded, controversies arose out of it, and criticism was freely used both in England and Germany, by those who entertained no love for the new Episcopal foundation. After referring to the Act under which the proceedings were taken for the consecration of Bishop Alexander, and describing the negotiations with Bunsen, of which the other Prelates approved, it stated that the right to nominate was to be alternate between the Crowns of England and Prussia, and that in the latter case the Archbishop for the time being was to have the power of giving an absolute veto. The Bishop was to be subject to him as his Metropolitan until the local circumstances of the See should render it expedient, in the opinion of the United Church, to establish some other relation. His spiritual jurisdiction was to extend over the English clergy and congregations, and over such others as might voluntarily place themselves under his Episcopal authority in Syria, Chaldea, Egypt, and Abyssinia. It was to be exercised *as far as might be possible* in harmony with the laws, canons, and customs of the Church of England, power being reserved to the Bishop to frame, with the consent of the Metropolitan, particular rules and orders suited to the wants of his people. His chief missionary care was to be devoted to the conversion of the Jews, to their protection, and to their useful employment. He was to establish, and to maintain to the utmost of his ability, friendly relations with other churches in Jerusalem, and especially with the orthodox Greek Church, taking care to neglect no opportunity of showing that the Church of England did not wish to disturb, divide, or interfere with them, and that he was always willing to render such offices of friendship as they might be willing to receive. A college was to be established in Jerusalem, of which the Bishop's chaplain was to be the first Principal, while the primary object of it was to be the instruction of converts from Judaism. Druses and Oriental Christians were to be

received, but not clerical members of the orthodox Greek Church, except with the express consent of their spiritual superiors, and then only for a subsidiary purpose. The religious teaching was to be in strict conformity with the doctrine and discipline of the Church of England. Protestants of the German tongue who were living within the jurisdiction of the Bishop, and were willing to submit to his authority, were to be placed under the care of German clergymen, ordained for the special purpose. They were to officiate in their native language only, and to use a liturgy compiled from ancient sources, and agreeing in all points of doctrine with the Anglican, after it had been sanctioned by the Bishop with the consent of the Metropolitan for the use of such congregations. This liturgy could only be used in German. Germans intended to minister to such congregations were to be ordained according to the ritual of the English Church, after having signed the 39 Articles. That such persons might not be disqualified by the laws of Germany from officiating in their native land, a certificate was to be exhibited by them to the Bishop before ordination, signifying that they had subscribed before a competent authority the Confession of Augsburg. The rite of Confirmation was to be administered to catechumens of German congregations, according to the form used in the English Church.

The King of Prussia provided a capital sum of which the interest was to be paid yearly in advance as half of the endowment, the other being intended to be raised in England by subscription and invested, until the whole amount could be advantageously employed in the purchase of land in Palestine. It was also proposed to raise a fund sufficient for the endowment of the office of Principal of the Episcopal College, which was to be held by a properly qualified Graduate of one of the Universities. Both objects were put before the public in the *Times* and a religious newspaper of November the 17th, 1841.

The compilers of this document admitted that the ultimate results of the scheme of the new Bishopric could not be predicted with certainty. They hoped that it would lead to

an essential unity of discipline and doctrine between the Church of England and the less perfectly constituted Protestant Churches of Europe, without the necessity for making advances to Rome, and that it would be the means of establishing friendly relations between her and the ancient Churches of the East, strengthening them against the encroachments of the Papacy, and preparing the way for their purification, in some cases from serious errors, and in others from those imperfections which materially impeded their efficiency as witnesses and dispensers of truth and grace. In respect to the Jews, it was hoped that the spectacle of a church freed from these errors and imperfections, planted in the Holy City and holding a pure faith, would both have the effect of attracting the attention of the Hebrew nation throughout the world, and of concentrating the desultory efforts of different agencies for their conversion.

Opposition to the encroachments of the Church of Rome was declared to be another object aimed at by the founders of the Bishopric. While her agents were striving to pervert the members of the Churches of the East, and to bring them under the dominion of the Pope, sparing no arts or intrigues, stopping at no misrepresentations, sowing dissension and producing disorder among an ill-informed people, and claiming a jurisdiction which they have always strenuously resisted, the two great Protestant powers of Europe had determined to plant a church among them, the Bishop of which was specially charged not to encroach upon their rights and liberties, but to confine himself to the care of those over whom they could not rightfully claim any jurisdiction, maintaining with them a friendly intercourse of good offices, assisting them as far as they might desire it in the work of Christian education, and presenting to their observation, but not forcing upon their acceptance, the pattern of a church scriptural in doctrine, and apostolical in discipline.

On the 14th of November two authoritative documents had been published at Berlin, signed by Eichorn, the Minister of spiritual affairs. The former recapitulated the circumstances which led to the foundation of the Bishopric,

stating the relation in which it stood towards the German Evangelical Church, and announcing that it was intended to establish, in Jerusalem, a school and a hospital, for the reception of sick and indigent travellers. The latter was a Royal mandate, addressed to the Lutheran Consistories, directing that collections should be made in all the churches for these objects.

At the same time communications were addressed to the Porte by the Ambassadors of England and Prussia, with the view of obtaining the sanction of the Turkish Government for the arrangement which had been completed. No real difficulty arose, after some shuffling, as soon as it was understood that the new Bishop claimed no authority in any way whatever over the subjects of the Sultan, and that the object of this mission was the spiritual superintendence of the adherents of his own religion, and of other foreigners of kindred faith. He was to deal with Franks only, and if any subjects of the Porte should become Protestants, his relation to them would be settled by amicable negotiation, which apparently, but not really, meant that persecution for conscience sake was at an end. Since the Crimean war, when a Mohammedan becomes a Christian, the law simply requires him to register the fact before a competent authority, and by changing his religion he ought no longer to incur any legal penalty. Although such is the theory, recent events have proved that the religious liberty of the Turkish Empire is little more than a name, and that the intolerant spirit of Islamism remains unchanged.

The establishment of the Bishopric under the protection of England and Prussia, with the consent of the Porte, was an event in the religious history of the East, the consequences of which have not yet been fully developed. Up to this time Protestants had not been recognized by the Turkish Government as a religious body, and if any Moslems or adherents of the native Christian Churches had wished to embrace the reformed faith, by so doing they virtually put themselves beyond the reach of legal protection. Dr. Robinson, in his *Biblical Researches in Palestine*, states that

in 1839 the whole nation of the Druses would probably have declared themselves Protestants if the same rights could have been secured to them as were enjoyed by the other Christian Churches. The strange anomaly exists in the Turkish Empire, of native religious bodies being under the protection of foreign powers, to whom they look for the preservation of their privileges, and for security from persecution, the protecting nations having ecclesiastical establishments in Jerusalem as signs of their presence, and of their readiness to act in case of necessity. The consequences which followed the outbreak, against the Christians, of Moslem fanaticism in Syria in 1860, and the Bulgarian massacres more recently, show that persecution has hitherto brought sharp retribution upon offenders. Robinson thought that it was a great misfortune that England had no partizans in the Turkish Empire, and that she exercised no protectorate to which Protestant Christians might look, because the absence of it contributed to check the spread of the reformed faith, both among the Moslems and the corrupt Christian Churches of the East. The state of things which he deplored was very soon after rectified by the establishment of the Bishopric of Jerusalem, around which, as a centre, all might rally who were in search of a pure and uncorrupted religion, and which, under the protection of the two great Protestant European powers, might be the means of securing to them freedom of conscience, and the blessings which flow from it.

The Continental opponents of the Bishopric found an exponent of their views in the Rev. William Hoffman, Inspector of the Missionary Seminary at Basle. His objections were embodied in a pamphlet, which was translated into English, and published in London in 1842. It begins with a critical survey of the Reformation in England, and then degenerates into ribald attacks upon the Bishops, upon certain Churchmen, whom he was pleased to call Puseyites, upon what he conceived to be the blemishes upon the face of the Church, upon her supposed missionary apathy and incapacity, as contrasted with the energy and success of other religious bodies. It concluded with the quotation of a statement of

Dr. Barth, who had been for many years a missionary in Palestine, that no advantage could be obtained for missions by the presence of a Bishop, and that *people should not deceive themselves by entertaining expectations not likely to be realized.* There was also a reference to the Journal of Gobat, the successor of Bishop Alexander, who said that missions in the East had been sensibly disturbed by the presence of the new Prelate. Even if the pamphlet had not come too late for its purpose, the abusive style in which it was written would have neutralized its intended effect.

Appended to it was another document, published on the 6th of June, in the same year, containing criticisms of the "Statement," and observations upon the sermon preached by Dr. McCaul at the consecration of Bishop Alexander. Assuming that there was an essential unity in doctrine between the Church of England and the Lutherans of Germany, the writer maintained that the unity of discipline referred to could only mean Episcopacy, a similar form of worship, and a common liturgy, the want of which served to show what the Archbishop intended, when he spoke of the less perfect constitution of the Protestant Churches of Europe. Upon this basis he grounded the accusation that the foundation of the Jerusalem Bishopric was a subtle and deep-laid scheme for introducing Episcopacy, by a side wind, into Germany. No such intention can be inferred from the language of the published documents, and time has sufficiently proved the suspicion to be groundless. Pastor Hoffman also objected that the apparent unity which was to be presented in Jerusalem to the Oriental Churches was not real, because everything external was conceded to the Episcopal system by the compact, and that the union was such as existed in England only, and could not possibly be maintained elsewhere. In proof that German usages and susceptibilities had not been sufficiently consulted, he specified the nomination of the Bishop by the Prussian Crown, with the veto of the Archbishop of Canterbury, and by the English Government absolutely, and the religious teaching in the proposed college, which was to be exclusively

Anglican. The same objection was further proved by the re-ordination of Germans after they had signed the 39 Articles, *but for this was afterwards substituted subscription to the three creeds.* In the letter of the Archbishop of Canterbury to the King of Prussia, dated from Lambeth, on June the 18th, 1842, it was stated that this alteration had been made. Hoffman thought that as the Bishop could legally recognize no ministers except those who were Episcopally ordained, the idea of Apostolical succession was necessarily involved, and that the comprehension was, therefore, entirely one-sided. The right of deciding upon the Prussian Liturgy was surrendered to the English, while nothing was said about a German review of the Prayer-book. The former could only be used in the German language, and could not be translated into Arabic, or any other Eastern vernacular, for the use of missionaries. The confirmation of young Germans by the Bishop was virtually receiving them into the English Church, whereby again the catholicity of the scheme was rendered imperfect. Viewed from Hoffman's stand-point, these difficulties are serious, and although every point objected to was conceded by Bunsen on behalf of the King of Prussia, it is questionable whether it would not have been better if the basis of the Bishopric had been exclusively English.

Notwithstanding these concessions, the Prussian Government did not think itself placed at a disadvantage, because, in the Berlin manifesto of November the 14th, 1841, it was said that a Bishopric had been established in Jerusalem, where all Evangelical Christians might find a common support and point of union, in face of the Turkish Government, that by means of it German Protestants had vindicated the independence of their Church in regard to their peculiar Confession and Liturgy, that it was a development of the German Evangelical Church, and that, through the co-operation of Great Britain, there had for all time been secured to her, as the mother of all Evangelical Confessions, in the land of the origin of Christianity, rights commensurate with her dignity and greatness, on an equal footing with other Oriental bodies.

In England the opposition to the Bishopric took the form of a private protest by Philpotts, Bishop of Exeter, to the Archbishop of Canterbury, four months after the consecration of Bishop Alexander. In a letter written on April the 13th, 1842, he took exception to the license given to the new Prelate to disregard the canons, which had been made with the express purpose of securing unanimity of public worship, and for the establishment of consent touching true religion, asserting that nothing but a synodical decree of the Church could sanction so wide a departure from essential discipline. On the 30th of the same month, the Archbishop replied, that if he were to wait for a synod lawfully assembled, the opportunity of making an effort for promoting unity in the Catholic Church would be lost, and that as the other Bishops, including Bishop Philpotts, agreed with him in thinking that it would be inexpedient to bring forward in Parliament any measure in connexion with the subject, matters would have to be arranged in some other way. The Bishop was silenced for the moment, but when another opportunity offered, he came forward with a second and more formal protest. Even if there had been no compact with the King of Prussia, it is difficult to see how the canons could be enforced in the mission field, or in a foreign land not Christian, when most of them are at present obsolete, and not at all applicable to the present circumstances of the Church at home.

From a legal stand-point, Mr. J. R. Hope, Chancellor of the Diocese of Salisbury, urged a series of objections against the constitution of the Bishopric, mainly intended to show that the terms of union stated in the Prussian documents were impossible. Although his pamphlet is dated from Lincoln's Inn, on December the 20th, 1841, he does not deal with the "Statement" which had been issued on the 9th, reserving for a postscript to the second edition an examination of some of its assertions. After seeking to justify his appearance in the arena of controversy, he stated that his object was to show, not what the Bishopric was intended by its promoters to be, but what by the constitution and laws

of the Church and Realm it could not be. Having laid down the principle that, by the Act of Parliament, the Bishop of Jerusalem was in all respects a lawful Bishop of the Church of England, he proceeded to show that he could not represent Prussian Protestants, because the Anglican Establishment did not recognize Dissenters, to which class of religionists Lutherans were declared to belong by a decision of Lord Kenyon, in 1792. Mr. Hope held, that at the time of his consecration, he could not have been in communion with them, and that by the terms of it no alliance between the parties was contracted. Neither could this relation have been entered into subsequently, because, under the rubrics and canons, the German Evangelical Church, as a body, would have to be absorbed by the baptism and confirmation of its individual members before they could be admitted to participation in the Lord's Supper, which seems, on the face of it, to be a doubtful assertion, and because, by the terms of the agreement with the King of Prussia, and by the obligations incurred by the Bishop at his consecration, no person could be allowed to minister to a German congregation until after he had been duly ordained according to the Anglican ordinal, and had subscribed the confession of Augsburg. Being a Suffragan of Canterbury, he was bound to carry out the Ecclesiastical laws, and, instead of yielding any point to a foreign communion, it was his duty to enforce those of his own Church in their integrity. The argument tended to show that an English Bishop could only exercise the Episcopal office in Jerusalem, on exclusively Anglican principles, which allowed of no reservations in favour of German Lutherans or other religious bodies.

While holding that, by primitive rule and by the canons, no Bishop could intrude himself into the diocese of another without permission, Mr. Hope thought that there were causes, which, in the present case, might justify deviation from ancient law. Communion with the Eastern Church had been long suspended, and could not be restored, differing in this opinion most materially from those impugnors of the Bishopric, who maintained that foreigners were bound to

enter into communion with native Bishops in the countries which they visited, or where they might be located. The language also was different from the English, and many congregations of residents and travellers had sprung up, which, not having any practical relations with the local churches, were under the care of their own clergy, and needed Episcopal superintendence. These considerations justified the erection of an Anglican Bishopric in Jerusalem, the assent of the local Bishops being implied, because, under the circumstances, it could not be formally granted. The Church had power to extend herself beyond the British dominions, and whatever her inherent right might be, it was clear that the law had enabled the Crown to create a new See, and to assign the limits within which the Bishop might exercise jurisdiction. Inferring from this, again, that the new Prelate was still under the control of the laws of the Church, although his See was beyond the limits of the British Empire, and bound to carry them into effect, he held that this conclusion also involved the impossibility of holding communion with Prussian Protestants, except on the terms already specified. If he should disobey or refuse to enforce them, in other words, if he should avail himself of the liberty of action allowed by the compact with the King of Prussia, or if he should deny the jurisdiction of the Metropolitan, he might either be deposed by the Turks at the request of the English Government, or, having thereby cut himself off from the communion of the Church Catholic, he would be isolated and independent, an intruder into the jurisdiction of the Eastern Prelates, and a schismatic, whom no orthodox clergyman could acknowledge. Mr. Hope's erratic imagination evidently conjured up a state of things which has never yet arisen, and is never likely to arise.

In the postscript he pointed out what he considered the contrarieties between the Prussian State documents and the "Statement." The former spoke of the German Church as the mother of all Evangelical Confessions, the latter leaves it to take its place among the less perfectly-constituted Protestant Churches of the Continent. The former said that

the Anglican Church was most intimately akin with the German Evangelical, both by origin and doctrine, and that Protestant Christianity would present itself under the protection of England and Prussia to the Turkish Government as a unity, the latter acknowledged the existence of a Liturgy agreeing in all points of doctrine with that of the Church of England, and, looking to the future rather than to the present, said it might be reasonably hoped that the Bishopric would lead the way to an essential unity of discipline as well. There is, however, here no discrepancy except that the "Statement" admits that there was not then unity of discipline, which no one had asserted.

The most important objection which Mr. Hope took to the "Statement" was the same as that urged by the Bishop of Exeter, and around it the whole controversy about the Bishopric really turned. He objected to it, because it gave to the Bishop permission to exercise jurisdiction "as nearly as may be according to the laws, canons, and customs of the Church of England." He assumed that the clause gave power to violate or neglect essential portions of her discipline, and asked which was to prevail, the laws which the "Statement" acknowledged, or the opposition to it simultaneously contemplated. The late Dr. Hook, who, at the time of these controversies, appeared in the somewhat equivocal character of an advocate of the Bishopric, said that the laws would have to be upheld, and that the first step the Prussians would have to take would be to conform to the Church and become Catholics, because she could not renounce her Catholicism, thereby agreeing with Mr. Hope's main argument. The Rev. F. D. Maurice took the other view, holding that the law must yield, because there were in the Church Catholic elements and principles as distinguished from national. The former by their very nature must be the ground of communion with other Christian bodies, which can never be predicated of the latter. While these must be maintained as necessary for the preservation of a distinctive ecclesiastical system, it was a plain Catholic duty to abstain from enforcing them upon others, because they were non-essentials. This position Mr.

Hope dealt with in a long and not altogether satisfactory argument, which it is not necessary now to examine, except to say that the length was a proof of its weakness. The dispute was an illustration of the contrariety of view in one particular, between the High and Broad schools of thought, which, like all such controversies, left each party in full dogmatic possession of its own opinion. It may be sufficient to observe that if strict obedience to rubrics and canons be practically impossible in Zululand or Central Africa, it is equally impracticable among the Bedouin of the desert, the Druses of the Hauran, and the mixed nationalities who congregate at Jerusalem. The late Bishop, when formerly Minister of Christ Church, administered the Holy Communion on the same Sunday, and at the same service, in different languages to persons of different nationalities, proving that theories, whether legal or ecclesiastical, are powerless before fact and necessity. Did Dr. Barclay ascertain beforehand that every communicant had been duly baptized and confirmed by a Bishop of the Anglican succession before receiving them at the Lord's table, or was he bound to do so?

During the forty years which had elapsed since the foundation of the Bishopric, there has been ample time for testing the practicability of the details of the plan described in the "Statement." The moiety of the endowment was raised by subscription in England, not without difficulty, and the money thus collected was invested, so as to secure, with the contribution of the King of Prussia, a permanent endowment for the See. The proposed college was started in Jerusalem, and a Principal was appointed, for whose maintenance no independent provision appears to have been made. After being carried on for some years, it was given up, owing to the difficulty of obtaining the necessary funds, according to the Committee of the Jerusalem Bishopric Fund, and probably also to the incapacity of those who were entrusted with the management of it. The plan for the ordination of Germans who had previously signed the Confession of Augsburg, after being carried into effect in two cases,

was also abandoned as impracticable. When these gentlemen afterwards returned to Germany, their ordination was not acknowledged by the Prussian Evangelical Church, and pastorates could not be found for them, so that no candidates seem to have been since ordained on similar terms. The objection raised to the Bishopric on this ground has, therefore, been neutralized by events. A liturgy was compiled in the German language, and duly sanctioned by the Bishop and Metropolitan, to which no reasonable objection could be taken. It was used in Christ Church on alternate Sunday afternoons, until the Germans, having provided a separate and independent chapel for themselves, the necessity for having it ceased, when the Anglican evening service in the German language was substituted. Sermons were also preached for the benefit of the Lutherans, who soon became a colony of considerable size. The expectation that the desultory efforts for the conversion of the Jews would be centralized, has not been justified by events. When the Bishopric was established, the mission in the Holy City was stronger than it is now, and although there has been a considerable increase in the number of Jewish inhabitants, very little impression has been produced upon them. In fact, missions of this character are everywhere languishing, and at no previous period have they yielded results so intangible and so insignificant. Except the movement going on among the Armenians, in which Bishop Barclay felt so deep an interest, no effort for the reform of the orthodox, but illiterate, corrupt, and enfeebled Greek Church has been made, and no disposition has been shown on the part of the Patriarchs and Bishops to avail themselves of the aid of the Anglican Bishop for such a purpose. Sluggish self-complacency and heiratical indifference to the example of a simple, Scriptural, and energetic faith are as prevalent as ever they were, and show no signs of improvement or change. The biographer of Bunsen says that, both her husband, and the King his master were disappointed in their expectations of what would follow from the foundation of the Bishopric.

At the suggestion of the Earl of Aberdeen, and in confor-

mity with the Act of Parliament, Syria, Chaldea, Egypt, and Abyssinia, were specified in the Royal warrant for the consecration of the first Bishop, and also in the two subsequent cases, as the limits within which he might exercise spiritual jurisdiction. Syria was obviously chosen because it includes the Holy Land, and the city from which the Bishopric derives its name. The province extends from the river Orontes to the confines of Egypt, and includes the Pashalics of Aleppo, Tripoli, Damascus, Acre, and Palestine. Chaldea in ancient times was the south-western division of the Babylonian Empire, stretching along the Euphrates to the Arabian desert, and, according to Strabo, extending to the Persian Gulf. This description will not now suit, and some other means must be discovered of ascertaining what the founders of the Bishopric intended by the term. The Rev. G. P. Badger was despatched some years ago on a mission to the Christians of Mesopotamia and Khurdistan, who were desirous of having among them a clergyman of the Church of England, that they might enjoy the benefit of his counsel and instruction. They were Nestorians, who wished to learn the doctrines of the reformed faith, and to obtain assistance in promoting their own spiritual independence. This mission was sent forth with the approval of the Archbishop of Canterbury, and the Bishop of London, who furnished Mr. Badger with letters commendatory to the Prelates and Patriarch of the churches in those countries, the adherents of which were then and are still known by the name of Chaldeans. In the instructions furnished to him by the Societies of which he was an agent, he was directed to make particular enquiries into the state and condition of the churches in Chaldea and Khurdistan, in respect to doctrine and discipline, and to the number of clergy and people, and to consider himself within the jurisdiction of the Anglican Bishop of Jerusalem. From this it appears that the founders of the Bishopric intended Chaldea to mean the region occupied by the Nestorians, in order that, by including them within the limits of the new See, the Bishop might have full authority to communicate with them in the name of the Church of England, whenever

necessity or occasion might requiré. Egypt was specified, because among its inhabitants are large numbers of Jews, who are found principally as traders in the cities and towns, as well as Copts, Arabs, and Turks. Abyssinia was then and still is little known. Many of the people are Christians, the rest being Jews, Moors, and Pagans. Owing to recent troubles, missionaries of the Church of England were compelled to withdraw from the country.

In the vast region included within the limits of the Bishopric, the various bodies of Christians taken collectively are only a minority of the population. Leaving them out of the question, there still remains a field for missionary effort, of which scarcely any portion has yet been occupied by the English Church. No missionaries have been sent to the Druses, who inhabit Mount Lebanon to the number of one hundred thousand souls. Missionary visits have been paid at intervals to those who live in the Hauran, by one clergyman, who reports that while they are willing to encourage schools for the education of their children, they manifest an utter indifference to the Gospel message. The Fellahin, and the Bedouin of the desert, although nominally Mohammedans, are in reality Pagans, just as they were before the Israelitish conquest of Canaan. The Ansariyeh and the Ishmaeliyeh, who are supposed to be descendents of the people known as the Assassins, in the time of the Crusaders, are tribes for which Christianity has as yet done little or nothing. Among the Nestorians, there lives a remarkable people called the Yezidis, or devil-worshippers, who were visited both by Mr. Layard and Mr. Badger, each of whom has written most interesting accounts of them. They also have been entirely neglected, no efforts having ever been made for their conversion to Christianity. Those Churchmen who were zealous in casting impediments in the way of a previous Bishop of Jerusalem, seem to have forgotten that in their championship of the effete native church of a small minority, and in their zeal for the outward form, they would have been doing much better service to religion, in assisting

him to occupy vast and inviting fields of missionary enterprise still neglected and forgotten.

Bishop Alexander and his suite were conveyed to Jaffa in a ship of war provided by Sir Robert Peel's Government, through the influence of Lord Ashley, now the Earl of Shaftesbury, this fact alone being sufficient to show the great public interest in the mission. When he arrived in his diocese, he found in Jerusalem an agency for the conversion of the Jews, a missionary stationed at Shoa in Abyssinia, two in Egypt, and others in different parts of the Holy Land, among whom were Gobat his successor, Ewald, Nicolayson, and Bemberg, these gentlemen being Germans. A mission to the Druses in the Lebanon was also in contemplation, there being at that time peculiarly favourable openings among them for missionary work, which no English Society seems ever to have turned to account. During his brief Episcopate, little was done to realize the expectation of the founders of the Bishopric, for he died while on a tour of visitation in Egypt in 1845, little more than three years after his consecration. Bishop Alexander showed no disposition to interfere in the disputes of the Greek Church, and in the schism of Hasbeyah he refused to receive the seceders, when they wished to become converts to Protestantism. A section of English Churchmen afterwards used this refusal as a proof of his adherence to the principle of non-proselytism, as they understood it to have been laid down in the "Statement."

An account of the facts will show that he had no such motive. When the Bishop was visiting Beyrout in the spring of 1844, he found a number of the members of the Greek Church, who were desirous of being admitted to communion with the Church of England, and of having clergy to officiate among them. They thought that they would thus become English subjects, and be thereby liberated both from the rapacity of the Turks, and from the ecclesiastical jurisdiction with which they had good reason to be dissatisfied. Subsequently they admitted that these were the real considerations by which they were influenced in their first move-

ments. During the progress of the negotiations, they received such further enlightenment, that they resolved as good subjects to pay all government taxes, while still adhering to their determination to exercise the rights of conscience, and separate from a church which they believed to be corrupt and idolatrous. Bishop Alexander stated his inability to comply immediately with any of their requests, advising them to return to their homes, and wait quietly for some happier moment when the desired end might be attained. The case of these persons was taken up by the American missionaries at Beyrout, who provided them with a chapel and schools. Persecution was employed to compel them to return to the Greek Church, which was only stopped by the interference of the British Ambassador at the Porte and the Consul-General of England in Syria. The Greek Patriarch of Antioch afterwards informed the Bishop that all had returned to their old faith, but the truth was, that, although some had no doubt apostatized, the majority continued steadfast, because a traveller who visited Hasbeyah in the winter of 1845, found the community there, and a school in full operation. How far the action of Bishop Alexander was justifiable may be a matter of opinion, and whatever may be thought of it, there can be no doubt that the secession was not brought about by any proselytizing efforts on his part. There is reason to believe, that these and other seekers after truth, were ultimately taken under the care of the American missionaries, because the English help and sympathy for which they looked were not forthcoming.

Samuel Gobat, who was a Swiss by birth, had in the meantime become Vice-Principal of the Malta Protestant College. On the death of Bishop Alexander he was nominated by the King of Prussia, on the recommendation of Bunsen, to fill the vacant See. He does not appear ever to have laboured in an English parish, his experience having been limited to the work of a missionary in Abyssinia and the Holy Land. Before his consecration, the Bishop of Exeter sent to the Archbishop of Canterbury a formal protest against it, dated May the 25th, 1846. This elaborate document was

utterly ineffectual, and served no other purpose than to afford additional proof of his habitual pugnacity, and to render him ridiculous. With the Bishopric of Jerusalem he had no concern, and if the consecration of Gobat were distasteful to him, he ought rather to have maintained unbroken and dignified silence. He protested on seven grounds. The first was Mr. Hope's difficulty, which he adopted and re-stated, urging that the Bishop ought not to be consecrated without coming under all the obligations of the English Episcopate, and without being bound to enforce the canons upon all within his jurisdiction. In addition to the reply already given, it may be farther stated, that they are applicable nowhere out of England, not even in the colonies, and certainly in no country beyond the British dominions. The Arches Court, which alone can enforce them, has no colonial or foreign jurisdiction. The second ground of protest was, that if the consecration were to take place at all, it ought to be held under the provisions of the Act for creating an American Episcopate which exempts from the obligation of taking the oaths of allegiance and supremacy, and of obedience to the Archbishop as Metropolitan. He thought that this course, although anomalous and unfit, would avoid the fearful evil of consigning the discipline of the Church to direct infraction at the hands of the Bishop himself. The third ground of objection was, that the hope of a more intimate union of discipline with the Lutheran Church of Germany did not warrant the use of unlawful means for the attainment of such an end, if the requirements of the Church of England were to be abandoned, and that the effect would rather be to lower her and corrupt her, than to elevate and purify the defective position of others, which would be the necessary result of exhibiting her in Jerusalem in connexion with a Christian body, of which the Catholicity had been expressly denied by the Greek Church. The fourth objection was grounded upon the power given to the Bishop to ordain German candidates on the terms already specified, on the form of the Lutheran Liturgy which was reported to be defective, because it was said to omit the term "Catholic" from

the Apostles' and Athanasian Creeds, on the service appointed for the Holy Communion, which seemed to him to exclude the necessity for the consecration of the elements as he understood it, and on the form of administration, which in his opinion, was *jejune* and insufficient. The fifth ground of protest was a denial of the identity of the Confession of Augsburg with the doctrines of the Church of England, and even of its entire internal consistency. The sixth objection was that subscription to the three creeds alone was an insufficient security on the part of clergymen ordained, for avoiding diversities of opinion, and for establishing consent touching true religion. How little the "assent and consent" to everything contained in the Book of Common Prayer under the Caroline Act of Uniformity, and how little subscription to the doctrine embodied in the Formularies required under a more recent statute, have served these ends in England, are matters of some notoriety. The seventh ground of protest was, that the United German Church was not a national Establishment, or even a society, but a political comprehension of individuals and communities, having no common bond of union except reclamation against Rome, and a general adoption of the Christian name, from which there had come forth, whether from ministers or people, no desire for union with the Church of England, and no evidence of a belief that their church was less perfectly constituted. The fallacy of all this lay in ignoring the principle that the unity of a church consists in acknowledging "One Head," and in adherence to the same confession of faith. The German Lutheran Church is not defective in either particular, although formed like any other of separate congregations and communities. If the Bishop of Exeter could have had his way, the See of Jerusalem would have been suppressed on the strength of transparent fallacies, and the unprecedented spectacle would have been presented to the Church of the extinction of a Bishopric, because some points connected with it did not suit the views of a particular Prelate as to the meaning of the Formularies and the nature of Episcopal

obligations in the mission field, beyond the British dominions. Although the Protest was simply mischievous it neither hindered the consecration of Bishop Gobat, nor prevented him from proceeding to Jerusalem and entering upon his labours. During the long period of thirty-three years, for which his Episcopate lasted, he had ample opportunity for carrying into effect the objects which the Bishopric was designed to accomplish. A Jerusalem Diocesan Missionary Fund was set on foot in England with the view of raising funds to enable him to carry on work in various parts of his diocese, because it was evident that money could not be obtained in the East for religious purposes. From the Reports issued from time to time it appears that he had missionary agents and schools in various places in the Holy Land, as well as in Jerusalem, under his own immediate control. His attention was specially directed to Abyssinia, where he had himself laboured, as an interesting field for missionary work. Agents were sent thither, but their efforts were obstructed by the troubles with which the country was distracted. These culminated in the Abyssinian war, since which time it seems to have been abandoned by English Missionary Societies.

The eyes of hostile critics were upon him, for his proceedings were narrowly watched in England by a small section of Churchmen, who never had been friendly to the Bishopric. On the 30th of October, 1851, he issued from Jerusalem an encyclical letter, giving an account of his work among the native races, and of the operations of his agents. This document was laid hold of nearly two years after, and used as a proof, that he was endeavouring to proselytize the members of the Greek Church, thereby acting in contravention of the declarations of the "Statement," and of the letter commendatory given to his predecessor. The disturbance was raised by the late John Mason Neale, who had a special interest in the Holy Eastern Church, and having taken it under his protection, wished to save it from the machinations of the Anglican Bishop of Jerusalem. This opposition was unworthy and ungenerous, and only tended to aggravate the

difficulties of a situation with which Bishop Gobat was probably not altogether qualified to deal. If it had been raised by Nonconformists, whether Protestant or Roman Catholic, it would have been deserving of censure, but coming from a small coterie of Churchmen who were carried away by their own prejudices, it was deserving of nothing but unqualified condemnation.

In August, 1853, a Protest against a portion of Bishop Gobat's work was issued, and a circular was sent out from Sackville College, East Grinstead, signed by Mr. Neale, asking for signatures to it. The former was drawn up in English and Greek, and addressed to the Archbishop of Constantinople, the Patriarchs of Alexandria, Antioch, and Jerusalem, and to the Synods of Russia and Greece. The proceedings to which exception was taken, were carried on exclusively at stations in Palestine, so that it is difficult to see what was the use of protesting to the first and second whose jurisdiction was not interfered with, and to the fourth and fifth, because no part of the diocese of Jerusalem was within the boundaries of either kingdom. There was equal absurdity in protesting to the rival Patriarchs of Antioch and Jerusalem, between whose claims he could only decide by addressing both.

The language of this Protest was unjustifiable. After admitting that the Patriarchs ignored the English Church, the protesters proceeded to say that the Archbishop of Canterbury had sent a certain Bishop to Jerusalem for the purpose of taking the oversight of the English residents in Palestine and Syria, forgetting to state that other Bishops joined in the consecration, that the Crown assented, that he was also to exercise Episcopal control over such other congregations as might voluntarily place themselves under his jurisdiction, and that his diocese also included Chaldea, Egypt, and Abyssinia. After recapitulating a portion of the "Statement," they said contemptuously, that the Bishop who was entrusted with that authority, entirely neglecting the commands of his late Metropolitan, and transgressing the injunctions which limited his authority, was harassing to

such an extent the orthodox Eastern Church, as to receive proselytes from her and congregate them into certain schismatical congregations. They protested against all such acts thus being done "by that Bishop," because they proceeded from himself, and had no sanction from his church, and utterly repudiated his proselytizing practices as being repugnant to the compact of 1841, and direct violations of the canons. These gentlemen, while confessing that both they and their church were ignored by the Eastern Patriarchs, yet deemed it consistent with their position as English clergymen, to protest against and disavow the conduct of a Bishop whose acts they misinterpreted, and therefore did not understand. The Bishop of Exeter did not sign the Protest, but he wrote a letter signifying his entire approval.

The volume containing these and other documents bearing on this question, published by Mr. Neale on November the 12th, 1853, does not contain any reply from their Eastern Holinesses, nor does it appear whether any were ever received. The probability is that they took the protesters at their word, and ignored them.

On October the 11th the Committee of the Jerusalem Diocesan Fund published a minute, in which they fully vindicated the Bishop from the charges brought against him. They showed that his conduct had been approved by the late and present Metropolitans, that the construction put by the protesters upon the "Statement" could not be maintained, and that no such limits as they supposed circumscribed his authority. On the 19th a rejoinder appeared, in which the arguments and statements of the minute were examined and combatted. The character of this document was such that Bishop Gobat's friends did not deem it necessary to make to it any reply.

Early in the ensuing month the four Archbishops published a declaration with the view of removing a possible misapprehension that the censure of Bishop Gobat proceeded from persons who were acting with authority. They said that as Metropolitans of the United Church of England and

Ireland, they deemed it their duty to declare publicly, that the memorial to the Oriental Patriarchs and Synods, did not in any way emanate from the United Church, or from persons authorised to pronounce decisions. They disavowed the irregular and unauthorised proceedings of the memorialists, and expressed their sympathy with their brother, the Anglican Bishop in Jerusalem, in his arduous position, and felt assured that his conduct, under the circumstances in which he was placed, would be guided by sound judgment and discretion. To this declaration a minute of the Protest Committee was published in reply shortly after, in which they disclaimed all intention of speaking on behalf of the church, and affirmed that they only wished to clear their own consciences from "a most grievous scandal *pressing upon all*." While endeavouring to maintain their position, they seemed to be conscious of a mistake in not having protested to the heads of their own church at home before addressing the haughty and impracticable Oriental Patriarchs. There the matter ended, after having caused a considerable amount of excitement in certain quarters, and for the future Bishop Gobat was allowed to prosecute his proselytizing and other labours without avowed obstruction from English Churchmen.

These and other disputes were ruinous to the Bishopric during Bishop Gobat's tenure of it. The general effect of them, taken in connection with his advanced age, was that when he died, the diocese, so far as the English Church was concerned, was little better than a *tabula rasa*. The old controversies, after having done great damage, had been forgotten. No protest against his consecration greeted his successor, and no questions were raised in any quarter about the nature of his authority and jurisdiction. The feeling abroad was rather that of congratulation that a true English Churchman had at length been found to represent the Anglican Communion in the East, in whose hands the interests of the Reformed faith might be left with confidence and hope.

## CHAPTER XIV.

## THE EPISCOPATE.

1880.

DURING the last weeks spent at Wood Hall, preparations for the departure for Jerusalem were going forward. Except the single visit on the 9th of January to the Committee of the Jews' Society, the Bishop does not appear to have given himself any trouble about the proceedings of these gentlemen, preferring to wait till he could see with his own eyes whether their work in the East were genuine or not. On the 1st he wrote in his diary :—

I enter upon a new year with hopefulness for the future, and trust in my Covenant God, so good to me in the past.

On the 16th there was a prayer-meeting at Wood Hall for the purpose of imploring a special blessing on his future labours. The passage of Scripture chosen for consideration was Genesis xxviii. 15, which was well suited for such an occasion, and was probably intended to be the expression of hopes which were never realized. The service was most impressive, all feeling that the occasion was one of unusual interest and significance. Two days afterwards he left for London *en route* for Uckfield in Sussex, to take leave of his cousins who lived there. They were greatly pleased to see him, although none of the party thought that this was to be their last interview on earth. After returning to Wood Hall, the preparations for departure were pushed forward, as the day fixed for leaving was close at hand.

All the arrangements for travelling and the charge of the luggage were left in the hands of the Messrs. Cook, who carried out their engagements to the entire satisfaction of the Bishop.

At length the 14th came, being the day on which the party was to leave Wood Hall *en route* for Jerusalem. The Bishop wrote in his diary that the parting was most deeply affecting. The leave-taking by Mrs. Barclay of her father and mother and sister was a mournful one, as if she felt that there was little probability of her ever seeing her parents again. She and the Bishop, and seven children, of whom the youngest was four months old, with their Oriental nurse, left Wymondham by a train which brought them to Liverpool Street in the afternoon. Here he was met by a number of his friends from Hertfordshire, who presented him with an illuminated farewell address, and a sum of money sufficient to defray the cost of providing a proper Episcopal seal for the use of his diocese. They told him in it, that they desired to express their sentiments of Christian friendship, and their sorrow at his removal from among them, but they felt that he had special qualifications for the government of his vast diocese, and for the work before him. They requested him to accept an Episcopal seal so necessary to legalize official documents, and trusted that in the discharge of his office as the successor of St. James, the first Bishop of the Church of Christ in Jerusalem, it might be often used to the increase of the kingdom of God. They concluded by praying that Mrs. Barclay and the children might be preserved in health, that he might be long spared to labour for the glory of God, and that the fellowship of the Holy Ghost might ever be with him. Among the names attached to the address are those of Mr. Abel Smith, M.P., Mr. Robert Hanbury, of Poles, Colonel Edmund Smyth, the Honourable and Reverend Lowther Barrington, the Rev. Lewis Deedes, and the Rev. Canon Wingfield. The intentions of the contributors toward the expense of the seal were never realised, because the Bishop died before it could be prepared. From Liverpool Street the travelling

party went in the afternoon to the Waterloo Station, to start for Southampton by an evening train. Here they were also met by a number of friends who had come to take a final farewell. A paper has been found in Mrs. Barclay's handwriting containing the names of most of them, showing that the family duly appreciated this small tribute of respect. Several friends, seven aged people, and a Scripture reader from Westminster came to say good-bye, to all of whom the Bishop spoke in the most kindly manner. The late Major Cooper Gardiner, Major Delpratt, the Rev. Mr. Bailey, Miss Renouf, the schoolmistress from Stapleford, Miss Mitchell from Clapham who kissed all the children, and others were also at the station. Two brothers and two sisters of Mrs. Barclay illustrated the family virtue by their presence and active attention. Amid the hurry of departure an old friend found an opportunity of saying a parting word or two to the Bishop :—

Be sure (he said) you keep your name and work before the Church in England. When you get to your destination find out who the *Times* correspondent at Aintab is, and through him send home from time to time intelligence about your proceedings.

The Bishop replied :—

I am not able to do so, because he is an American Congregational Minister, who has no sympathy with my work. I shall be in Egypt shortly, and shall endeavour to get hold of the correspondent there, and see what can be made of him. I am much obliged for the hint, and you may rely upon it that it will not be forgotten.

This was enough. While the Episcopate lasted, every month there appeared in a religious paper in London, a letter from "Our Own Correspondent" in Jerusalem, which was worth more than all the rest of the publication. These most interesting papers were not written by the Bishop himself.

The same person exchanged a single sentence with Mrs. Barclay :—

This is a very arduous undertaking,  
to which she replied,

I do not like to think of it.

Yet she was full of life and activity, looking after her family much as if she were going for her annual visit from Stapleford to Wood Hall. Every one of the children who were old enough had, according to the family practice, something to carry, and when one of the uncles gave the signal to leave the waiting room, and take their places in the train, the discipline, as seen on this occasion, was perfect, because they were gone in an instant, baskets, parcels, and all. At the consecration in St. Paul's the signal had been given by the venerable grandfather, when obedience had been rendered by son, daughters, and grandchildren with equal alacrity. The guard seeing some excitement on the platform and a number of people standing round a man of commanding presence, dressed in Episcopal attire, enquired of a gentleman present who the Bishop was. The weather was cold, and snow was upon the ground, but none of the children showed any signs for being the worse for it. At last the Bishop and Mrs. Barclay, with the baby in her arms, entered their carriage, the order was given to stand back, and the train moved out of the station, some friends waving their hats in token of farewell. It was noticed that the Bishop buried his face in a paper to conceal his emotion, and that the tears were streaming down Mrs. Barclay's cheeks. Little Winifred the baby, unconscious of what was passing around, looked particularly comfortable.

When the party reached Southampton, some of them went to an hotel, and the rest to the home of a friend, who entertained Mrs. Barclay and six of the children most hospitably for the night. The next day they went on board the Peninsular and Oriental Company's s.s. Gwalior, bound for Port Said, and ultimately for China. An uncle showed his devotion to his sister by following her and the children to Southampton. All the arrangements about custom-house dues were left in his hands, and after every annoyance had been overcome, the whole party with their baggage were safely established on board. Immediately before the ship started on her voyage letters from Wood Hall were placed in

Mrs. Barclay's hands. At 2.15 p.m., all being ready, the steamer moved from the jetty. The day was the 15th of January.

There was a considerable number of passengers on board. Besides the Bishop there were four clergymen proceeding to different places in the East. The sailors, most of whom were Lascars, called them "sky-pilots," and superstitiously looked upon them as Jonahs, who were sure to bring on bad weather. The Rev. Mr. Smyth, chaplain of H.M.S. *Euryalus*, and the Rev. Mr. Brown had no difficulty in making the acquaintance of the Bishop. The children attracted a great deal of attention among the passengers. The Bishop, Lucy the eldest daughter, who had one attack which she said did not hurt her, and the baby, proved the best sailors, each successfully defying the demon of sea-sickness. When the sea became rough all the rest of the party were overcome by it, but no one could gather from Mrs. Barclay's letters written on board that she was confined for days to her cabin by the inexorable scourge.

The voyage was upon the whole prosperous, the ship arriving to time at Gibraltar and Malta, and being only a little late at Port Said. After leaving Southampton the sea was perfectly smooth, although the weather was cold, it being mid-winter. The Bay of Biscay was comparatively calm, but the night of the 17th became very rough, and the ship rolled heavily. On Sunday there was divine service on board, the Rev. Mr. Smyth reading the Liturgy, and the Bishop preaching from Isaiah xv. 1, 3. Mrs. Barclay, being a clergyman's daughter, thought that the ceremonial was defective, as no robes were used. Very few ladies were present, as the rolling of the ship had brought on sea-sickness. On the night before arriving at Gibraltar there was a narrow escape from collision with another vessel during the darkness. Here there was a delay of only four hours, after which the ship proceeded on her voyage to Malta. The weather continued somewhat rough, the Bishop noticing that they had got into a chopping current, and that the sea was covered with white crested waves. On Saturday, the 24th, Malta was

reached, where there was a delay for some time to take in coal. The Rev. Mr. Smyth took the whole party, including Winifred, in a steam launch through the bay of Valetta to the pier, where they landed and walked through the town, seeing the sights, and in the afternoon returned in a boat to the Gwalior, which resumed her voyage at 3.15. During their short visit on shore a swarm of beggars fell upon them like hornets, but without inflicting any serious damage. Six of them pursued a carriage in which some of the party were driving to see the baked bodies of the deceased monks of St. Mark. On Sunday there was again divine service on board, the Rev. Mr. Brown reading the prayers, and the Bishop discoursing upon Galatians i. 3—5. As the weather had become stormy, many of the passengers were prevented from attending. In the evening the waves broke over the deck, but the ship, commanded by a brave and skilful officer, rose buoyantly from the trough of the sea, and sped forward on her onward course. For the next two days the weather continued unfavourable, and several on board were overpowered by sea sickness, while the Bishop and his party, having become used to the Mediterranean, all escaped with impunity. On the 28th the weather was still stormy, and the deck was flooded with water. In the evening the steamer arrived at Port Said, when they disembarked, and went to the hotel *Nederlander*, managed by Mr. and Mrs. Weber, the husband being a Belgian and the wife an Englishwoman, which subsequently, during the Egyptian War, became the property of the British Government, and was used as a barrack for troops. Before leaving the ship the Rev. Dr. Gardiner gave the Bishop a cheque for £20 for the Diocesan Fund. During the fortnight spent on the voyage, he had made himself agreeable to every one, neither forgetting his Episcopal rank, nor that he was a human being like other people. One who was a fellow passenger testified to the urbanity of his manners, and his anxiety to be on good terms with everybody.

There was a delay of three days before the Austrian Lloyd's steamer *Espero* arrived, by which the party were to proceed to Jaffa.

He had no sooner set foot in his diocese than he began to make enquiries about the state of religion in the town. The report he received was very unfavourable. He was told that there were not more than 60 or 70 British subjects, who were entirely without the ministrations of religion, as there was no resident clergyman. In conjunction with some French Protestants, they were willing to contribute toward the support of a chaplain who could speak both languages. He learned that in the meantime a person not connected with any religious denomination was coming from England, who was to act as a sort of Scripture reader to the large number of sailors, of whom the majority were English, who passed through the canal every year. It was a matter of great importance that some means should be taken to protect them from the temptations which rendered the town one of the most drunken and immoral in the East. He obtained important information from Mr. Wolf, the British Vice-Consul, and from Mr. Whytock, the lay Evangelist, with whom he afterwards had frequent and friendly communications. It is remarkable that the religious welfare of Port Said was the last subject which occupied his thoughts shortly before he died.

The Hotel *Nederlander*, where the party put up, had been built by Prince Henry of the Netherlands, at a cost of four millions of francs, for the accommodation of the Jews when they should be on their way back to resume possession of the Holy Land. The Webers had a baby two months old, and the opportunity was seized of getting the Bishop to baptize it. Mrs. Barclay paid them the compliment of acting as sponsor, and the water used was from the Jordan, but Lucy, who managed to be present on this and other occasions when her father was playing the principal part, said that it "smelt horribly."

On Saturday morning, the 21st, the steamer came into the harbour, and at 3 p.m. the party embarked *en route* for Jerusalem, a telegram having been sent on the previous day to announce that they were coming. There was a large number of Russian pilgrims on board. The night was calm, and the voyage was prosperous. At sunrise the next morning

the Bishop descried the coast of Philistia, and soon after Jaffa came into view, presenting the same appearance as when he had last seen it, nine years before. The steamer cast anchor about eight o'clock, and immediately after boats were seen coming quickly off from the shore, in which he recognized Mr. Wiseman and other old Jerusalem friends, who, making their way on board as speedily as possible, greeted him and Mrs. Barclay most warmly. The whole party got into a barge, which had the British flag at the stern, and, as the sea was smooth, passed the dangerous reef in safety, and soon reached the pier, where many friends stood waiting to receive their Bishop, among whom were Dr. Chaplin, the Rev. C. H. Kelk, the Rev. T. F. Wolters, who had come specially from Jerusalem, the Rev. J. Longley Hall, and others both European and native. The Governor had sent a detachment of soldiers, who saluted him as he landed. Preceded by about a dozen cavasses, who struck the stones with their iron-pointed maces as they moved forward, and by the German and English Vice-Consuls, and escorted by a large number of people, the party went to their carriages, in which they drove slowly through the town to Hardegg's Hotel, in the German colony, which was reached about 11. The sun was very hot, and all were glad to find rest and shelter. When the party had settled down a little, Mr. Hall, who was the missionary of the Church Missionary Society at Jaffa, came to invite the Bishop to preach in his church in the evening, to which he readily consented. His text was Acts ix. 40, and, as might have been expected, there was a crowded congregation, by whom the discourse was fully appreciated. Some Ritualistic gentlemen will be scandalized by being informed that there was afterwards a celebration of the Holy Communion, in which the Bishop actually took part.

In the afternoon the Governor and the German and English Vice-Consuls came to pay him complimentary visits.

The next morning, accompanied by Messrs. Hall, Wolters, and Kelk, he returned the visits, and also called upon the

Rais or Chief Priest of the Armenian Convent. Mrs. Barclay, with some of the children, went to see Miss Walker Arnott's school for Syrian girls, the American Episcopal school for boys, most successfully conducted by Miss Davison, and the hospital connected with the local mission, superintended by Miss Maugan.

At 1.30 p.m. the party left Jaffa in three carriages, *en route* for Ramleh, which was reached at 4. These vehicles are little better than waggonettes without springs, each being drawn by six horses, and affording accommodation for six persons. Mr. Lloyd (Messrs. Cook's agent) occupied a seat in the first one. Mr. Hall rode with the party, accompanied by Mohammed, one of the Bishop's cavasses, two dragomans, and other friends. About a mile outside Jaffa the Bishop stopped at the country house of Mr. Amyalak, a Spanish Jew, who was the English Consular agent, and paid him a short visit. The route lay through lovely orange groves, and the Vale of Sharon abounding in scarlet anemones and cyclamens. Although the heat of the sun had been oppressive the day before, the cold had now become intense. At a little distance from Ramleh the children of the Church Missionary Society's schools, both here and at Lydda, were drawn up on either side of the road, and when the party came up, sang hymns of welcome to the Bishop, in English and Arabic. He was deeply touched by this reception, and when the singing was finished, spoke a few kindly words to the teachers and their scholars, saying that it would give him great pleasure to return and visit them on some future occasion. The people around them pressed forward to shake hands with him. A touching characteristic address of welcome had been presented by Mr. Hall, on behalf of the native Protestants. As soon as the party stopped, they said,

Some of your Lordship's servants, members of the Protestant Church at Lydda, have the greatest pleasure to come and meet your Lordship here on your Lordship's way to Jerusalem, to congratulate your Lordship's ordination as Bishop to our country, and of your Lordship's safe arrival. We trust our living God that in your Lordship's days the knowledge of our Lord and His Word

will be spread more and more in our country, and the clouds of darkness will be seen no more, that we all make more preparation for our Lord's second coming, that we forget not to tell everybody the good work which our kind and holy Society, the Church Missionary Society, is carrying on between us, *though it is now a spark*, but we have hope that it will kindle the whole desert. For this we show our hearty thanks to our benefactors.

The scholars, boys and girls, of Lydda are coming to meet your Lordship, which their number is 110, but the small could not come, as the way is a little far, and they also have the pleasure to sing for your Lordship the following sweet and nice hymn. One of us, Hanna Damasky, is the person whom your Lordship has brought him the preparation of the confirmation since sixteen years, and has been sent since then to Lydda as a schoolmaster, and now he is happy to say that he is coming and leading this congregation of boys and girls before your Lordship's presence, to have a blessing, and asking your Lordship's prayer for the whole work for Christ's honour. Amen.

When the party arrived at the hotel in Ramleh, Mr. Hall introduced to the Bishop the head men of the congregation and the Rais of the Armenian Convent. Two nuns, who also came to pay their respects, were received in the most kindly manner. In the evening the children were taken to see the Mohammedan burial ground, and the ruins of a convent, and afterwards to the top of the Tower of Ramleh,\* which commands a fine view of the plain of Sharon and of the sea in the distance. Just after sunset, Mr. Hall took leave of the Bishop, and rode back to Jaffa, having done his duty faithfully to his new Diocesan.

The next morning the party was astir before sunrise, and was soon *en route*. After a few miles, the road became very rough. The atmosphere was clear, but the wind blew so piercingly cold, that two of the children began to cry. There was a halt at Bab el Wady, where they were set to run up and down to get warm again, while the horses were being watered. About noon, Aboo Goosh (Kirjah Jearim) was reached, where the party stopped for luncheon in a Mohammedan graveyard, sheltered from the piercing wind by the

\* There is a drawing of the tower in Dr. Thomson's work, "The Land and the Book."

wall of a Sheik's monument. One of the dragomans boiled a kettle, and hot tea was got ready, which proved very acceptable. Lucy said that the more substantial part of the luncheon consisted of sardines, preserved salmon, raspberry jam, mutton, and eggs. While they were eating, about 20 hungry and wretched-looking Arabs surrounded the party, watching the proceedings with wistful eyes. Mrs. Barclay rewarded them for their trouble by giving them the fragments. Starting again at 1 p.m., they reached Colonia, three miles from Jerusalem, in about an hour, having driven down the hill at a somewhat dangerous rate of speed. Here the Bishop was met by the officials and dragomans of the different Consulates in Jerusalem, by a troop of cavalry, sent by the Pasha as a guard of honour, and by a great crowd of people who came to welcome him and his family with warm greetings. Every religious community in the Holy City, including the Jews, Latins, Greeks, Armenians, and Syrians sent representatives, the Greek Patriarch coming in person. A well-written and appropriate address of welcome, which had been prepared by Mr. Kelk, was presented to him, signed by all the clergy in Jerusalem, and by one layman of each nationality, the signature of the native Protestant being in Arabic. After a short delay at the café for refreshment, the party moved slowly forward, as the crowd kept continually increasing, being joined by numbers of persons riding on horses, mules, and donkeys. When they came near Jerusalem, they were met on the brow of the hill by the English and German Consuls. Not far from the Jaffa Gate the children, first of the schools of the London Jews' Society, then of the Zion House school, led by Miss Adie, then of Mr. Schmeller's German Orphan School, and then of the Jewesses' Institution, all touchingly sang in succession hymns of welcome, as the Bishop and his party came up. He stopped and thanked them for the hearty reception which they had given him. Outside the Jaffa Gate, the whole party dismounted from their carriages, and, preceded by the cavasses of each com-

munity, walked to the Bishop's palace, where another body of cavalry was drawn up ready to salute them. The entrance was decorated with evergreens, the legends being the word "Welcome," and the text, "The Lord bless thee out of Zion, and thou shalt see the good of Jerusalem all the days of thy life." Instead of accompanying her husband to Jaffa, Mrs. Wiseman had remained in Jerusalem, preparing the house for the reception of the family, who found a substantial meal ready for them as soon as they entered.

Not the least touching incident was the welcome given to the Bishop by the aged chief Rabbi, who, being blind, was led out to meet him, that he might offer his own congratulations and those of the entire Jewish community on his safe arrival.

This reception provoked jealousy in some quarters, one gentleman writing that it was such as was usually given to new arrivals, except that there was an address presented at Colonia. Others maintained that no such welcome had been given to any distinguished person on his way to Jerusalem since the time of the visit of the Prince of Wales. Mr. Iliewitz was enthusiastic over it, observing that the Bishop had been received like an Emperor, and that more could not have been done in his honour. Whether it were the usual reception accorded to travellers or not, it is certain that neither of his predecessors was greeted with any such welcome, although the first had been brought to Jaffa in an English war ship, at the expense of the Government. While much of the respect shown him arose out of his position as Anglican Bishop, not a little must also be attributed to his personal character and to the influence which nine years before he had exercised in the Holy City.

The view which the Bishop himself took of it was expressed in a letter written to a person in England in the following terms :—

The reception given to me on my entrance into the Holy City was of the most gratifying character from all classes, from the Moslems, Jews, and Latins, who have hitherto held aloof from the Bishopric. Of course a good deal of this feeling arose from welcoming back an old friend, but I could also observe a much

more liberal sentiment in all classes of the different religious nationalities, as compared with the state of matters ten years ago. How far this outward manifestation indicates any great extension of Gospel principle is as yet too soon to say.

Although he had never lived in it, the house which was for the future to be the home of the Bishop and his family was well known to him. It had been built for the use of his predecessor, in Oriental style and with a flat roof. A photograph of a portion of the exterior, preserved at Wood Hall, conveys the idea of a heavy uncomfortable-looking structure, with windows, irregularly placed, just large enough to let in light, and no more. It is about three minutes' walk from the Jaffa Gate, on the left of the road leading to the Armenian quarter, exactly opposite the Tower of Hippicus, of which the foundations were spared by Titus at the destruction of Jerusalem, and within a very short distance of Christ Church. Behind it is a yard, overlooked by the windows, rented by a Bavarian baker, who used it for keeping pigs and fowls, which diffused around them anything but pleasant odours. The house consists of two storeys, all the rooms on the ground floor, except two, being used for lumber or stores. To the left of the entrance one was used by the Bishop as his study, and the other was the school-room for the children. In front of it is an uncovered flight of stone steps, which leads up to the second floor, on which are the drawing-room, dining-room, and bed-rooms. A second staircase in an open court conducts to the kitchen and other rooms in the same storey. The terrace on the roof commands a view of Jerusalem, of the Mount of Olives, of Scopus, the road to Bethlehem as far as Mar Elias, and the Mountains of Moab, 30 or 40 miles distant. The Bishop was particularly fond of this terrace, and used to walk upon it for an hour or so nearly every evening. No grounds or gardens are attached to the house. Although large, it was insufficient for the wants of his family, so that it became necessary for the owner to build two additional rooms, by which the rent was somewhat increased.

The house was one of the best in Jerusalem, but from this

description, it will appear that it was not well suited for the residence of an English family. It belonged to Mr. Paschal, a Greek, who acted as dragoman of the Austrian Consulate. The Bishop ascertained that he would be willing to sell it, were it not that he had a difficulty in investing his money safely and profitably, as he had already sustained heavy losses in Turkish Bonds. No arrangement had been made about it at the death of the Bishop, except that the rent had been paid two years in advance, up to October, 1882. The Committee of the Jews' Society could not give him an answer when he was present on the 9th of January, but on the 26th they sent after him two resolutions, in one of which they declined to continue the favour granted to his predecessor, and in the other they said that the question of buying the house would have to be deferred. They were accompanied by a note, written by a Secretary, in which he said :—

I beg to forward the enclosed resolutions of Committee direct, rather than through your Lordship's commissary, being somewhat of a private nature.

The Bishop's family continued to live here with unfortunate consequences, till he purchased a small house outside the walls, to which they retired during the hot season.

Some time was necessarily spent in unpacking boxes, arranging the house, and looking around them, before the family were able to settle down comfortably in their new home. With the exception of an English governess and Miss Newman, who came from Watton to assist Mrs. Barclay in managing her household, and the two Abyssinian cavasses, all the servants were native Orientals. Whatever may have been the occupations of the wife at Stapleford, they were much increased in Jerusalem, leaving, probably, not an hour of the day unoccupied with the duties of her position. In her letters to Wood Hall she often expressed a longing for a little rest in her old home, but never failed to say, at the same time, that she believed that both herself and the Bishop were in the path of duty. Her household was like a beacon, set upon a hill. In her own proper sphere the force of the silent example of an English family

in an exalted position, regulated on the highest principles, could not be estimated by any ordinary standard, because it was at once a rebuke to the polygamy of the Turks, and a testimony against the degradation of the Moslem and Jewish women. Her life was its own witness, and how powerful it proved to be in Jerusalem will appear hereafter.

On the day subsequent to his arrival, the Bishop was solemnly installed in his office. A little procession, consisting of Dr. Chaplin and Mr. Bergheim, who acted as churchwardens, five clergymen in surplices, and the Bishop, proceeded from his house, in the afternoon, to Christ Church, where, after a hymn had been sung, and prayer, he was conducted to the Episcopal chair, where he received the congratulations of the congregation. Then followed divine service, a sermon by him from Isaiah lxii. 6, 7, and a celebration of the Holy Communion. The church was crowded. Those who were present scanned his appearance very closely, noticing particularly the robes, and even the scarlet hood and purple gloves, of which a full account was afterwards published in the *Egyptian Herald*.

This installation was of no common interest, because now, for the first time, the See was held by a native-born British subject, whose business it would be for the future to illustrate in a foreign land the true character of the English Episcopate. Raised above all jealousies and parties, under no obligation to any man, in the prime of life, and possessed of the true missionary spirit, to all human appearance he had now ample scope for the exercise of his powers, and, as he had said to a friend before leaving England, a great and open harvest field waiting to be reaped. As in ancient times, so now, the labourers were few, but if his life had been prolonged they would have been increased.

According to Oriental etiquette, it became his duty to call on Raouf Pasha, the Turkish Governor of Jerusalem, the Consuls of the different nationalities, and the heads of the various religious bodies, after having announced that he intended to visit them. A paper has been found, not in his handwriting, entitled "Programme of visits to be made by

the Lord Anglican Bishop to the various authorities in Jerusalem," political and religious, the number being 16 in all, with the order in which they were arranged. A copy of the Arabic letter to the Pasha, written by himself, has been preserved. On Monday, the 9th of February, the visits of ceremony began. The English and German Consuls gave him an official welcome, dressed in their uniform, and afterwards accompanied him, along with Messrs. Kelk, Zeller, Wolters, Friedlander, and Cawar, the five clergymen in Jerusalem, and the heads of the Protestant community, preceded by his cavassers, on a visit of ceremony to the Pasha, who gave him and his party a favourable and courteous reception. In the afternoon, accompanied by Dr. Chaplin, he visited the French, American, and Russian Consuls. During the day the rain was falling in torrents, and the streets were in a filthy condition. The next day he called upon the Latin, Greek, and Armenian Patriarchs, the Syrian Bishop, and visited the Latin Convent, and soon after completed his programme. He was everywhere received in a favourable manner, his reception by the Chief Rabbi (elect) and the other Rabbis being particularly cordial.

The visits were soon returned. *The first to come was the Latin Patriarch, accompanied by ten Brothers of the Latin Convent.* Lucy, who managed to get a sight of him, said that—

He looked very grand, the collar and cuffs of his cassock being purple, with a large golden cross on his breast, a jewelled ring on his finger outside his glove, and a gold gauze veil twisted round his hat.

The Bishop called him, in his diary, "the Reverendissimo." This visit was significant of friendly relations between the heads in Jerusalem of two great powerful and antagonistic Churches. The Pasha, the Armenian Patriarch, and the Russian and French Consuls came the same day. On the next the English, German, Spanish, Greek, and American Consuls, the representative of the Italian Consulate, and the Syrian Bishop, paid return complimentary visits. The last was desirous of ascertaining the price of a press for printing

Syriac MSS. The Sheik of the Mosque of Omar and the Chief Rabbi called on the same day. It was noticed by the family as a singular coincidence that the heads of the two religious bodies which deny the Deity of the Saviour should have arrived almost together. The former had written Arabic poetry to celebrate the Bishop's arrival in Jerusalem. He returned the visit on March the 8th, when a long conversation took place between them in Arabic on the second coming of Christ, which it was hoped was not wholly ineffectual. An English Bishop and a Mohammedan Sheik calmly discussing together in the Mosque of Omar a great Christian verity so profoundly interesting, is an incident probably unique in the history of missions.\*

As each of these distinguished persons came with a retinue, and was received by the Bishop in his drawing room, there must have been plenty of work for the servants, because all were entertained in Oriental fashion. As soon as the visitors were seated, the cavasses brought in refreshments. First came a tray with preserves, Turkish delight and glasses of water or lemonade, then, after an interval, liqueurs and biscuits, then coffee in very small cups, which Mrs. Barclay disliked, because they were not much larger than dolls cups, and lastly cigarettes for those who chose to have them. Oriental manners considered it to be an insult if the cups were completely filled, so that she always took care that none of her distinguished guests were offended.

No record has been preserved, stating in what languages conversations with his visitors were held, nor whether his secretary and dragoman, Mr. Gargoa, was present every time. Neither, except on two or three occasions, is anything known of the subjects which were discussed. One would like to know what the Anglican Bishop and the Latin Patriarch talked about, and in what language the conversation was carried on. There must have been not only well-bred courtesy, but also kindly feeling between the parties, because the Bishop's diary shows that the Reverendissimo and his

\* See *ante* p. 399.

retinue of priests on subsequent occasions found their way to his palace. It is difficult for any one in England to realize this state of things, just as it would be impossible to imagine Cardinal Manning attended by his chaplains making a complimentary call at Lambeth or London House. Such cordial relations had never existed before, and they were taken as showing that at least in the Holy City the Church of Rome was willing to recognise the rank and ecclesiastical authority of the Anglican Bishop. Something perhaps was due to the liberality of the Patriarch himself.

Entries in his diary under various dates, show that afterwards friendly visits were exchanged between him and the heads of all the other religious communities. Besides the case of the Sheik there is another, at which the subject of the conversation is known, which may be taken as an indication that on these occasions there was neither idle gossip nor futile forecasts about the state of the weather. On the 10th of June, he went with one of his clergy to call upon the Greek Catholic Patriarch. He found him a very intelligent person, and held with him a long conversation on the subject of Mohammedanism, and the best method of bringing religious influences to bear upon the Turks. The relations between the Bishop and the Heads of the Greek community were so cordial, that they almost amounted to intimacy.

Other visits of a less formal character were exchanged, between him and Mrs. Barclay on the one side, and the English and German families in Jerusalem on the other. Old friends who had known him during his previous residence in the Holy City all turned up, and were received in the most kindly manner. Pastor and Madame Reinecke, who had arrived during his absence in England, came also to pay their respects. The native Arabic congregations in Jerusalem, Ramallah, Beitjalah, and other places, were presented to their Bishop by their respective clergymen, and upon all he produced the most favourable impression.

In addition to the addresses received at Ramleh and Colonia, others were sent to him from different places in the Holy Land. The clergy and native Christians at Nazareth sent

their congratulations in Arabic. From Shefamer, one of the out-stations, came the following letter, which may be taken as a sample of the others :—

Shefamer, *February 18th, 1880.*

Our Lord in Christ,

We have the honour to write our cordial salutation, best of the compliments of congratulation to your Lordship, as we have heard that your Lordship has arrived safely to Jerusalem. We thank God for His providence and grace that he has chosen you to be our Lord Bishop. We believe that your Lordship will take heed to all the flock over the which the Holy Ghost has made you Overseer, to feed the church of God which he has purchased with His own blood, so that when the Chief Shepherd shall appear, you shall receive a crown of glory that fades not away.

We are very anxious to see your Lordship, but our present distress and poverty hinder to go not to Jerusalem. Therefore we hope that your Lordship shall condescend and visit us, when you will to impart unto us some spiritual gift, that we may be comforted with your Lordship. But now we pray you to remember us in your prayer. We beseech Him to preserve you and prolong your life.

Your most humble Servants,

NICOLA DABBAK (the Pastor)

and the Congregation.

P.S.—We present our hearty salutations and our good compliments to your family.

To this the Bishop replied in Arabic, of which the following is a literal translation :—

Your letter in English received. I thank you for the kind congratulation you make in it on account of my arrival safe, and as Bishop of this See. I hope to hear that you are also happy for the precious tidings of redemption which is in Christ our Lord, fulfilling your duties towards Him as commanded, in order to hear His lovely saying, "Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." May the Lord pour out His Holy Spirit on us, so as to enable us to be faithful unto Him.

Mr. Dabbak was the native lay Evangelist at Shefamer, employed by the Church Missionary Society.

The tourist season of 1880 was partly over before the Bishop and his family arrived in Jerusalem. When the house had been arranged, and when the official visits had been paid, travellers from England, Germany, America, and

Australia, began to turn up, of whom some had letters of introduction and others had none. The late Dean Stanley introduced several well-known clergymen, who received a courteous reception. It was the Bishop's practice to have a *conversazione* on one evening in the week, to which all English tourists in the Holy City, with the Americans and Germans, were usually invited. The missionaries of the Church Missionary Society, and of the London Jews' Society were included among the guests, that the strangers from other lands might see them, because it sometimes happened that, observing no evangelistic work, and not taking the trouble to make any enquiries, they carried away the impression either that there were no missions at all, or else that they were a delusion. The Bishop expressly desired to obviate such misapprehension by inviting the missionaries to meet and converse with his guests. During the tourist season Christ Church was on Sundays always crowded with travellers, but they were gratified by hearing him preach on only two occasions, of which one was a sermon on behalf of the schools of the London Jews' Society, on the 7th of March. Among the more distinguished visitors this season were Lord and Lady A——, who came late in the season, the Hon. Miss Milnes, Lady Sebright, and the late Miss Beamish. The last two gave donations to enable him to carry on missionary work among the pilgrims, who to the number of 7000 or 8000 annually visited the Holy City. They were mostly Russians and of the lower classes.

If shamrocks were not available in Jerusalem on the 17th of March, as the emblem of St. Patrick, the patron saint of Ireland, the Bishop celebrated the day in a manner equally effectual. In the afternoon he and some of the children went to see the flowing of Bir Eyoub, which was regarded as a sign of good for the inhabitants. He was told by the people who were watching the stream, that the water began to flow when he arrived, and, as what happens after the coming of any great person is always noticed, that they regarded his presence among them as a blessing. Disguised under a mask of Oriental flattery, some truth might have been recognised by those who were free from superstitious

tendencies. The young people who were in Mrs. Wiseman's charge, afterwards went to see Absalom's pillar, at which they threw stones to show that they knew that he had been a rebellious son. They did not know that doing the same thing to a statue of Mercury by the roadside, was one of the forms of ancient idolatry denounced in the Mishna. The next day the Bishop attended the examination of the German schools, and was well pleased with the knowledge and discipline of the children. In the evening he sent a donation of 250 francs to Sister Charlotte, the head of the Prussian Deaconesses for her Talitha Cumi school for girls, and an equal sum to Mr. Schmeller for his Syrian Orphan Home on Mount Zion. On the 19th, in company with Mrs. Barclay and two lady visitors, he attended divine service in the German Chapel in honour of the Emperor's birthday. In the afternoon he paid a visit of ceremony to the German Consul, Baron Von Munchausen, and in the evening was present at a musical entertainment given at the Consulate in honour of the event.

On the 31st of March, he held his first confirmation in Christ Church, when 24 young persons were confirmed, of whom 15 were presented by the Rev. Mr. Kelk, and the remainder by the minister of the native congregation in Jerusalem. Mrs. Barclay and some of the children were present, that they might see their father perform his first Episcopal act. Lucy noticed that Miss Newman stayed at home to write her letters.

On the 26th of April, a deputation from Marash came to ask for his assistance in providing religious teaching for many there who were seekers after truth. The same day he received complimentary visits from the conferences of the American missionaries in the Holy Land, and of the German pastors from Gaza, Beyrout, Alexandria, and Cairo. On the evening of the next day they and other guests, amounting in all to 36 persons, were entertained by him and Mrs. Barclay. The family worship consisted of a hymn in English, with reading of Scripture and prayer in the German language. A letter written to Wood Hall giving a minute description of the entertainment, shows that she was not indifferent to the

comfort and enjoyment of her guests, among whom there were representatives of at least three nationalities.

The missionary cause was dear to the heart of the Bishop. Before leaving England he had described his position in the East as that of a missionary Bishop, whose duties would be very different from that of a spiritual ruler in a settled Christian country. He would not only have to superintend those already at work in the mission field, but also to originate and organize fresh agencies to labour at new stations. Nothing could be done in the latter department till he had ascertained the state of his diocese, and made himself acquainted with the qualifications and efficiency of his clergy. During the latter years of his predecessor, the Jerusalem diocese had so completely passed from public notice, that a friend in England asked him half jocosely, whether he had any one to superintend, to which he replied that he believed that there were 12 missionaries and one chaplain. From a paper in his handwriting entitled "Jerusalem Diocese—List of Clergy, 1880," it however appears that there were 19, of whom one was chaplain at Alexandria, three were agents of the Jews' Society in the Holy Land, and 12 were employed by the Church Missionary Society. Of the 19 five were Englishmen, and the remainder Germans or Dutchmen, or natives of Palestine. Before he left England, he was endeavouring to make arrangements for increasing the number by two, of whom one was to be chaplain at Beyrout, and the other at Port Said.

Of the clergymen employed as missionaries in the Holy Land by the Church Missionary Society, only 3 were Englishmen. They were in every respect properly qualified men, and having worked in parishes at home, were familiar with the system, the teaching, and the tone of the church. Of the remaining 9, 5 were either German or Dutch Lutherans, who, not having been educated in England, knew little of the church in whose name they worked, and in some cases had only a very imperfect acquaintance with the English language. The training of the native clergy was necessarily of a low order, but, although deficient in other respects, they had the great advantage of being able to communicate

truth as they understood it, in the vernacular, and of understanding the workings of the mind of their countrymen. During his long Episcopate, Bishop Gobat had helped to deteriorate the quality of the mission agents. Having himself never laboured in an English parish, and not being thoroughly acquainted with the system, he did not deem it necessary to require from candidates for ordination anything beyond subscription to the three creeds, in which course he was fully justified,\* so that, wide as are the liberties of English Churchmen, those of his clergy were still more unrestricted. Except the 3 Englishmen, there were therefore no proper exponents of the Church in the Holy Land when Bishop Barclay took possession of the See.

The head of the mission to the Jews in Jerusalem had been a tutor in the Malta Protestant College, and afterwards Incumbent of a parish in Leeds, and, except in one respect, was well qualified for his post. In 1880, he could not speak any native language, and when he went on missionary tours was obliged to take with him a dragoman to interpret what he wished to say to the Jews. This method of carrying on missionary work seemed to the Bishop to be ridiculous, and could lead to nothing but failure. With such a state of things he was not unfamiliar. Long before he was elevated to the Episcopate, when talking with his friends in England about the folly of sending out missionary gentlemen to foreign stations who could not speak the language, or had no capacity for learning it, he said that they were virtually useless, and could at best do nothing but direct native agents who might happen to know something of English.

While fully admitting the importance of the work intended to be done by the agents of both Societies, he soon found cause to deplore in some of them the want of obedience and amenableness to lawful authority, which may be accounted for partly by the absence of an English training, partly by the disinclination to postpone private convenience to public duty, and partly by the example of the indifferent and disrespectful attitude toward the Episcopate frequently maintained by committees in London. He regretted the absence

\* See *ante*, p. 450.

of the true missionary spirit, as shown in the apathy and unwillingness of those whose duty it was to go out into the towns and villages, and into the streets to preach the Gospel of the Kingdom. The spirit of jealousy, and the intrigues which were its natural outcome, prevalent among the native and foreign agents, were an unpleasing feature which soon came under his notice, alike disgraceful to those who harboured such feelings, and destructive to the missionary cause. He thought also that the religious tone of the Protestant communities, both Arabic and Jewish, was not only low, but in the case of the latter much lower than when he had been minister of Christ Church. In this respect, with some exceptions, missionaries and converts seemed to him to be alike deficient. These were his first impressions, produced by what he saw of the actual state of missionary work in the Holy Land.

The Reports of the two Societies for 1880, the first year he had the supervision of the diocese, tell their own story. It is an abuse of terms to call the work of the Church Missionary Society in the Holy Land missions. They say themselves that they have never made, and cannot make, any direct efforts to reach the Mohammedans, owing to the danger of losing his life which a baptized convert would incur, from the want of religious liberty in the dominions of the Sultan. The object of the Society is the conversion of the Arabs and Fellahin, and the way taken to bring this about is through the indirect agency of congregations of native Christians, of schools, and the printing press. They say in their Report, that the first are composed entirely of voluntary adherents, who have left the Greek, Latin, and Armenian Churches owing to dissatisfaction with their errors and corruptions. It is said that in Jerusalem and elsewhere the number of native Christians would be larger, were it not that so many persons are dependent on the convents for their means of living, which they would at once forfeit by becoming Protestants. It is true that Mohammedans are occasionally seen in assemblies for Christian worship, but it is not possible to make out from the Report that one has ever been converted or baptized, except Ahmed Tewfik Effendi, of whose case the

Society made the most possible, although it occurred after their mission in Constantinople had been abandoned. Receiving voluntary seceders from other Christian communities can scarcely be called missionary work. In the schools the children of Jews, Turks, and Christians, are educated together with the best intentions, and in some cases they have even been patronized by the Pashas, who have attended public examinations and made complimentary speeches. Although this is the most successful, and undoubtedly the most useful department of the Society's work, it is difficult to understand what becomes of the Moslem children when they grow up to mature years, because none of them would dare to avow themselves Christians. Notwithstanding the assertions in the Report, the printing press in Jerusalem during 1880, although calculated to serve useful purposes in the dissemination of Christian literature in the Arabic language, was not worked so successfully as it might have been.

The Church Missionary Society has never faced the difficulties of mission work among the Mohammedans in the Turkish dominions, and cannot face them.

The Bishop was fully alive to this state of things, and to the impediments which intolerance casts in the way of missions to the Moslems. It is clear that they are worked on a wrong principle, because such a course of action has never been followed in any other age, because it is not followed by the Society anywhere else out of the Turkish Empire, and because fanaticism has hitherto successfully resisted all efforts to make proselytes. The Church on earth is militant, and never employs indirect means when advancing to the attack of the kingdom of darkness. Instead of seeking to influence him indirectly by educating his children in the schools, the Bishop spoke Christian truth plainly to the great Sheik of the Mosque of Omar, as a man speaks face to face with his friend.

Some persons seeing the mismanagement, and the inevitable failure of the gentlemen in Salisbury-square, are disposed to think that the time for the evangelization of Palestine has not come. This was certainly not his opinion, but he was removed before he was able to mature and carry his plans into effect.

The account of their Palestine Mission given by the Committee of the Church Missionary Society for 1880 may be taken as the most favourable description of what the Bishop saw around him. It will not endure a searching criticism. Whenever the number of children in attendance varies at different times in a particular school, the highest and not the average is here taken. In the summary of the Palestine Mission, of which the returns are said in a note to be *approximate*, the number of stations is said to be 8, whereas the Report shows that there are only 6, with sub-stations, but if the Hauran, where there was then no settled agency, be included, there will be 7. The number of native Christian adherents is given as 1467, of whom there is no reason to believe that even one was a convert from Mohammedanism. The number of communicants is set down as 265, whereas, it is impossible to make out from the returns more than 229. The number of scholars in the schools, including both boys and girls, whether Christians or Moslems, is given as 1762. A careful examination of the preceding Report shows that it was in reality 925. There will be no difficulty in deciding whether these returns are or are not approximate to the truth.

To the Jerusalem stations were attached 5 out-stations, all in Christian villages, of which the most important was at Ramallah, which was looked after by an inferior lay agent. Here the Latins had 280 adherents, schools for boys and girls, and a mission to the women carried on by the Sisters of St. Joseph, who with the Quakers seem to have had everything their own way. In Jerusalem itself there were 4 ordained missionaries subsequent to July. After that date, in obedience to a resolution of the Committee in London, the Rev. W. J. Pilter, superintended the *preparandi* class, which then had 11 students, for the training of native agents. The Rev. John Zeller managed Bishop Gobat's Diocesan School for boys, and generally superintended the pastoral and evangelistic agencies. The Rev. Michael Cawar was the native pastor of St. Paul's Church, and the Rev. T. F. Wolters was Secretary of the Mission. The duties not being sufficient to occupy his whole time, he was left free for other

work, the nature of which is not stated in the Report, but it is known from another source that it consisted in taking part of the duty at the native church. The Rev. J. R. Longley Hall was missionary at Jaffa, with out-stations at Ramleh, where the Rev. Nasir Odeh had charge of the native Christians, at Lydd, Abud, and Haifa, at the foot of Mount Carmel, where the small Protestant congregation was looked after by the Rev. Seraphim Bontagé, whose name is omitted from the Report for a reason which will appear hereafter. At Gaza, with a population of 12,000 souls, of whom the great majority are Mohammedans, the Rev. A. W. Schapira carried on schools for both Moslem and Greek children, a dispensary and a reading-room, all of which had been worked with success. During the year he also twice visited 24 other Moslem towns and villages. At Nablous the missionary work was carried on by the Rev. Christian Falscher. Here the Latins also had a mission which the Patriarch said afforded little hopes of success. He said that the Protestants had schools for boys and girls, but of these the Report gives no details. The Rev. J. Huber ministered at Nazareth to a congregation of native Christians, who in the aggregate amounted to 420, of whom 65 were communicants. At Salt, beyond the Jordan, the ancient Ramoth Gilead, there were 265 native Christians, of whom 39 were communicants, under the care of the Rev. Chalil Jamal. From this station as a centre, work was carried on by a lay agent among the Bedouin, of whom several Sheiks had promised to send their boys to Mr. Jamal for instruction. There was also an out-station at El Hosn, from which another visited the adjoining villages. The Latins had here also a mission, which the Patriarch reported to be in a critical position. At the last election to the Medglis, Mr. Jamal, being a Turkish subject, had been chosen as the representative of the Christian community, and had thereby acquired a preponderating influence, the Latin priest being a foreigner, not being eligible. The Patriarch regarded this event as disastrous, because it deprived the mission of a voice in the local Court of Justice. The mission to the Druses in the Hauran was under the

charge of the Rev. Franklin Bellamy. He resided at Nazareth, a long way off, from which he made two annual journeys to his field of labour, the impossibility of finding a local residence suitable for a European preventing him from doing any continuous or real work. This most interesting field of missionary labour is entirely beyond the power of the Society to occupy. The wandering Bedouin tribes seem hitherto to have eluded all efforts to bring them under Christian influence. Mr. Bellamy directed his efforts to the Druse Sheiks, who received him courteously in their guest chambers, but altogether refused to listen to the Gospel message. The situation was not however hopeless, because schools have been established which were attended by 180 boys and girls, through whom it was hoped some impression might ultimately be made upon the parents. The salary of the master was defrayed by the Society, while the Sheiks and their people met the other expenses.

The cost of the Palestine Mission in 1880 was in round numbers £8109. The Report gives no details of the way in which the money was expended.

When the Bishop directed his attention to the mission of the Jews' Society in the Holy Land, he was unable to discover either enthusiasm or progress. From what he saw in Jerusalem he was reluctantly forced to the conclusion that, unless there should be a change for the better in the meantime, when the existing generation of adult converts died out there would be none to fill their places and keep up the Christian congregation on Mount Zion. In their Report for the year 1880, the Committee was not able to state that a single adult convert from Judaism had been baptized, nor do they say whether there were even any enquirers. By an oversight they also neglected to tell their supporters that during this year some of the Jerusalem proselytes had gone over to the Latins, attracted by the benefits of a superior education for their children, to the great disgust of the Bishop. The number of boys in the day school is not given, but it is said that it "was not quite so well attended" as in former years.\*

\* The value of this statement will appear by comparing it with the report of the number of boys in attendance and the expenditure upon

because the Rabbis had done all in their power to prevent the children from coming. Nothing is said about the Jewesses' Institution or the Girls' School. The missionary journeys to various places, the services in Christ Church, the number of communicants, and the undiminished usefulness of the Hospital, are the salient points of the Report.

A Jerusalem critic who had favourable opportunities for observation, said that the services in Christ Church were tedious and disorganising to family arrangements, that the sermons were not attractive, and, worse than either, that the proselyte community for an obvious reason was not properly looked after. This seems to have been a reproduction in Jerusalem of the method of work adopted without the same excuse by some incumbents at home, who do all the preaching on Sundays, and spend their time during the week in the committee-rooms of societies, leaving curates, when they can get them, to do the drudge work of their parishes. The same person wrote on the 24th of February :—

I fear that the work (of the Jews' Society) is at a standstill, as all say that the last ten years have been an entire failure. The proselytes are neglected, but the Bishop intends to see after them, and endeavour gradually to alter matters for the better. The mission seems to have gone to rack and ruin. It is grievous to see really nothing being done, although there are so many agents. I think a strong hand will have to set things to rights.

The Bishop put the case very gently, when in a letter to an agent of the Jews' Society, written on April the 13th, he said :—

During the last ten years matters have been much changed, and more spiritual life is wanted in the Protestant community.

the schools for each of the five previous years. In the Report for 1875 the number is not given, the expenditure being £1,153. In that for 1876 the number is not given, the expenditure being £799 18s. 3d. In that for 1877 it is stated that the number in attendance was *the same as in the previous year*, the expenditure being £799 18s. 4d., which sum looks suspiciously like the preceding. In 1878 there is no report about the schools, but the expenditure is set down at £843. In that for 1879 the average attendance is stated to have been 35 per week, being an average of rather less than 6 per day, with an expenditure of £828. There was evidently good reason for suppressing the report of the number for 1880, when the expenditure amounted to £805.

The staff consisted of two clergymen, two medical men, and seventeen other agents. Of these, a master and two assistants were attached to the Boys' School. The sum expended on the mission in Jerusalem in the year ending March 31st, amounted in the aggregate in round numbers to £5381. Of this a sum of £805 was swallowed up by "salaries and maintenance of mission school for Jewish boys." The position of the Minister of Christ Church had also been considerably improved since Dr. Barclay's time, because the Report states that £520 was allocated for his "stipend, including provisional supply," in addition to the house on Mount Garab. Christ Church Parsonage was let to persons not connected with the Mission. It can scarcely be said that the results corresponded either to the outlay or to the number of agents employed. In 1880 there were supposed to be 15,000 Jews in Jerusalem.

The mission to the Jews in Damascus included one ordained clergyman, a mission assistant, a schoolmaster, and two assistants. The aggregate cost was £718. The Report is interesting and hopeful for the future, but discloses no tangible results, except that the mission day school was attended by 40 boys on an average, and by about the same number at night. Nothing whatever is said about services or converts, from which those who support the Society may draw their own conclusions. The results present but a poor appearance at the end of the sixth year of the mission.

The Bishop had accepted the office of chairman of the Conference of the European agents of the Church Missionary Society, and presided for the first time at the meeting in the spring of 1880. It began on the 5th of April with a celebration of the Holy Communion in Christ Church at 9 o'clock, followed by a devotional meeting in his drawing-room, at which the members, with the Rev. C. H. Kelk, Dr. Chaplin, and Mr. Shick, were present. The Conference met for business from 9 till 1 every day during the week till Friday. On Thursday evening he and Mrs. Barclay entertained those who attended it, the Rev. M. Cawar,

other friends in Jerusalem and visitors, the party in all numbering 46 persons. A description of the scene in a letter to Wood Hall, shows that both she and the Bishop did the honours with such grace and courtesy, as to lead many of the guests to forget, for a moment, that Jerusalem was the scene of the festive gathering.

The dissensions which had disturbed the peace of the native Christian community were brought under the notice of the Conference. They were to a great extent owing to the mismanagement of the Committee in London, and ought never to have been permitted. The missionary at Nazareth was the Rev. J. Huber, a German, who had been trained at the College in Islington, and was then only in Deacon's Orders. The number of native Christians under his charge show that his ministrations were successful. He is a worthy good man, but his critics affirm that he is weak, not well able to cope with determined opponents, and that his ideas and the rate of speed at which they move are proportional. He had for assistant at that time the Rev. Seraphim Bontagé, a native pastor, who was in Priest's Orders, so that by this arrangement the natural order of things was inverted. Mr. Bontagé is a Syrian gentleman, gifted with some degree of vivacity, possessed of considerable natural ability, intellectually active, the determined opponent of injustice and wrong, without sufficient control of his temper, and anxious for the social advancement of his countrymen. He is a political writer, and has been known to furnish documents to a newspaper at Beyrout, making charges against Government officials. In consequence of his exposure of their mal-practices, he was summoned before the Governor at Acca to substantiate his accusations, and was away from his duty on one occasion for a fortnight attending to this business. He was absent with Mr. Huber's permission. Soon after, he was again called for, and now stopped away for nearly two months. During this interval, Whitsunday occurred, when the missionaries at Nazareth rightly determined to have a celebration of the Holy Communion, Mr. Bellamy taking the priest's part of the service. When he returned, a

week or two after, it is affirmed that he made it a ground of complaint, that he had not been informed, and that his assistance had not been asked for. As it is easy to manufacture a grievance even in the East, he represented to his friends in the congregation, that he had been harshly used in this business, for which there seem not to have been any good grounds. There were other slumbering elements of discord between him and Mr. Huber, which this unreasonable complaint contributed to bring into notice, arising out of the incompatibility of the characters of the two men. This affair occurred in the summer of 1879.

There had been other disputes between Mr. Zeller, the predecessor of Mr. Huber at Nazareth, and Bontagé during the lifetime of the late Bishop, but owing to his advanced age and long illness, he had not up to the time of his death been able to take any steps for putting an end to them. As Mr. Wolters was Secretary of the mission, during the interregnum before the arrival of Bishop Barclay, they naturally came under his notice, as there was no one else possessed of even quasi-authority. He seems to have taken the view of the state of affairs adopted by Mr. Bontagé, and to have expressed an opinion unfavourable to Mr. Huber. The wisdom of his interference may be doubted, and from what afterwards happened, it will appear that he did more harm than good.

The native schoolmaster at Nazareth was able, energetic, and successful. His school was full to overflowing, and more room was wanted to accommodate the children who were applying for admission. Mr. Bontagé lived in the same building over the school, to which a room was attached, which the missionaries had given him, but which he had never used. When the necessities of the school required it, they determined to resume the occupation, and employ it for the accommodation of the increasing number of children. This Bontagé resented, and proceeded to turn them out, and resume the occupation by placing in it some articles of furniture of his own. As he thought that the schoolmaster was the principal cause of his troubles in Nazareth, he was probably more decided in this action than he otherwise

would have been. The missionaries could not tolerate such opposition to their wishes, and ordered possession of the room to be resumed. This was taken as a violent provocation by him, and he manifested his indignation not only against them but also against Europeans in general, by publicly insulting them, and stirring up the factious opposition of his friends in Nazareth. The state of things was very unpleasant and unfortunate, because it seems to have been a quarrel between natives and foreigners on the one hand, and natives on the other, and could do nothing but injury to the mission. It appears to have been so violent that the parties at one time actually came to blows. This dispute about the school took place in January 1880.

When information was conveyed to the Bishop, after his arrival in Jerusalem, about the unhappy dissensions, he proposed, apparently without knowing fully what had already occurred, to dispatch Mr. Wolters to Nazareth on a mission of peace. As soon as intelligence reached the disputants of what was intended, they telegraphed to say that he could not be received. The Bishop then wrote a letter deprecating further quarrelling, as it gave a handle to the Latins to exult, and recommended the combatants to come to terms, in the hope that more stringent measures might be avoided. It seems that the troubles were finally terminated in an amicable manner, by the action of the Conference, Mr. Bontagé being removed to Haifa. Referring to the impartial action of the Bishop in this business, a native Christian took consolation to himself by observing, "what a comfort it is to have an unbiassed cool-headed Head!"

This unhappy dispute led to the secession of about 40 persons from the native congregation, which is the difference between the numbers given in the Reports for 1880 and 1881. In the *Church Missionary Intelligence* for the latter year, it is said that there were 70 seceders, and that the schism was caused by the Rev. Seraphim Bontagé. It may well be asked, which statement is to be taken as correct?

A private letter to the Bishop from Nazareth throws some light upon the intrigues carried on in the mission there, but

as the writer is evidently a partizan, it must be taken for what it is worth :—

My old friend and good neighbour is one of the victims of your strong party, the E——s and the F——s [missionaries of the Church Missionary Society]. Enough that the latter prefers the church and house at Nazareth, rather than the other place to which he has been appointed. So it can only be obtained by getting Mr. Huber away, after 27 years of heart and hand service. A removal by fair and honest means he would not object to, but this undercurrent and carrying out of the threats of Seraphim Bontagé, is not the way to reward a long-trying and faithful servant. Mrs. Huber too is a most valuable helpmate, and a true friend to the poor women here and around. To remove such a family to a miserable Arab village, merely to make way for cumberers of the ground, is a piece of cruelty. I am sure you will try and put a stop to this if in your power.

There were good grounds for the indignation expressed in this letter, which helped to open the Bishop's eyes to the real state of things. The removal spoken of was postponed, and ultimately was not carried into effect.

At this Conference the Rev. W. T. Pilter, the junior missionary, was appointed to an educational chaplaincy for three months, and to attend upon the Bishop during his approaching visit to Beyrout. It was also to be his duty to examine the British Syrian Schools there, and in the Lebanon, at Baalbec and Damascus, and the Training Institution for Female Teachers. He was really appointed by the Committee in London, and the Conference had nothing to do but register the order. This business will show how missions are mismanaged, and how the best men are exasperated into withdrawing from them.

Mr. Pilter had joined the mission early in 1879, and after his arrival in the Holy Land, had gone to Nazareth to learn the language with the help of a native tutor, with the view of qualifying himself for active work. Before leaving England, he had been informed by the Rev. Henry Wright, that the Committee intended to appoint Mr. Wolters to examine the schools, because his duties in Jerusalem as Secretary of the mission were insufficient to occupy his whole time. When the latter produced at the Conference a letter

from Salisbury-square, directing Mr. Pilter to proceed to Beyrout, the arrangement, which was so different from what there was reason to look for, caused some surprise. The disinclination of Mr. Wolters to leave Jerusalem was well known, and there was reason to suppose that some under-hand influence had been at work. Although this unexpected alteration involved great hardship, Mr. Pilter did not hesitate to leave Nazareth, as it seemed to be his duty to accept the appointment. He had also made such proficiency in acquiring the language, that he would be able to take part in conducting the Arabic examination. The Committee in London was either thoughtless or regardless of the lives of the missionary families, when they directed him to break up his home, and undertake with his wife and child a journey from Nazareth to Haifa by land, and from Haifa to Beyrout by sea, at a season of the year when the heat is insupportable to Europeans. The result was that the baby died, the English doctor declaring that it had succumbed under the hardships of the journey. The Bishop was displeased with this business, and when he heard of the death of the child he wrote a letter of condolence and sympathy to Mr. and Mrs. Pilter in their bereavement. He said also in it that he hoped to be in Beyrout on the 22nd of June, and that he did not then intend to take part in the examination, going rather as a visitor to see how the work was carried on.

When it became known in the outlying regions of the diocese that Dr. Barclay had arrived in Jerusalem, petitions to him were got up in several places by native Christians, asking for clergymen to be sent to teach them the doctrines and discipline of the Church of England. At Mosul, on the Tigris, and in the neighbourhood, there was a company of Syrian Jacobites, who had asked for help from Bishop Gobat shortly before his death, but no reply had been sent to them. They now renewed their application both to his successor and to the Archbishop of Canterbury, urgently requesting that a clergyman might be sent to them, making their appeal both in English and Arabic. While willing and anxious to assist them, the Bishop could only reply that as there might

be a great difficulty in finding any one able to speak Arabic, there would be a still greater in finding the funds to maintain him, as the memorialists had said nothing about providing a salary. A similar petition came from native Christians in the Pashalic of Marash, and from Kanah, near Tyre, to which the same answer could only be given. In each case the Bishop caused independent enquiries to be made with a view to ulterior action, as soon as circumstances would permit. As already stated, the letter from Marash was brought to him by a deputation, on the 26th of April, and two days after was sent to his agent in England, who has refused to give it up. As in the case of the Christians of Mosul, the petitioners requested that a clergyman might come to teach them the doctrines and discipline of the Anglican Church.

In these and other urgent cases nothing could be done, because, except some small sums for specific purposes placed at his disposal by benevolent persons during his brief Episcopate, no money was available to meet the wants of his diocese. During the time of each of his predecessors, there had been a diocesan fund, raised in England, Germany, and other places, to enable them to carry on missionary work. At the death of Bishop Gobat, the available balance amounted to £808, which Dr. Barclay claimed as his official heir, just as the former had inherited from his predecessor a sum of £326, which had been collected for diocesan purposes at Madras, and which his executors handed over, regarding it as public money, and belonging to the next holder of the See in his official capacity. Before his death Bishop Gobat had directed, but not by will, what was to be done with the balance of his fund, as if he believed that it had been placed by the donors at his absolute disposal. His intentions were carried out by his son, the Rev. S. A. Gobat, who disbursed £376, retaining £120, and handing the balance to the Rev. John Zeller, his brother-in-law, to be applied for the benefit of the Diocesan Schools, which had been made over some time previously to the Church Missionary Society. Of the first sum, portions were given to Archbishop Migherditch, who received £150 on July the 12th, 1879, to Mr. Gargoa for

his house rent and salary as dragoman, to Mr. Muller for the Bishop's Orphanage, to the Rev. Stephen Carabet, who received £30 on the 3rd of July, 1879, and to Mr. Aaron Hornstein, who had £20 on January the 12th, 1880. The sums given to Migherditch, Carabet, and Hornstein, are, in the Diocesan account book, called "legacies." The meaning of this term was explained in a note, signed S. A. Gobat, in the following way :—

The sums termed "legacies," and paid to the persons named, are not to be understood as legacies in the ordinary sense of the word, they not having been left by a written testamentary disposition, nor paid out of the late Bishop's private estate. Shortly before his death he directed that out of the missionary money at his disposal, and under his control, the sums above mentioned should be paid, as was subsequently done, to the individuals named, who were either missionary agents dependent upon him, or persons in distress.

The reason why he retained £120 in his own hands is not clear, and whatever it may have been, does not seem to have been justified by his father's instructions. In a letter, written from Basle, on October the 4th, 1880, to Bishop Barclay, asking him to hand over to the family two account books containing the receipts and disbursements of the Diocesan Fund, Mr. Paul Gobat said :—

Among the papers left behind by my late father-in-law, there are two account books, into which he inserted the donations and expenditure of the various branches of his special missionary work. The executors of the late Bishop's will were authorised to deal with these donations entrusted personally to Bishop Gobat by his special friends, according to his last wishes, as far as these had not been executed in his lifetime. The remainder was to be given to Bishop Gobat's Orphanage on Mount Zion. I sent these two books together with the remaining sum for the school to the Rev. John Zeller, and it seems that *by mistake* he handed them over to your Lordship.

The mistake led to the discovery of the details of the expenditure, and that a sum of £120 remained apparently undischarged in July, 1880. It also appears that the balance intended for the Orphanage had not been paid over.

Bishop Barclay had considerable trouble in ascertaining how the Diocesan Fund had been expended, but he did not rest till he had probed the whole affair to the bottom. His argument, that as his predecessor had been the official heir of Bishop Alexander, so he inherited the balance left by the former, was sound, and if the parties had all been British subjects, an English Equity Court would have upheld his claim. Not a shilling ever came into his hands, and work which he was anxious to undertake had, in consequence, to be left undone.

The claim to the balance of the fund set up by the Committee of the Church Missionary Society, and asserted on their behalf by an agent, who afterwards arrived in Jerusalem, was iniquitous. Bishop Gobat had neither moral nor legal power to appoint what should be done with the money after his death, and therefore they had no title to what he was not competent to give them. They had rendered no assistance in collecting the money, of which part was a legacy left by a person at Zeist, and part had been raised in Germany by the friends of the Bishop. When the Rev. S. Carabet, who had been his missionary at Diarbekr, afterwards applied for his usual salary to Bishop Barclay, he referred him to the Society which was claiming the money, out of which he had been formerly paid. From this fund, during the lifetime of his predecessor, contributions had been given to hospitals, and the expenses of missionary journeys had been defrayed, in addition to the charges now specified.

It is not usual in England to entrust contributions for Diocesan purposes to Bishops absolutely. Even if they were so given, and if they were disbursed partly in paying domestic chaplains and secretaries, and partly in relieving cases of distress, there might be some difficulty in vindicating the memory of such a Prelate from reproach. The payment of the house rent and salary of the dragoman cannot be justified. Bishop Gobat's family requested his successor to retain Mr. Gargoa in his service, while they took away the funds out of which he had been maintained, leaving Bishop

Barclay to pay the salary from his own private resources. Although he was happily able to dispense with the help of a dragoman, he retained him in his employment till the 1st of September, 1880, when the duties ceased. Sharp youthful eyes noticed that Mr. Gargoa was in tears on the day that his connexion with the Bishop came to an end. The amount of worry and annoyance caused to the Bishop by this business was very great, aggravated by what he believed to be the perfidy of those in whom he had previously placed confidence. This was bad enough, but the crippling and frustration of his plans for the good of religion in his Diocese were worse.

Bishop Gobat left to his successor another matter encumbered with difficulties, which he had himself created. At first the English burial-ground in Jerusalem had been near the Birket Mamilla, or Upper Pool of Gibon, in close proximity to a great Mohammedan cemetery. Moslem fanaticism could not endure that Christians, even when dead, should lie near the followers of the Prophet, and therefore it became necessary to seek for ground in some other place where they could be buried. The Turkish authorities allowed land on the slope of Mount Zion, outside the city walls, to be purchased for an English Protestant cemetery, as was expressly stated in the deed deposited at the British Consulate, Bishop Gobat being regarded as the representative of the Anglican Church. Owing to the representation of Mr. Phinn, the Consul, the British Government contributed £100, which more than covered the cost of the ground, the actual price being £97. A subscription was also opened in his name and that of the Bishop, to raise money to defray the expense of an enclosing wall, which amounted to more than had been sunk in the land. In a letter to the Consul, he said that although it had been bought exclusively for a cemetery, the whole of it would not be required for a long time to come, and therefore it would only be necessary to enclose a portion of it for the present. This unfortunate determination on his part was the main cause of much of the subsequent trouble. The land had been bought with English money, and was intended

exclusively to be a burial-ground for British subjects, but Germans and others had contributed to the expense of building the wall, thereby affording a colourable excuse for assigning to them an interest in the cemetery. As a portion of the ground was left unenclosed, contrary to Mr. Phinn's wishes and protest, at some future time, when the original intention has been forgotten or obscured, the part not used as a burial place might be utilized for building purposes. The Consul's views were shared by his successor, Mr. Noel Moore. The cemetery was consecrated on the 1st of January, 1869.

What had been foreseen came to pass in due time. Bishop Gobat, out of his Diocesan Fund, which was mainly raised in Germany, erected on the unoccupied ground a building, to be used as an Orphanage, which was enlarged from time to time for the increasing number of children. Another small house had also been built on the land as a training school for the *preparandi* class of the Church Missionary Society. Shortly before his death, he also further complicated the situation by issuing what he was pleased to call an "Episcopal Emanation," giving the German Protestants the right of burial in the cemetery. A copy of this document was afterwards furnished to the Bishop by Consul Moore. The Orphanage had already been made over to the Church Missionary Society, which thereby acquired, as was supposed, a title to a portion of the unoccupied ground. When Bishop Barclay arrived in Jerusalem, he found the state of things so complicated as to be almost hopeless of solution. He was himself, in his official capacity, sole trustee, but owing to the action of his predecessor, equal rights were claimed by the German community through their Consul, and by the Society, because they had possession of the Orphanage, and were responsible for its maintenance. Circumstances now required that the ownership of all the land bought in 1868 with money contributed by the British Government, should be definitely determined according to the analogy of English law. There could be no real doubt of who the trustee was. Houses could not be legally built on land purchased and

intended only for a burial-ground, and therefore the Church Missionary Society, by possession of them, could not acquire any rights, while a subsequent declaration by the original trustee could not give to people of another nationality an interest not specified in the deed.

The Bishop held his first ordination on Trinity Sunday, the 24th of May, when the Rev. J. Huber, of Nazareth, was admitted to Priest's Orders. On the 17th of April he wrote to tell him that he would be examined in Theology, in Christian Evidences, in the Controversies with the Oriental Churches, Jews and Mohammedans, and that he would be expected to write a sermon on a given text. From an entry in his diary, it appears that he set the papers himself. The examination of the candidate was conducted by the Rev. C. H. Kelk, his examining chaplain, and lasted from the 19th to 21st of May. The service was held in Christ Church, and the ordination sermon was preached by the Rev. Franklin Bellamy, from the text, "Because I live, ye shall live also." (John xiv. 19.) It was thoroughly appropriate, and drew forth the approval of the Bishop. One of the young people said that Mr. Huber seemed very nervous.

The British Syrian Schools at Beyrout and in the Lebanon, are an oasis in the Eastern desert of misery, ignorance, and sin. Many years had elapsed since Dr. Barclay had made the acquaintance of the three sisters who had devoted their lives and fortunes to this benevolent work, and when it became known that he was to be present at the annual examination the joy of the little community was unbounded. No English Bishop of Jerusalem had ever been seen before, and it was hoped that his presence would be productive of much benefit, both to the cause of Christian education, and to the British residents in the town. Replying to Mrs. Henry Smith's letter of invitation, he said that he hoped to be in Beyrout on the day already specified, but he did not think it necessary to bring with him a native examiner as she requested, because he thought that one of her own agents was quite competent for the task.

Leaving Jerusalem on the 18th of June, accompanied by

Mrs. Barclay and the children, who turned back at the Sanatorium, he reached Jaffa, after travelling all night, at 4.30 the next morning, and took up his quarters at Hardegg's Hotel. On Sunday he preached in the American Consulate, and on Monday, after paying some visits in the German colony, he embarked on board the French coasting steamer *Scamandre*, *en route* for Beyrout. The ship being crowded with monks and Armenian women and children, he was obliged to sleep behind the engine room in great heat and discomfort. The harbour of Beyrout was reached very early the next morning, and at 5 o'clock the Rev. W. T. Pilter, Mr. Mentor Mott, and the Chancellor of the British Consulate with his cavasses, came on board to welcome their Bishop. After a little delay, the party was rowed to shore in a boat having the English flag at the stern, and proceeded at once to Mr. Mott's superb mansion, which was reached at 6 a.m.

The young clergyman who was for the next week or so to be brought into close communication with his Bishop was well aware of his opportunity. During the time he had been at Beyrout his hands had been full of work, making preparation for the coming examination, which he desired should be as thorough as possible in the interests of the schools themselves. With the help of the native teachers he got up the vernacular and other text books, and set nearly all the questions on the papers, including those in Arabic grammar.

Time being as precious in the East as in other places, and there being a considerable amount of business to be got through during the week of his stay, the Bishop at once set to work. Within an hour or two after his arrival he inspected the domestic arrangements of the Training Institution, and at 8.30 began the oral examination of the elementary school. During the forenoon he was called away to receive visits of ceremony from the Pasha of Beyrout, from Rustem Pasha, the European Governor of the Lebanon, from the English Consul-General, and the German Consul. After being present for a short time at the proceedings in the afternoon, he returned the official visits, and

was presented to the unfortunate Midhat Pasha, then Governor-General of Syria. In the evening he visited the Deaconesses' Hospital. Early on Wednesday morning he resumed the examination, and afterwards drove with Mr. Mott to inspect the outlying schools. At one of them he found a native girl who was becoming a good and efficient teacher, thereby justifying the liberality of an English lady, who had borne the expense of her education. In the evening, Mr. and Mrs. Mott had a reception, which was attended by the English, German, and American officials, by the missionaries and residents. Rustem Pasha and his staff were also present. The Bishop concluded the evening by reading the 90th Psalm, and prayer, in which he specially asked for a blessing upon Beyrout. On Thursday, which was Midsummer day, he was again present, and conducted in person the examination of the first Arabic class in the book of Job. Every one present was charmed with his manner, and not least the young girls who, by their answers, showed how the true Eastern mind is reflected in its pages. In the afternoon he examined the boys' school, and subsequently visited the German School and the American College for the medical and higher education of Syrian youths, where he was cordially received by Drs. Jessop and Brigstocke. On Friday, the 25th, the Bishop concluded for the week his oral examination of the girls' schools, and was engaged all day in business of various kinds. In the evening, the teachers, colporteurs, and Bible-women were invited to meet him at Mr. Mott's house, when he addressed them on education, and the qualifications necessary to carry it on successfully. The four points on which he spoke were, preparation, patience, perseverance, and prayer.

Muallim Selim Kassab, who had been a teacher in, and afterwards became inspector of the British Syrian Schools, and was then one of the elders of the native Presbyterian Church at Beyrout, particularly requested that the Bishop would baptize his child, and that the Rev. W. T. Pilter and Mr. Mott should be godfathers, and Mrs. Henry Smith godmother. The ceremony took place in the chapel of Mr.

Mott's house at 8.45 a.m., and was immediately followed by the first confirmation which had ever been held by an English Bishop in Beyrout. A young Englishman and two Abyssinian youths, all in Mr. Mott's service, were presented by Mr. Pilter, who had prepared them for the solemn rite. The Bishop was greatly pleased with this interesting service, and especially because the chaplain was able to speak highly of their apparent sincerity and fitness for the ordinance. This was followed by a celebration of the Holy Communion, at which 30 persons were present, the offertory being devoted to the relief of those who had been driven by the famine from Armenia.

Subsequently he went to see the church used in common by the Scottish and American Presbyterians, in which on Sundays there are English and Arabic services, and the American Cemetery, where many of the veterans of the mission repose. From thence he proceeded to inspect the printing establishment, which has issued most of the best religious and educational books available in Syria and Palestine, for the use of Protestant missions. The next visit was paid to the Jesuit College, where the fathers received him most courteously, and showed him their large press, beautifully fitted up, with all modern improvements, for printing Arabic literature. Their edition of the Bible in the vernacular was then in course of preparation, and when completed proved to be of the highest merit. Whether the Jesuit fathers ever received an English Bishop before or not, this visit is a remarkable proof of the genial and friendly spirit which he was able to manifest toward those with whose opinions he had no sympathy. All notice of it was omitted from the account of the proceedings at Beyrout, published in a religious paper in England on the 19th of July.

On Sunday morning the 27th, by the invitation of the Directors, the Bishop preached in the Anglo-American Chapel, the service being attended by a large number of both Europeans and natives. Prayers were read by Mr. Pilter, and the text was 1 Peter v. 8, 9. At 5 p.m. he was present

at the anniversary service of the Sunday Schools connected with the same establishment. Hymns were sung and prizes were distributed, after which an address was delivered by Dr. Jessop. When the blessing had been pronounced the Bishop was asked to say a few words to the children, many of whom were pupils in the British Syrian Schools, Dr. Jessop translating the address into Arabic for their benefit. He expressed the great pleasure he had in meeting with them, and hoped that many such opportunities would occur when visiting Beyrout hereafter. He told his American brethren how greatly indebted he was to them for carrying on so good a work in that part of his very extensive diocese, and said that he relied upon their co-operation. These observations somewhat surprised them, because they were not prepared to hear the Bishop of Jerusalem state so boldly that their mission field was part of his territory. In the evening he preached in the hall of the British Syrian Schools, from 1 John iii. 2, 3. The anthem, "Tell it out among the heathen that the Lord is King," was sung by the pupils. Many strangers, including Dr. Bliss, President of the American College, were present.

On Monday morning the examination of the schools was resumed. The Bishop visited those for Moslem and Jewish children, heard the blind women read, and was busily engaged in carrying on further inspection. In the evening at 5 o'clock all the pupils from the Training Institution, and 775 of the elder children, being about half the number of the schools, assembled in Mr. Mott's garden. Owing to the heat of the weather the younger could not be present. Many of the *elite* of Beyrout were in the grounds. The Bishop, with Mr. Pilter as chaplain, Mr. and Mrs. Mott, Mrs. Henry Smith, and others, sat upon the terrace. The scene, as described by an eye-witness, was a charming one. The gay Eastern costumes of the children, vied in brilliancy with the colours of the flowers which were still in bloom, while their lively and animated manner showed that they were not insensible to the joy of the occasion. Hymns were sung and addresses of welcome were presented to the Bishop

in English, French, and Arabic. The boys addressed him in the three languages, and the teachers and pupils of the Training Institution in English.

The English address from the former, in a schoolboy's handwriting, was :—

My Lord—

We, the pupils of the British Syrian Boys' School, desire to return our grateful thanks to your Lordship for the honour you have done us in examining our school and so kindly expressing your satisfaction. We trust on your revisiting us next year, we may prove more worthy of your Lordship's commendation.

We ask your Lordship's blessing, and beg an interest in your prayers, that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

We have the honour to remain,

Your Lordship's obedient Servants,  
THE PUPILS OF THE BRITISH SYRIAN BOYS' SCHOOL.

The latter said :—

My Lord—

May it please your Lordship to accept our hearty congratulations on your Lordship's first visit to Beyrout as our Bishop, and our deep gratitude for the honour of your presence in our Training Institution, and for granting us a part of your Lordship's valuable time in our examination. We look upon it as a particular privilege and great pleasure. We shall ever remember and value the good instructive thoughts your Lordship kindly gave us, and pray they may make a lasting impression on our hearts, through the working of the Holy Spirit.

Though well aware of the many cares of your Lordship's extensive diocese, and the more worthy objects of your Lordship's consideration, yet may we beg that our Institution and the schools connected with it, may have a share of your Lordship's kind thought, and that you will remember us and our dear directress, Mrs. Mott, before the Mercy Seat. Our earnest prayer is that Almighty God may uphold your Lordship in your endeavours for the good of our country, and give you a safe and happy journey, and a joyful reunion with your dear family.

The address, which is in a woman's handwriting, was signed by six Arab girls on behalf of the teachers and pupils of the Institution.

The next day, which was to be the last in Beyrout, was not so fully occupied as the others. Rising very early in the morning, he again took his pastime in the Mediterranean, as in Irish waters off Portrush, rejoicing in the full enjoyment of life and activity. During the day he looked over documents connected with the schools, with the view of making himself acquainted as far as possible with details. In the evening he drove with Mrs. Mott and Mrs. Henry Smith to the lighthouse.

On the following morning he was astir at 4 p.m., and at 5.30, accompanied by Mr. Mott and the Chancellor of the Consulate, he went on board the Austrian steamer *Oreste*, which left Beyrout at 7. Sidon was passed at 10, and Tyre at noon. There was a short delay at Haifa, which enabled him to go on board H.M. gunboat *Bittern*, to pay a complimentary visit to Captain Pusey, who had been sent to demand the punishment of the Mohammedans who had a short time before risen against the Christians and wounded 10 of them. In the evening he had the English Consul to dine with him. At 8 p.m. the steamer proceeded on her voyage, and arrived at Jaffa early the next morning. Mr. Hall came on board to receive and conduct him to his house, where he remained till the afternoon. During the day he visited Miss Arnott's Institution, where he found 55 children present, the school of the Church Missionary Society, where there were 29, and Miss Mangan's dispensary and hospital. At 3 p.m. he left *en route* for Jerusalem, where he arrived at 2.30 the next morning. He was pleased to find that all his family were well, although Lucy complained at being disturbed by the noise of the arrival at such an unseasonable hour.

At Jaffa the Bishop told Mr. Hall that he had been quite taken by surprise at the warmth of the reception which he had received from the English residents at Beyrout. When he reached home he expressed himself in similar terms. Referring to the house arrangements and the order of the schools, he said that both were perfect. The rough draft in his handwriting of the Report which was afterwards pub-

lished, is amply justified by the opinion which he expressed privately to his friends, of their incalculable value and importance. His presence, genial manners, and simple Christian character, produced the best impression, not only upon the family by whom he was entertained, but also upon the teachers and workers, as well as upon the children, who for the first time were able to see what a real English Bishop was like. To the work in general a great impetus was given by this visit, while the impression upon himself was such that he often referred to it as one of the most pleasing incidents of his only too short Episcopal career.

On the 23rd of June, at the very time when the Bishop was visiting the schools in company with Mr. Mott, a great battle was being fought over him in the Senate of the University of Dublin, and it is not a little remarkable that his work on that very day was the best answer to the observations of a hostile critic.

In the summer of the previous year, the application for the honorary degree of Doctor of Divinity had been made by a friend in the proper quarter, but as the Long Vacation had begun, nothing could be done at the time. When the Board met in the ensuing Michaelmas Term they were unanimous in granting the usual grace for the degree. Before it could be submitted to the Senate at the Commencements in December, it was necessary that the Bishop should perform the customary exercises, which are sermons in Latin and English before the Regius Professor of Divinity. When an application was made to him to know when it would suit his convenience to do so, he replied that he could not perform any exercises, and that as the Universities of Oxford and Cambridge conferred upon Bishops degrees *jure dignitatis* he did not see why Dublin should not do the same. The reason for refusing to appear as a candidate was good and valid, but there was another assigned in private to his friends, in which the matter was put somewhat jocosely in a different light. He had trembled before the Regius Professor when as a Junior Fellow he had been examiner at Term examinations, and he did not choose to humble himself

after he had reached Episcopal rank by reading before him a Latin thesis, in which the quantities, notwithstanding every reasonable precaution, might have become unmanageable. The Board saw the difficulty, and determined to remove it, and confer the degree, but nothing could be done till the annual meeting of the Senate for transacting business in the ensuing summer. In the meantime they agreed to such an alteration of the statute as would enable them to confer degrees *jure dignitatis* upon Bishops, Judges, and Privy Councillors, without performing exercises, as had hitherto been usual.

When the Senate met on the 23rd of June, this was the only question to be determined, notice of the proposed change having been previously sent round to all the members. There were present the Pro. Vice-Chancellor in the chair, the Caput, and as many others as made up the respectable number of 23. Before the debate began, a characteristic preliminary skirmish took place. Two gentlemen had ventured into the hall of assembly, without the trencher and flowing toga proper to senators, of whom one was no less a person than the Surgeon to the Queen in Ireland. The offence was so serious, that the Senior Proctor deemed it his duty to call with jocose solemnity the attention of the chairman to the oversight. When both had humbled themselves and been properly rebuked amid the laughter of the learned body, business was proceeded with. The nice question was fortunately not raised as to whether votes given by gentlemen not properly vested would have been valid. After several amendments had been disposed of, the proposed change in the statute was put to the vote and carried by 13 to 8. A motion was then immediately made by the Senior Proctor, that the degree of Doctor of Divinity *jure dignitatis* should be conferred upon the Right Reverend Joseph Barclay, Bishop of Jerusalem. A gentleman who had journeyed from the Athens of the North, and who has been found on the wrong side of other questions, deemed it his duty to oppose the grace on the ground that there was no Bishop having such a title, and if he were to have any at all, that it ought to be

Anglican Bishop in Jerusalem. He proceeded to argue that the Bishopric was a question surrounded with difficulties, doubts, and in some respects *disasters*, that it was *sui generis*, that many questioned the expediency of its having ever been created, that he knew something of the succession, whereupon he was called to order by the Chairman, who told him that the question before the Senate was whether a degree should be conferred on the Right Reverend Joseph Barclay. He then declared that he thought it inadvisable to confer it upon the occupant of an office which was very doubtful, and in the eyes of many Churchmen and others most objectionable. After the Rev. J. A. Galbraith and two other gentlemen had spoken in its favour, the grace was agreed to.

Not content with the opposition raised in the Senate of the University, the same gentleman appealed to public opinion in England by ventilating his views in the *Guardian*. He admitted that he had no independent judgment of his own, by confessing that he had voted in the minority against the alteration of the statute in deference to the opinion of others, and then proceeded to support his views about the Jerusalem Bishopric, by saying that the creation of it had been opposed by Bishop Wilberforce and Dean Hook. Most people read history in a different way, because the former supported the proposal of the King of Prussia, and the latter actually wrote a pamphlet in defence of the Bishopric, when it was assailed by opponents. He concluded by saying that the Provost took the same view that he did about the title, and that in the certificate it would be the Anglican Bishop in Jerusalem. It may be some satisfaction for this gentleman to learn on authority, that his opposition was entirely ineffectual, because the Registrar, in his letter to Dr. Barclay announcing that the degree had been conferred, addressed him as Bishop of Jerusalem, and because his suggestion was not adopted in the *testimonium*.

The whole of this opposition was discreditable and ungenerous. No honorary degree was ever conferred upon a more deserving recipient. The Bishop had done, in a literary way, enough to justify the honour, irrespective of his being an old

Graduate, and on the very day on which his position was assailed by a man who had no concern with it, he was doing his duty faithfully and effectually in helping forward a great and noble cause. Was it unadvisable to confer an honorary degree upon a compatriot and a Bishop, who was holding an outpost of the English Church in a foreign land? Did it ever occur to this gentleman that he had formed an erroneous opinion about the title of the Bishopric? Will it be of any use to tell him that the diocese is called Jerusalem, just as that of St. Alban's is called after the little town in Hertfordshire, although it includes two counties, with different names? Will anything be gained by informing him that Dr. Barclay within the limits of his vast diocese was Bishop only over those who voluntarily submitted to his jurisdiction, just as in an Irish diocese, the Diocesan has no control over any except those who call themselves Churchmen, and seek the ministrations of religion according to the Reformed Episcopal Order, and that he neither claimed nor exercised control over any one else? If it were not that his position required to be vindicated against unjust aspersions, the opposition to the degree would have been passed over in silence.

In reply to the letter of the Rev. Thomas Stack, the Registrar, he wrote on July the 20th, to thank the authorities for the high honour conferred upon him, adding that he had always felt deeply grateful for the education which the University had given him, and that his gratitude was still further deepened by this additional mark of favour. He concluded by hinting that his appointment to the Jerusalem Bishopric was a proof that Her Majesty the Queen did not consider Graduates of Trinity College inferior to those from any other seat of learning.

After his return to Jerusalem he became immediately immersed in the affairs of his diocese. Besides the difficulties arising out of the Diocesan Fund and the burial-ground, others still more complicated came before him for solution. One of these was the legal position of English women who had married Turkish subjects in the East. His perplexity about this was so great, that he could only escape from it by

asking for information in the English press. Accordingly he wrote a letter under the signature "Enquirer," entitled, "Anglo-Turkish Marriages," which appeared in a religious newspaper on July the 21st :—

May I ask for information under the following circumstances ? Several Turkish subjects have married English women. The only ceremony used was the religious service either of the English Church or of some non-conforming body in England. The men brought these women out here, and no native ceremony either religious or civil was afterwards performed. I now wish to ascertain, whether such marriages be legal and valid. If they be valid, no doubt the children must be registered as Turkish subjects, but if they be not valid, how are the children to be registered ? When the women present themselves at the Holy Communion, are they to be received ? Other questions arise with regard to property, but my object is to get clear guidance as to the foregoing queries.

The letter in MS. is dated July the 6th.

It is hardly necessary to say that, as the publication in which it appeared has no circulation among the classes likely to be able to give the information asked for, no reply was ever received.

Another subject of great interest came under his notice during the month of July. The Palestine Association had been started for the promotion of the colonization and cultivation of the Holy Land, and the Honorary Secretary, Mr. Lamprey, an old college friend, was very desirous of having his opinion on some matters connected with the scheme. One object of the Society was the purchase of land, to be cultivated by natives under the supervision of English colonists, with the view of improving their position, and saving them from the unjust exactions of the Turks. The success of a limited liability company in the Delta of the Nile which had a subscribed capital of a million of money, seemed to warrant the attempt to raise funds for a similar purpose in Palestine. Mr. Lamprey thought that in the event of future operations, Haifa and not Jaffa should be selected as the harbour for Jerusalem. Although the distance was much greater, it was thought that a railway could be constructed between the two places at a moderate cost, because the

country presented fewer engineering difficulties than between Jaffa and the Holy City. A firman had been obtained for the improvement of the harbour of Jaffa, but as the works had been stopped, it was thought that there was a favourable opportunity for the improvement of Haifa.

Application had been made in the right quarter for an independent opinion, and the Bishop lost no time in giving it. Mr. Lamprey's letter, dated July the 6th, was delivered in Jerusalem on the 20th. The next day, the following reply was despatched to England :—

In reply to your letter of the 6th inst., I concur in your view that indiscriminate almsgiving keeps the people of Palestine in a state of social degradation, and that one of the best ways to elevate them is to help them to work for their living. Your plan of buying or renting large tracts of land, to be cultivated by native labourers under English supervision, ought, if properly carried out, to prove successful. To get a market, however, for your produce, some safe harbour for export trade must be provided. Jaffa, no doubt, is the port for Jerusalem, but to make it available, immense sums of money must be expended on it. A concession for this purpose is, I hear, already made to others concerned in schemes of their own. Haifa is the natural harbour for Palestine. By running out a well-constructed breakwater from the spur of Mount Carmel, it ought to be turned into a comparatively quiet haven, available in all weathers. Then a railway could be made to Jerusalem, which would open up the country for every kind of traffic. Although the distance would be about double that from Jaffa to Jerusalem, still, the engineering difficulties are much less. At Haifa there is at present some property to be sold, of which you can learn the particulars from Mr. Hardegg, hotel keeper, Jaffa. I am not in favour of sending out English colonists as agricultural labourers. They could neither endure the climate, nor compete with the natives. If, however, you propose to open any of the mines, either of coal or iron, which are to be found in the Lebanon, they could work in them when not exposed to the sun. In every case they should be carefully selected as men calculated to keep up respect for the English name. There is an English gentleman out here at present, Percy Buchanan, Esq., who has been engaged for the last two years in plans for the employment of native labour, and I have asked him to be kind enough to communicate his experiences to you, as he might prove of service in the future.

On the 1st of September, Archbishop Migherditch arrived in Jerusalem on his way from England to his home at Aintab,

and was entertained by the Bishop and Mrs. Barclay for the next ten days. The subject of the Reformation movement in Armenia was fully considered, and it was determined to make an effort to obtain from the Porte, by English influence, firmans recognizing the new ecclesiastical body, and appointing the Archbishop collector of taxes. He represented that owing to his isolated position his difficulties were greatly increased, and that he could not even travel without risking his personal safety. Mr. Goschen had been sent to Constantinople to bring pressure to bear upon the Turks with the view of compelling them to carry out their engagements, and to him it was agreed that the Bishop should apply. Owing to the complicated state of the relations then existing between the British and Turkish Governments, there was very little hope of immediate success. On the 4th he wrote to Mr. Goschen, bringing under his notice the Reformation movement then going on in Armenia, and requesting him to use his influence with the Sublime Porte to obtain for Archbishop Migherditch two firmans, one recognizing him as Catholicos of the Reformed Church, and the other appointing him collector of the taxes of his community. No immediate result followed, and at the time of the death of the Bishop the effort had not been successful.

The Archbishop left Jerusalem on the 10th, *en route* for Aintab, furnished with a letter of commendation to Mr. T. Henderson, her Majesty's Consul at Aleppo, in which the Bishop said that any help he might be able to give him would be duly appreciated by his friends and supporters. This was another of the long series of efforts to assist Migherditch, in whose welfare he never ceased to take a deep interest.

Armenia on the one side and Abyssinia on the other were both in his thoughts at this time. Although the confused state of the latter country had long prevented active missionary work, he endeavoured to get a door opened by conciliating King John, who had become possessed of paramount power. Twenty or thirty pilgrims from that

remote region of his diocese usually visited Jerusalem every year, and he thought that by them a letter might be conveyed to the King. In July he had applied to the Christian Knowledge Society for an elegantly-bound copy of the Prayer-book in Amharic, for which he expressed his willingness to pay, and for a grant for distribution among the pilgrims. The Society complied with his request, but nothing could be done till the following summer, when a company of Abyssinian envoys arrived at the convent of their countrymen in Jerusalem, and to them the present was entrusted, with the following letter, in Amharic, for delivery to the King, the caution and doctrinal precision of which are both deserving of notice :—

In the name of the Father, of the Son, and of the Holy Ghost, three Persons in one God. Amen.

Joseph, servant of Jesus Christ, and, by the grace of God, English Bishop in the Holy City of Jerusalem, sends greeting to the great King John of Ethiopia, and prays that every blessing may rest upon him.

As my predecessor, Bishop Gobat, who was always a great friend to Abyssinia, has now gone home to be with God, I also desire to be a friend toward all who dwell in Abyssinia, and to those who come here to see the Holy Places. And now with this letter I send for your Royal acceptance a gift of the English Prayer-book, translated into the Amharic language, as a very small token of my friendship.

May God take your Royal Majesty into his safe keeping!

Done at the Apostolic See of St. James, Jerusalem, July the 19th, in the year of our Lord 1881.

This effort also to open up a way for the soldiers of the Cross in a troubled land, in the mysterious dispensations of Him who sees the end from the beginning, led to no result, for the Bishop died before a reply could be received.

The tone of the Bishop's mind in the autumn of 1880 will appear from a letter written on September the 8th to Pastor Valentiner, in Germany, in reply to another received from him, offering congratulations on his birthday :—

I have to acknowledge with many thanks your extremely kind congratulations on my birthday. It seems that the old Jerusa-

lemites do not forget each other, and I find the remembrance of yourself as fresh in the Holy City as if you had only recently left it. However, our constant bond of union is our living personal Saviour himself, and our looking forward to our again meeting in the Jerusalem which is above, and free, and the mother of us all. You remember when, at our monthly meeting, we used to read the Book of Revelation. Now, some of those prophecies seem to be realized in the drying up of the Euphrates, and the downfall of the Turkish Empire.

We have now here a German pastor, the Rev. Herr Reinecke, who is a very good and learned man, and to whom I am very much drawn. There is also a very nice Consul, Baron Von Munchausen, whom we expect next month from Germany, with his newly-married wife. Sister Charlotte still flourishes, and is as good and genuine as ever, and much blessed in her work.

I have no doubt friends in other lands pray for us, as we do for them, that we may all grow in spiritual grace, and in power of overcoming the world.

At this time the shadow of a great sorrow was beginning to overhang the family. The smells from the back yard of the Bavarian baker did not prove well suited to the noses of English children. The odour of pigs, and fowls hopping about under the windows of the Episcopal residence, was not conducive to their health, and the consequence was that three of them were seized with typhoid fever. Ellen and Brien, after long illness, recovered. The third daughter was an interesting child, who had been born when her father had been curate in temporary charge of St. Margaret's, Westminster, and therefore her parents gave her the name of Margaret. She resembled him, had golden hair, a bright rosy face, and was very attractive. During the second week in August something was wrong with her. She was at first supposed to be suffering from an attack of Syrian fever, but, after a few days, Dr. Chaplin pronounced it to be typhoid. For two months the child lingered, being at one time better, and another worse. A very enervating and trying wind blew during part of the time, which produced a most deteriorating effect. On the 15th of October a slight change was observed to come over her, which proved to be the precursor of the end. The Bishop had gone out to the Sanatorium, and as he was returning in the evening he was

informed that she was much worse. When he was on his knees praying for his daughter, she moved her lips slightly, and quietly and peacefully passed away about 10 p.m. He wrote in his diary :—

This is the first breach in our family, but the will of the Lord be done.

The funeral took place the next day at 4 in the afternoon, and was attended by the English, German, and American Consuls, and by nearly all the Protestant community in Jerusalem. The coffin, which was covered with wreaths and other tokens of affection, sent by sympathizing friends, was laid in a grave under an olive tree, *in the unconsecrated portion of the cemetery*, of which the proprietary right was then in dispute. On the next day, which was Sunday, funeral sermons were preached in Christ Church, in the morning by the Rev. Mr. Kelk, who, speaking upon John iv. 49, gave reasons why the prayer of the nobleman was answered in one way, and that offered on behalf of the child in another, and in the afternoon, in German, by the Rev. Mr. Friedlander, who discoursed upon John xi. 3.

The latter gentleman was one of the missionaries to the Jews, and the Bishop had a very favourable opinion about him.

Writing to Miss Mitchell of Clapham, on January the 12th, 1881, he said :—

The brief history of our darling little Margaret seems to be like a bright summer suddenly ended. She was lent to us at St. Margaret's, and was growing up so unselfish, so sensitive, and so thoughtful. She was always busy in our household, or else singing or reading. She had acquired a store of knowledge far beyond her years, and was well acquainted with the Bible, especially the Book of Revelation. Some days before her death she asked, Why did papa ever drag me over the sea to this Jerusalem? She is now in the New Jerusalem. She died of exhaustion following typhoid fever and dysentery, aggravated by a most enervating sirocco, which blew incessantly for weeks. She passed away without a struggle. While I was praying with her on Friday evening, at 10 o'clock (October the 15th), her lips moved gently twice, and her spirit went peacefully home. Next evening, at 4 o'clock, we laid her to rest in the cemetery on Mount Zion, under an olive tree. I enclose you a leaf from it.

Writing to Mrs. Andrew, Mrs. Barclay's mother, he said :—

The removal of our darling child has left a blank which cannot be filled. We mourn her continually, yet not as lost but gone before. God lent her to us, and has now called her again to Himself, doubtless in very tenderness both to her and to us, for He sees the end from the beginning. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." The long-continued illness of the other two children was also a source of great care and labour. But now, in answer to prayer, they are given back to us. Lucy (Mrs. Barclay) has been wonderfully sustained all through our afflictions, and although she complains of not being so strong as before, still enjoys good health. Miss Newman and Evelina (the Oriental nurse) were most faithful to us in our time of trouble, so were the German Deaconesses, and indeed we had the greatest sympathy from all the community.

During the last days of September, the autumn Conference of the agents of the Church Missionary Society was held in the Bishop's house. Shortly before his lamented death in the previous summer, the Rev. Henry Wright had forwarded to him Resolutions which had been agreed to by the Committee in London, directing certain changes to be made in the Palestine Mission. When acknowledging the receipt of them, he said that they pointed in the right direction, and *if properly carried out*, would greatly increase the efficiency of their work. In the same letter he declined the offer of the Committee to place at his disposal the Rev. Mr. Wolters as chaplain, either at Cairo or Beyrout, on the ground that he did not think him suitable for either, and that he had no funds to provide a salary for him. On the 15th of July a lengthy communication embodying the resolutions had been forwarded to the latter gentleman, as Secretary of the mission, and intended for the information, through him, of the other agents. He was informed that they had been agreed to after consultation with a gentleman who had been travelling in the Holy Land, *whose report of the missions, based on what he had seen and heard, was, on the whole, decidedly favourable.* A few months before, when the question of retrenchment had been under consideration, the Committee

had proposed to reduce the number of *fully qualified European missionaries* by two, and had only abandoned their intention by leaving the reduction to be brought about Providentially, and on condition that each missionary should have a very definite and sufficient sphere of work. As there was not enough occupation for him in Jerusalem, the Committee directed Mr. Wolters to give up the Secretariat, and go to Nablous to assist the Rev. Mr. Falscher, on the ground that from his knowledge of the Arabic language, and of the Mohammedans, he was well qualified to cope with the fanaticism for which the place had become notorious. If there should turn out to be an insuperable difficulty about a house, he was to go somewhere else, where his services would be equally useful, but in no case could he be allowed to remain in Jerusalem.

The Rev. J. R. Longley Hall was for the future to be Secretary, and to take the superintendence of the Salt Mission.

The Rev. W. T. Pilter was appointed to the charge of the *Preparandi* class, and the Conference was requested to take steps for providing whatever increased house accommodation was required. As the Committee thought that he had not had sufficient time to acquire a competent knowledge of Arabic, they directed the Rev. J. Zeller to give him whatever assistance might be necessary, and also to place the Diocesan School under his control.

Mr. Zeller's duties were for the future to be the Superintendence of the Jerusalem Mission with the out-stations, and working the printing press with greater energy.

The Rev. Franklin Bellamy was directed to leave Nazareth and go to reside in the Hauran for a considerable portion of the year, and if house accommodation could not be procured for him, he was told to return home.

The Rev. J. Huber was to remain at Nazareth, having for his assistant the Rev. Nasir Odeh, who was to be presented to the Bishop at Christmas for Priest's Orders, his place at Ramleh, under Mr. Hall, being taken by Mr. Nicola Dabbak.

There is no mention in this document of the Rev. Seraphim Bontagé, but it is known from another source that he was to proceed to Haifa, whither he ultimately went.

As the Bishop approved of the proposed changes, there can be little doubt about their expediency. It, however, seems strange that the Committee should be offering to him Mr. Wolters, a German, as chaplain to the English communities at Cairo and Beyrout, and at the same time be directing him to proceed to Nablous or anywhere else.

The Conference met on Thursday, the 27th of September, and continued in session till Friday, the 1st of October, Wednesday being devoted to the consideration of the best way of carrying out the resolutions of the Parent Committee in London. To at least two of the gentlemen present, they were believed to be distasteful, and were therefore, if possible, to be neutralized or evaded. They disturbed family arrangements and tended to break up a state of things, which had long existed, and which had maintained its ground against a similar decision two years before. The Bishop had no power to direct a missionary to proceed to any station. His position as chairman of a Conference which had no real authority, and which could only carry out what had been determined elsewhere, was not a very dignified one, and would most probably have been abandoned if his life had been prolonged.

A petition was presented at this Conference by the native pastors for admission to it, which was not complied with. It was the practice of the Church Missionary Society at that time in Palestine, to allow them to have separate meetings of their own, deeming them inferior, and not properly qualified to confer about missions with their European brethren. The opinion of the Bishop as to the expediency or otherwise of this usage has not been left on record, but the rule seems to convey too much the idea of dominant and inferior races in an independent country, where the missionaries were foreigners. This seems to have been the view of his position taken by Mr. Bontagé. It has no

sanction from Scripture, and if such separation were ever deemed to be necessary, it could only have arisen from the incapacity and mismanagement of the London Committee. The Bishop deplored the ignorance and want of intelligence of the native adult Christians, and the inferior qualifications of the pastors, hoping, however, as education made progress among the children, that there would be improvement in the next generation.

In reply to the definite question of the Bishop at the Conference, Mr. Wolters expressed his willingness to go to Nablous, as soon as his domestic affairs could be arranged, but he never went, at least, during the lifetime of his Diocesan.

The change in the management of the Diocesan School seemed to the Conference to be inexpedient, because a considerable portion of the cost of its maintenance had been contributed by personal friends of the late Bishop, and of Mr. Zeller his son-in-law, who would most probably withdraw their aid if the control should pass into other hands. As a missionary lately arrived in the country could scarcely be expected to make good possible deficiencies, it was agreed by the two gentlemen more immediately concerned, with the approval of the Conference, to ask the Committee in London either to allow the change to remain in abeyance for the present, or to guarantee whatever sum might be required in the event of the withdrawal of German contributions.

With the view of carrying out the proposed enlargement of the building for the accommodation of the *Preparandi* class, a sub-committee of the Conference was appointed to examine the question of the proprietary right to the ground, and to prepare plans. A report was agreed to, and, along with specifications, was sent to the Society, but no notice was ever taken of either while the Bishop lived.

The Wright Resolutions, as they were called, affecting the Palestine Mission, had been prepared by the Rev.

Henry Wright, and, as he was now dead, those who disliked them had some reason to hope that the Committee might be induced to suspend their operation for a little. As one was impracticable and mischievous, it might be possible to prevail upon them to take the same view of the others. In the meantime, an agitation was set on foot in the Holy Land by some of the missionaries with the view of prevailing upon their friends in England to bring pressure to bear upon the Committee to set them aside altogether. This was so far successful, that they determined to allow a gentleman, whom they intended to despatch shortly to the East, to investigate the effect of the new arrangements, and other matters of importance, and ordered that no changes should be made till after he had sent in his report. The Bishop had already approved of the Resolutions, so that any attempt to neutralize or get rid of them was running counter to his deliberate opinion. His eyes were being opened to the ruinous effects of intrigues in the mission field, and he was beginning to understand that if evangelistic work were to be carried on efficiently in his vast diocese, it would have to be done in a way altogether different from what this Society was following.

During September and October, two of the children became so seriously ill that it was necessary to send them to Fiel's Hotel, outside the city. When they had recovered a little, they were removed to the Sanatorium, and afterwards to Hardegg's Hotel at Jaffa, for the benefit of the sea air. The nuisance of the pigs and fowls had now become so serious that some interference with it was necessary. An application to the German Consul having proved ineffectual, the Bishop was forced to seek the assistance of the Pasha to abate it. Although the Bavarian baker had lost one of his own children, the domestic affliction did not induce him to get rid of the cause of the trouble, till constrained by superior authority. The insalubrity of the Episcopal residence was prejudicial to the health of the children, and ultimately another house was purchased outside the walls, to which the Bishop gave the name of the Vineyard, because

it stood in a garden in which vines were growing. Here the family resided till the close.

His attention had from the first been directed to the spiritual destitution of Egypt, where there was only one resident English clergyman, the Rev. E. J. Davis, who ministered to the community in Alexandria. There had formerly been a winter chaplaincy at Cairo, and this year the Consul-General, Mr., now Sir Edward Malet, acting on behalf of the Church Committee, had requested the Very Reverend C. W. Butcher, Dean of Shangai, who was absent from China on furlough, to undertake the duties from October to April. His letter to the Bishop asking for permission to officiate in the diocese is most graceful and courteous, and drew forth from him a corresponding reply. He told the Dean that he hoped to be in Cairo very soon, where he intended to hold a confirmation, if there should be any candidates for the rite.

Before any step could be taken to provide for the spiritual needs of that part of his diocese, he endeavoured to get all the information possible. As Mr. Davis was the only resident clergyman he requested him to draw up a Report, embodying whatever could be ascertained about the state and necessities of the English residents, and suggesting any means which he might think advisable for supplementing the spiritual provision already existing. The Report is dated the 25th of March, showing that no time had been lost in dealing with the subject. It contains no reference to the English resident at Cairo.

The British subjects living in the interior of the Delta and on the Nile above Cairo, were few in number, and for the most part engineers employed in the cotton-growing and irrigation works on the river and the canals. They were widely scattered, and seldom left their homes, some of them not even coming into the towns for years together. When baptisms or funerals required to be attended to, it was usual for them to seek for a clergyman at Cairo or Alexandria. In other respects, they were entirely without the ministrations of religion.

The state of things at Port Said was deplorable. The population was increasing rapidly, owing to the great traffic passing through the Canal. In 1879, the number of sailors on board the ships was 129,000, of whom 78½ per cent. were British subjects. To these must be added 19,000 troops going to or returning from India. The number of English residents was too small to enable them to maintain a permanent clergyman. The place was notorious for gambling, drunkenness, and vice. Mr. Wolf, the acting Consul, said that the number of British subjects would not give an accurate idea of how many were likely to attend divine service if a clergyman could be obtained, as the majority of them were Maltese Catholics. He did not think that more than thirty could ever be got together, who might possibly be joined by a few French Protestants. Before the arrival of a lay Evangelist, with whom the Bishop had got into communication when on his way to Jerusalem, the Consul had read the burial service at funerals. Under the circumstances, marriages could only be celebrated at the Consulate. The lay agent had been brought to Port Said by a working engineer, who opened a subscription list, to which donations were given by some on the understanding that an ordained clergyman was to be brought from England. A room had been rented for divine service, but very few could attend because Sunday was one of the busiest days in the week. Mr. Wolf, who furnished to Mr. Davis this information, said that the people were very irreligious, and that he did not think that of the British Protestants so many as a dozen would consent to meet each other under any circumstances whatsoever.

The same state of things existed at Suez, where ill-feeling and dissension were also prevalent in the small British colony. A room in the hotel had been rented and fitted up as a chapel to accommodate about 60 persons, where on Sundays the Consul read the Church Service, and the congregation sang hymns. Clergymen who happened to be passing through, baptized children and held occasional celebrations of the Holy Communion. The Consul performed civil marriages, and buried the dead. It was supposed

that a sufficient sum could be raised to maintain a chaplain during the cool months of the year. A return of the statistics of the Suez British Church for 1880, presented to the Bishop, showed that 5 clergymen had officiated at different times, that the average attendance from Easter till the end of June was 31, from that time to October 6, and in the intervening months to the end of the year, 19.

The Report made to the Bishop by Mr. Davis about his own work at Alexandria, presents a more favourable state of things. He had been chaplain for several years, and had accurate and personal knowledge of the circumstances of the English colony. There were services at St. Mark's Church, and at Ramleh, except during the hot season, which were usually well attended. Visitation of the sailors in the hospital, a Sunday-school which could not be carried on continuously, and social religious intercourse, afforded him opportunities for exercising a beneficial influence. The circumstances connected with each department of his work were more difficult than the corresponding situation in England. To compensate for the absence of a Sunday-school, he was endeavouring to hold classes at the houses of parents, and hoped that he would be able to have a few candidates for confirmation.

A great obstruction to religious teaching was the work carried on on Sunday, which in some cases was unavoidable, owing to the custom of other nationalities, by which the small English community was overborne. The change of the day for sending ships to sea had to some extent diminished the evil.

The mission to the sailors in the harbour had not proved successful. Sir P. Colquhoun, when Consul-General, had obtained a ship from Said Pasha, which he had made over at his departure to the Scottish Presbyterians, for carrying on the work. The Rev. Dr. Yule was at that time the missionary. The Sunday services on board were thinly attended owing to the labour going on in the harbour, while on the week days scarcely a dozen people could be got together.

Mr. Davis spoke favourably of the character of the English colony, and said that they would compare advantageously

with the residents at any other foreign station. The moral tone prevalent among them was good, although there were some free-thinkers, indifference and worldliness being the sins against which he was chiefly contending.

The perfect honesty and candour of Mr. Davis' account of his own work produced upon the Bishop the most favourable impression. If he had lived, he intended inviting him to become Archdeacon of that part of his diocese, after the Church of England in it had been better organized.

The Bishop was well acquainted with Cairo, where his name was known beyond the limits of his own communion. Within a month of his arrival in Jerusalem, an important communication had been sent to him by the Rev. Dr. Lansing, the head of the American Mission in the city of the Khedive. The work by Sir William Muir entitled "The Testimony of the Koran to the Holy Scriptures," had been translated by him into Arabic for circulation among the Mohammedans. An edition of 3000 copies had been exhausted, and it was now proposed to republish the work. Dr. Lansing sent to the Bishop an Arabic copy, because he understood that he knew the language, requesting from him a letter of approval to the Christian Knowledge Society, who expressed their readiness to assist in re-publishing the work, if an Episcopal *imprimatur*, could be obtained. He at once saw the great importance of the proposal, and that in this matter his office had given him an influence which ought not to be allowed to slumber. Amid his other avocations he found time to compare the Arabic version with Sir William Muir's work, and after he had done so, gladly complied with Dr. Lansing's request. Writing to him on the 16th of June, he said :—

I have now examined the work, and feel that it is most important that it should be re-published at once, and put into circulation as soon as possible, not only amongst the Moslems, but also amongst native Christians, that they may know how to controvert the doctrines of Islam, and prepare the way for wider circulation among the Mohammedans of the Word of God.

The work was afterwards printed at Alexandria, the Society for Promoting Christian Knowledge having contributed 50*l.* toward the expense on his recommendation.

In one of his letters, Dr. Lansing told the Bishop that the Americans had forty-four mission stations in the Valley of the Nile, and that a convert had been recently made from Mohammedanism, who had been protected from Moslem fanatical violence by the Khedive and Riaz Pasha, an intimation being given to him by them, that the world was free, and that no one should be permitted to interfere with him.

During the correspondence with the Christian Knowledge Society, the Secretary was desirous of learning from him whether he knew of any Arabic version of the Bible fit for re-publication, as an edition which they had issued some years before had been disposed of. They had a fund available for the circulation of the Holy Scriptures in that language, and were desirous that he should point out any openings for doing good, of which they could avail themselves. This was another rare opportunity which his position gave him, but as no answer can be found among his papers, it is not known what he said in reply.

His contemplated visit to Egypt\* was delayed by the illness of his children till late in November. Several offers of hospitality had been sent by friends, who were anxious to receive him, and at last he found it practicable to set out on his journey. On the 24th he left Jerusalem, accompanied by Mr. P. Whytock, the lay Evangelist at Port Said, *en route* for Jaffa, where he arrived in the afternoon. He was obliged to stay at Hardegg's Hotel, which was full of American travellers, for two days, owing to the coasting steamer not having arrived. On Friday he embarked on board the Austrian Lloyd's vessel Jupiter, and arrived at Port Said at 9 o'clock on Saturday morning. During the day he called on Mr. Wallace, the English Consul, and visited the Egyptian Hospital, where he found a Maltese with a broken leg, who after being invalided for six months, could not stand upright. He was told that the man could not recover, because the

\* After his return to Jerusalem the Bishop was engaged in writing out his journal of this visit to Egypt. The MS. has unfortunately been lost, and the remaining materials are scanty.

miasma from the wooden walls, which were saturated with disease, had destroyed his strength. Mr. Weber refused to accept payment for the refreshment which he had ordered at the Hotel Nederlander. At 4 in the afternoon, amid a storm of wind and rain, he embarked for Alexandria, and after a tempestuous passage, arrived at 3 p.m. on Sunday. Morice Pasha sent his boat to convey him on shore, where he was met by a carriage to take him to the house of Judge Barringer, by whom he was to be entertained.

On Monday Mr. Cookson called upon him, and in the evening in company with Mr. Malet he left for Cairo, where he arrived at 11.30 p.m., and took up his quarters at Shepherd's Hotel. Early the next morning he received Dean Butcher, the acting chaplain, and soon after the American missionaries, Drs. Lansing and Watson, came to pay their respects. He then went to Miss Whately's schools, where he met the Earl and Countess of Belmore. The call of the American missionaries was next returned, with whom he went to look at their educational establishment, with which he was much pleased. After looking up the German Consul-General, he finished the day by dining with Mr. Malet, meeting Miss Whately, Sir Julian Goldsmid, Mr. Lionel Moore, and other guests.

On Wednesday morning, he was presented by Mr. Malet to the Khedive (Tewfik Pasha), with whom he had a long conversation in English about the wilderness of Sinai, and on other topics. What the latter were is not known, owing to the loss of the journal. The Bishop thought him to be a good-natured and rather prepossessing young man, with a tendency to corpulence. In the afternoon he held a confirmation in All Saints Church. Among the candidates was a youth named Edward Foster Rogers, whom he had baptized at Damascus 18 years before. After the service, he visited the Armenian Bishop, and in the evening attended a meeting of the Church Committee, consisting of the most influential British residents in Cairo. The next day he called on the Coptic Patriarch, who received him in the most friendly manner, and showed him over his new church. Having

taken leave of Mr. Malet and received a farewell visit from Dr. Lansing, he left Cairo *en route* for Suez. At Zigazig, which has become better known since the Egyptian war, there was a short delay for luncheon, and an opportunity for exchanging salutations with Lord Abercromby and his party. Heavy rain, which fell while the train was travelling through the desert, turned it for a time into a vast lake. Arriving at Suez at 11.30 p.m., he put up at the Peninsular and Oriental Hotel. Here he found a dispute about the cemetery which was under the control of a burial board, which had made regulations disagreeable to some of the British residents. The Bishop rode to the ground on a donkey, accompanied by some gentlemen, of whom one complained to him, that a particular rule infringed upon his privacy, because it prevented him from visiting the grave of his wife, unless accompanied by another person, to which he had a strong objection. There was also a difficulty about procuring a proper person to take care of the cemetery. Mr. Malet sent a number of papers to enable him to form an opinion for himself about the whole matter, and suggest some method of getting rid of existing troubles. At an interview with Mr. West, the Consul, whom he found to be a pleasant and reasonable person, he recommended him to be conciliatory in such a delicate business, and as the settlement of difficulties would depend mainly upon him, he had no doubt that if his advice were followed, grievances would soon be got rid of. At the end of the letter to the Consul-General stating what he had done, he said, "if they can only look at the business in what Bacon calls a 'dry light,' it ought to be settled at once." He also attended a meeting of the Church Committee, which promised to raise £100 per annum for the maintenance of a chaplain, or even for six months' ministrations. On the same day at 4 p.m., he held a service in the little chapel which had formerly been a milliner's shop, and preached from John xiii. 17, after which there was a celebration of the Holy Communion. The attendance was not encouraging, probably because it was a week-day. During this visit, he did his best to put an end to the dissensions which unhappily prevailed in the little British community.

On Saturday, the 4th of December, he left for Alexandria, where he arrived in the evening. As Judge Barringer was ill with fever and could not receive him, he was met at the station by Mr. Davis, who took him to his house and entertained him in the kindest manner. On Sunday St. Mark's Church was crowded with English residents who came to hear their Bishop preach. His text was Matthew xxii. 42. The service was followed by a confirmation, at which 23 young persons were confirmed, so that Mr. Davis had fully redeemed his promise. On Monday he went to inspect the burial-ground, and visit the Deaconesses' Hospital, which seemed to be managed most efficiently. In the afternoon he held a reception at the house of Mr. Rowlett, which was attended by every one in the English community who could manage to come. In the evening Mr. Davis had a dinner party, the Consul and other friends being invited to meet the Bishop. On Tuesday, although the day was wet and stormy, he visited Judge and Mrs. Barringer, Morice Pasha, other persons of distinction, and the Emma Schools. In the evening there was another entertainment. On Wednesday he left Alexandria early in the morning, Mr. Davis and the German pastor accompanying him to the station, *en route, via* Ismalia for Port Said, which he reached about noon. The next day he put himself in communication with the gentleman who had supplied the information embodied in Mr. Davis' Report, about the state of things in the town. He was desirous of ascertaining whether funds could be raised for the maintenance of a chaplain, a Sailors' Home, and a Hospital. For the present it seemed that the utmost which the English community could undertake would be to defray the rent of one room in the Egyptian Hospital, and support a trained nurse for British sailors. He called on the English, German, and Swedish Consuls, and paid Mr. Whytock the compliment of visiting his mission room. Here on Sunday morning he read prayers, and preached to about 30 persons, and at noon, the boatmen of Mr. Royle, the agent of the Peninsular and Oriental Company, took him on board the Austrian Lloyd's Steamer Argo, on his way back to Jaffa.

The day was rainy and stormy, and towards evening the wind rose to a gale. During the night the ship nearly rolled over several times. None of the passengers undressed, while the sea drenched those who were on deck, knocking both them and the luggage about like nine-pins. The sea was so rough that it was impossible to land either at Jaffa or Haifa. In the evening of Monday, the weather having moderated, anchor was cast at Beyrout. This was said to have been one of the most violent storms which had swept along the coast of Palestine for many years, and the danger of shipwreck was imminent. It had in fact been rumoured in Jerusalem that the ship was lost with every soul on board.

The Bishop had no alternative but to go on shore and wait for another steamer to take him back to Jaffa. During Tuesday he paid several visits, and in the evening dined with Mr. Mott, in whose house he delivered an exposition of a chapter in Exodus. Afterwards, accompanied by Mrs. Moore, mother of the English Consul at Jerusalem, he embarked to return to Jaffa. The next morning they reached Haifa, where there was a delay till the evening. The day was beautifully bright, and as he surveyed the coast, he saw how easily a commodious harbour could be made by running a long pier or breakwater from the base of Mount Carmel, that is, if the Turks would permit, and English capitalists would find the money. Early next morning the party landed at Jaffa, the sea being as smooth as a mill pond, and shortly after set out for Jerusalem. In the evening, while on the road, he had the good fortune to witness a total eclipse of the moon. When he reached home he found that his family had returned from the Sanatorium, to which they had gone shortly before his departure for Egypt, and that the two little invalids continued to improve. This visit to Egypt occupied rather more than three weeks.

The *Egyptian Gazette* duly chronicled the movements of the Bishop on the visitation tour, and his plans for the benefit of the places which he visited. In Cairo he found the ministrations of Dean Butcher most acceptable, as was further abundantly proved by the presence on the ensuing

Christmas Day of one of the largest congregations which had ever been seen in All Saints Church. The drawback was the approaching close of his engagement. At Suez and Port Said he was anxious to have chaplains, or at least one clergyman to minister in both places, but the plan of a divided service did not seem to find favour in either. In the latter place a Sailors' Home seemed to be the most feasible undertaking, the *Egyptian Gazette* asserting that the usefulness of it would be much increased if a portion of the building were used for the detention of incurable idiots devoted to gambling. Mr. Whytock did not allow the proposal to rest, for he began to make efforts to obtain from the Canal Company a piece of ground sufficiently large for a church, Sailors' Home, hospital, and a dwelling house. A petition was got up, to which the Bishop attached his signature, and there was every hope of success. His visit to Alexandria led to the foundation of a Home for Sailors, for about a month after a meeting of the most influential British residents was held, at which it was determined to set the project on foot, and issue appeals for money to carry it on. It also contributed materially to stir up the interest of the community in their own religious affairs. Upon the whole he was pleased with the results of the tour, and with the hearty welcome which he had everywhere received. Although he could not stay and personally carry into effect the projects which he desired to set on foot, there was ground for the hope that, if his life had been spared, much of the spiritual destitution would have been relieved, and many of the most pressing wants would have been supplied.

The day after his return to Jerusalem, he was engaged in making arrangements for the ordination of the Rev. Nasir Odeh, on the 4th Sunday in Advent. Mr. Kelk conducted the examination of the candidate, and the papers were all submitted to the Bishop for approval. The ordination sermon was preached by the Rev. Mr. Hall.

From this time till the end of the year he was fully occupied with various engagements. Visitors were beginning to arrive in Jerusalem, among whom were several persons of

distinction, who soon found their way to his house. One day he took Lady Galway, the Hon. Miss Milnes, Sheikh Hassan,\* and other friends up to the terrace, to give them a view of Jerusalem, of the surrounding country, and of the Mountains of Moab in the distance. On the 21st of December, Dr. Chaplin gave him a certificate stating *that he was absolutely free from disease*, for transmission to London, with a view to effecting a policy of insurance upon his life. On the same day he attended the anniversary meeting of the House of Industry. On the 24th he was present at the breaking up of the Jewesses' Institution for the holidays, gave away the prizes, and delivered an address, at Bishop Gobat's Orphanage, and at Sister Charlotte's Talitha Cumi School, in each of which he also spoke in encouraging terms.

The first year of his episcopate in Jerusalem ended in peace, and with hope for the future. There had been heavy domestic trials, but both he and Mrs. Barclay had been able to view them as merciful dispensations, sent for a wise purpose. The delay in the payment of the German moiety of the income of the Bishopric, which had been allowed to fall nine months into arrear, was a source of serious annoyance, aggravated by the heavy outlay which he had been forced to make in transferring his family from England to the East. This difficulty was ultimately overcome by the exertions of non-clerical friends in England, but not till after he had begun to contemplate the possibility of being obliged to return home, because he found it impossible to live on half the income. His experience of missionary work in his diocese, of the incapacity of many of the agents employed by societies, and the state of religion among the English communities in the East, caused him some anxiety, which was not alleviated by symptoms in a particular quarter of a disposition to thwart his plans for prosecuting Church work in his own way. On the other hand drawbacks such as these were not

\* He was one of the Sheiks of the Mosque of Omar. The Bishop and some of the young people occasionally dined with him. The latter were highly delighted at lifting the food with their fingers to their mouths after the native fashion.

without their compensation. He had conciliated and gained the respect of the heads of all the religious communities in the Holy City, and even of the Mohammedan Sheik of the Mosque of Omar. At Beyrout and in Egypt, not only his presence as a Bishop among his countrymen, but his personal Christian qualities had given a great impetus to religion in both places, and had laid the foundation for future evangelistic effort. Calls for help from native Christians, while never neglected, were only not responded to because means were not available at the moment for sending religious teachers to those who asked for them. The republication of the "Testimony of the Koran," through his influence, showed that he was fully alive to the importance of disseminating Arabic literature among the Mohammedans, and was aware that the duties of his position were wider than merely exercising supervision, and performing Episcopal functions. The entries in his diary throughout the year prove that he was in a state of incessant activity, and that not a single day was allowed to pass without attention to his multifarious duties. He repeatedly writes that his hands were fully occupied, and for a delay in replying to a letter of the Rev. W. W. Andrew he excused himself by saying that he was becoming very full of work, and that his correspondence was growing upon him from the ends of the earth, and especially from America. This state of things, coupled with the work done during the year, is a sufficient reply to the malicious assertion of the writer in the *Times* when the See was vacant, that there was nothing for the Bishop to do, except to hold confirmations at long intervals.

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## CHAPTER XV.

## CONCLUSION OF THE EPISCOPATE.

1881.

On the first day of January, 1881, the Bishop held at his house a reception, which was numerously attended. In addition to English, Syrian, and Christian Hebrew visitors, the Syrian Bishop, a company of Abyssinians, and others, came to pay their respects. On the 4th the annual tea meeting of the community was held in the Boys' School-room of the Jews' Society, at which 108 persons were present. The arrangements were superintended by Mrs. Barclay, and when all had well eaten and drunk, the party adjourned to the Lecture-room for the evening meeting. After a musical entertainment, the Bishop took the chair, and addresses were delivered by the Rev. Messrs. Kelk and Friedlander, Pastor Reinecke, Dr. Chaplin, Mr. Noel Moore, and Colonel Wilson, the American Consul. All the speeches were good, but the Christian tone and bearing of the last-named gentleman gained for him golden opinions in a high ecclesiastical quarter, which subsequent events amply justified. The proceedings were concluded at 9 o'clock by the meeting singing the English National Anthem, and the German Emperor's Hymn.

The beginning of the year was marked by other festivities of a more private character, of which one at least is deserving of notice. Going out to dine in Jerusalem is a feat of no ordinary magnitude in unfavourable weather, because the Turks have not yet imported cabs, hansom, Irish outside jaunting cars, or private vehicles of any sort. On the 13th the Bishop and Mrs. Barclay went on foot in a heavy downpour of rain to dine with Baron Munchausen, the German Consul. Whether the evening dress of the lady

was improved by the walk through dirty streets and a Jerusalem market does not appear. According to the national custom the husband was ushered into the presence by one door, and the wife by another, the Baron himself afterwards taking Mrs. Barclay in to dinner. When all had finished, the ladies retired to the smoking room, where one of them managed to get through six cigarettes, nothing again being said of the effect of the fumes upon the others, although it is certain that if any one had attempted to turn his mouth into a chimney at Stapleford Rectory, he would have been immediately ostracised. Afterwards they joined the gentlemen in the drawing room, where tea was handed round, followed by German music, which one who was present and competent to judge pronounced to be good. Besides those who had dined, a few others came for the evening entertainment. After being further refreshed with sago, the guests retired at a reasonable hour.

A little festive gathering like this is scarcely worth mentioning when compared with the meeting held on the 21st, to celebrate the 30th anniversary of the entry of the first Anglican Bishop into Jerusalem. There was first divine service in Christ Church, at which the Bishop preached, taking for his text Isaiah xl. 9. Afterwards he held at his house a reception which was attended by about 40 persons, to all of whom refreshments were offered. In the evening at 7 o'clock there was a meeting in the Lecture-room, at which he presided. Special precautions were taken to seat the different nationalities, so as to avoid wounding the susceptibilities of any. On the right of the Diocesan sat the English and on his left the German Consul. Next to the latter were the English clergy, and opposite to them the German pastor. There was a large attendance, and speeches were made by twelve gentlemen. First there was a hymn, reading of a portion of Scripture and prayer in English, after which the German, English, and American Consuls, Pastor Reinecke, and the Rev. Mr. Zeller spoke. Then followed a hymn and prayer in German, followed by speeches by the Rev. Mr. Kelk, Dr. Chaplin, the Rev. Michael Cawar, the

native pastor, others connected with the Jews' Society, and last of all by the Bishop. The tone throughout was that of high congratulation, and of hope for the future. After the doxology had been sung, and the benediction pronounced, the meeting separated. This was the first anniversary since Bishop Barclay's arrival in Jerusalem, and nothing was wanting to render it a complete success.

These and other festivities did not prevent the Bishop from directing his attention to the work before him during the coming year. A paper has been found entitled "Arrangements for the diocese during 1881," which will give some idea of what he intended to do. Egypt stands first, as if it were uppermost in his thoughts and most needing his attention. Spiritual provision, humanizing influences, and medical aid were to be provided for Suez and Port Said. An opportunity was to be looked for to send the present and a letter to King John of Abyssinia. In Jerusalem the difficult questions still undecided were, if possible, to be settled, including the Burial-ground, the Diocesan Fund, the Episcopal Seal, and a house for the Bishop. At Beyrout a very serious contingency in connection with the British Syrian Schools might arise at any time owing to the uncertainty of human life, and the advanced age of those who managed them, which ought to be provided against. The subject had been raised by others, and was constantly before his mind. The interests of the Reformation movement in Armenia, and the action of Archbishop Migherditch were to be looked after. The calls for aid which had come to him from Diarbekr, Mosul, and Marden, from native Christians, although in abeyance from want of funds, were set down to be remembered. Later on he had a plan for sending, as soon as money could be found, the Rev. Stephan Carabet to Mosul, as a temporary expedient, until a clergyman in England could be induced to undertake the work. Efforts were at the same time made by the Archbishop of Canterbury, and a gentleman was found willing to take up the mission, but difficulties arose, and the proposed plan fell through. In reference to mission work in general, the programme shows that he

intended to give his attention to the *Preparandi* class, to the Conference, to Nazareth, and to the prospect of an opening at Haifa. He also noted that he did not intend to ordain native pastors, unless a part of their salary were provided by the congregation, and that he should recommend missionaries to be more consistent and considerate. This paper was the natural outcome of the circumstances of his position, and would probably have been written by any other Bishop similarly situated, but he did not live long enough to carry out his plans.

During the season there were many visitors, of whom some were persons of high rank. The uncle of the Shah of Persia arrived in Jerusalem on January the 29th, receiving from the Turks a grand military reception. The Crown Prince of Austria came on the 29th of March, and was received by representatives from all the Consulates and communities. Accompanied by some friends, the Bishop attired in his robes went to meet him, and was introduced first to his Imperial Highness. Whether this compliment was paid to his Episcopal position, or was a consequence of the reception which, as plain Dr. Barclay, he had given to the Emperor several years before, may perhaps be doubtful. As the Chancellor of the English Consulate was riding out to receive the Prince, he dropped dead from his horse.

During the previous season, the distribution of portions of Holy Scripture in various languages among the pilgrims, for which the funds had been provided by Lady Sebright and Miss Beamish,\* had turned out so successful, that another effort was made on a larger scale during this spring. Col-porteurs were employed to go about, and the Bishop requested the Rev. J. Zeller to take the superintendence of the work.

\* This lady died in December, 1882, from diphtheria, caught when nursing the child of Lady Sebright at Algiers. She was abundant in good works. Having given up a comfortable home in London, she devoted herself for the last ten years of her life to unwearied labours among the poor in the slums of the Metropolis, among the Communists of Belleville in Paris, and in other hotbeds of misery and sin, besides the interest she manifested in the Oriental pilgrims during the lifetime of Bishop Barclay.

8500 copies in Armenian, Armenian-Turkish, Russian, Greek, Turkish-Greek, and Arabic, had been distributed among the pilgrims in 1880, and in 1881 the number amounted to about 8000. In the former year one half had been distributed among the Russians. Miss Beamish obtained grants from the Bible Society, and was able through the Bishop, with whom she kept up communications, to have them distributed among the Oriental travellers, by whom they were received with great avidity. To the company of Abyssinians who came to visit him in January, he gave copies of the Prayer-book in Amharic for the use of the pilgrims, which had been placed at his disposal by the Christian Knowledge Society.

On the 15th of March, official notice was sent to him of the assassination of the Czar, with an invitation to attend the funeral service in the Church of the Holy Sepulchre on the following day. Persons of distinction all received large candles with crape tied round them to carry, while smaller ones were handed to those of lesser note. The eldest daughter, who was up in a gallery with a taper in her hand, saw below in the procession her father without his robes, and the Pasha who was laughing, each with a lighted candle, and each exercising equal faith in the rite. That carried by the Bishop, with a piece of crape tied round it, is now preserved at Wood Hall.

Some persons may be disposed to judge him harshly, but his conduct really needs no defence. He was there as a British subject of high ecclesiastical rank, showing respect to the memory of a friendly sovereign, whose daughter had been married by an English Prince. His presence no more implied belief in the Greek rite, than going to the Mosque of Omar on a Friday meant that he had turned Mohammedan. If he had kept away after being invited, his absence would have been construed as an affront to the Russians in the Holy City. Immediately after he paid a visit of condolence to the Russian Consul-General. The Bishop was too wise a man to allow any omission of his to bring on strained relations between himself and the representative of a great and friendly potentate.

Happening to be the preacher in Christ Church on the 20th of March, he took for his text, Song of Solomon ii. 16, 17. There is no account of what he made of the passage in this hitherto unexplained book. After the service a minister of the Scottish Free Church came to thank him for the sermon. Whether he were surprised at hearing an English Bishop speak like any other clergyman, or whether he were fascinated by a discourse founded upon a portion of the book in which Scotchmen delight so much, is not clear. The Bishop, however, seems to have taken the compliment as seriously intended.

Among the tourists who were expected to arrive in Jerusalem in February, was the clergyman who had been appointed by the Church Missionary Society to inspect their missions in Palestine and report upon the questions in dispute. As no one could justly be expected to undertake such work at his own cost, it is a matter of importance that the Committee should state what sum was paid to him for travelling expenses, and the inspection in the Holy Land. The Report for 1881-82 states that £9725 in round numbers was spent on the Palestine Mission in that year, but no items or details are given. Mr. N—— arrived on the 7th at Jaffa with several members of his family, and was received by the Rev. Messrs. Hall and Zeller, as the recognised representative of the Society. On the 19th the party, after a roundabout journey, arrived in Jerusalem, and proceeded to the Mediterranean Hotel. On the same day he called on the Bishop and was received in the most cordial and friendly manner. He was also invited with another member of his family to stay for whatever time they might remain in the Holy City, this being a renewal of the invitation already given by letter.

What happened on this day and Monday, the 21st, between Mr. N—— and the missionaries, cannot be introduced into this Biography, because it does not directly concern the Bishop's memory. Some future historian of the proceedings of the Church Missionary Society in the Holy Land may possibly find an opportunity of telling the story, as well as what took place at Jaffa.

The Bishop's diary shows that on the latter date, this gentleman called upon him, that he was entertained at luncheon, and that for several hours diocesan matters were discussed between them with entire confidence on his part. Soon after those who had been invited came to stay in the house, where one of them remained for a fortnight. The views of the Bishop about the Diocesan Fund, the burial-ground, and the changes of the missionaries have been already stated, and from these it is known that he did not recede, because he never admitted, and could not consistently with his duty admit the claim of the Society to the first and second.

On Friday, the 18th of March, Mr. N—— and his party, accompanied by one of Bishop Gobat's clerical sons-in-law, left Jerusalem *en route* for Nablous and Nazareth. Owing to unfavourable weather they were obliged to halt and encamp at El Harimiyeh, half a day's journey from the Holy City. Soon after, under very suspicious circumstances, a Report was dispatched without the knowledge of the Bishop to the Committee in Salisbury-square. What it contained is not known, because it has never been published in any of their papers. When the party returned to Jerusalem to the Bishop's house on the 25th, an explanation was tendered to him. He was deeply hurt, but he kept his feelings under control and said nothing. How great was his power over himself, appears from an entry in his diary on the 26th, "Business with him [Mr. N——], for a great part of the day."

The suppressed Report was prepared by the gentleman whom he was entertaining under his roof, with whom he was consulting confidentially about the affairs of his diocese, and to whom he was even making known his private affairs. The Committee are now called upon to produce it as well as the whole of the omitted portions of the second.

On the 30th, Mr. N—— and his party left Jerusalem on their way to the north of Palestine, having entirely forgotten at their departure that there were such people as servants in the Episcopal household. The results of enquiries

into other matters affecting the mission were embodied in a second Report, which was subsequently sent from Beyrout to London, and of which selected passages only were afterwards published. It would have been well if it had been first submitted to the Bishop, because in such a case it would probably have been rendered less liable to the danger of severe and damaging criticism than in its present form. The missionaries subsequently heard from natives disquieting rumours of what was going to be done about themselves and their work. When they applied to him for information he was as much in the dark as they were as to the intentions of the Committee in London.

The mission of Mr. N—— to the Holy Land was a mistake. He alienated the Bishop and drove from the work one of the most promising missionaries, who declared himself unable to endure intolerable wrongs. He succeeded in neutralising resolutions solemnly agreed upon by the Parent Committee, and thereby produced in the minds of others the conviction that there was vacillation in its councils. It is difficult to believe that he did not do very serious damage to the Palestine Mission.

The prospect of an opening at Haifa, mentioned in the programme for 1881, referred to a mission to the Jews in that town which had been sent from America. The Zion Society for Israel at Stoughton, Winsconsin, of which the Rev. M. F. Gijersten, with whose family the Bishop was acquainted, was Secretary, had written to him asking for aid and advice on behalf of their missionary, the Rev. T. C. Meyershon. Before sending any reply he waited for the arrival of this gentleman in Jerusalem. He came in the latter end of February, and at the beginning of March the Bishop wrote to his Society in America, recommending what he thought ought to be done. He advised that he should be allowed to stay in Jerusalem for some time with the view of seeing the work of the Jews' Society, and learning how it was carried out. Afterwards he might begin an independent mission at Haifa, from whence he could visit the Jews in Acca, Tiberias, and Safet, where they numbered nearly 8000. He said that the last was the right place for a mission

station, but that the Jews were so fanatical that a single missionary could not maintain his ground alone. The Bishop had no doubt that Mr. Meyershon would find in the German colony friendly and Christian sympathy.

On the 16th of April he wrote to the Committee of the Church Missionary Society in London, dissuading them from reducing their staff of missionaries in the Holy Land, as their envoy had informed him that they intended. This is another proof of their vacillation. From what has been already said, it will have been seen that at one time they had determined upon retrenchment, then that they had made up their minds to leave the diminution to Providence, and now it appeared that they had taken the matter out of the hands of Providence and intended to proceed with the reduction.

In this matter, the opinion of the Bishop, who knew the state of things in Palestine better than any one else, ought to have been adopted. He thought that to contract the mission efforts after the labours of so many years, when hopeful signs were beginning to show themselves, would show a want of faith, and that they ought rather to be increased in the direction of education for the young. He said that by carrying on their work with energy, they not only influenced the native Christians directly, but also indirectly the thousands of pilgrims from Europe, Asia, and Africa, who every year traversed the country. In order to keep up a good supply of native agents there ought to be in Jerusalem an institution more developed than the *Preparandi* class, which had hitherto not been as successful as it might have been. He suggested that it might be possible to set on foot a more efficient training college, if the London Jews' Society could be induced to co-operate. He gave it as his opinion that the inferior agents should be required to keep journals, that the native pastors should have the sums collected at the weekly services given to them at Christmas and Easter as part payment of the salaries received from the Society, and that the offertories collected at celebrations of the Holy Communion, should be devoted to the poor of each congregation. It ought to be noticed that in this letter, written in his official capacity,

he makes no allusion to the Society's Mission to the Mohammedans. The recommendation that the number of missionaries should not be diminished, was made at the suggestion of Mr. N——, as appears from a letter of the Bishop sent to him soon after.

The Report for 1881-82 shows that no attention was paid to his recommendations, because the names of the Rev. W. T. Pilster and the Rev. T. F. Wolters are not found in the list of the staff of the Palestine Mission, the former having withdrawn, and the latter being on his way to England. The suggestion about the development of the *Preparandi* class was of great importance, but nothing could be done in Jerusalem to improve it, till the Society had increased the accommodation.

On the 20th of April he held his second confirmation in Christ Church, when 6 candidates were confirmed, and in the evening had a reception.

The arrangements for the Easter Conference were made by Mr. Hall, and were approved by the Bishop. It was to begin on April the 25th and to continue till the 30th. On the evening of the 28th he entertained the members and some visitors for the last time at his house in Jerusalem. The day after he drew up a series of rules for the Conference of the native pastors in Palestine, of which a rough copy was sent to Mr. Hall on May the 6th. The first five are as follow, but the remainder of the letter is illegible owing to a defect in copying:—

1. That the Conference assemble in each year in Nablous during the month of June, and that its proceedings open on a Tuesday and close on the following Friday.

2. That the objects of the Conference be partly for devotion, and partly for practical purposes.

3. That the Conference consist of all native pastors, together with one elected lay member out of each congregation.

4. That the Chairman of the Conference be for a time an ordained European missionary, and that the Secretary be chosen by the Conference itself.

5. That the native Conference consider and report on such subjects as may from time to time be brought before it by the European Conference.

6. That the proceedings of the Conference be . . . . .

The fourth and fifth rules would seem to show that the opinion of the Bishop was that the native church was not yet qualified for self-government.

On the 9th of May his family removed to the small house in the suburbs near the Sanatorium, about a mile from the city, and on the right of the road leading to Jaffa. It had been purchased by him as a place of retreat from the heat during the summer. It was built round two halls, was of one storey, had a terrace on the roof where the Bishop walked almost every evening, and stood by itself in a garden. The accommodation was so limited that he was obliged to have two tents pitched outside, one for himself and the other for his cavass, Daoud. Mrs. Barclay, in one of her letters to Wood Hall, spoke of crossing the open court at night in a shower of rain to her room, but found compensation for the discomfort in the improved health of the children. The Bishop and his family never returned to the Episcopal residence in Jerusalem.

If he wrote to Mr. Andrew to say that letters were coming to him from the ends of the earth, he might have added that travellers from the same remote regions also occasionally appeared in Jerusalem. During the previous tourist season clergymen and gentlemen from America had called in considerable numbers, many of them manifesting great interest in his office and in the work of his diocese. Reports about him had reached Canada, and in a quarter where he little expected, it was determined to aid him. The Rev. Canon Baldwin, Secretary of the Board of Foreign and Domestic Missions, attached to the Cathedral of Montreal, wrote to say that his Committee were anxious to help him, as far as might be, in the noble work in which he was engaged, and that they were ready to place at his disposal an annual sum for any purpose which he might suggest. After thinking over the matter, he replied on the 3rd of August in the most courteous terms, expressing his gratitude for the offer and suggesting how it might be utilized. He said that from 8000 to 12000 pilgrims visited Jerusalem every year, and that they began to arrive in December, and did not leave till May. He thought that the money might be applied to the support

of a colporteur to work among them during their stay, that he might be called the Montreal Colporteur, that reports of his proceedings should be sent to the Board from time to time, and that if the proposal should be approved, he was willing to see it carried into effect. In a subsequent letter he further discussed the same subject, thinking that the work of a lay agent would be a useful supplementary effort to the distribution of portions of Scripture among the pilgrims, which was intended to be carried on every year. As the sum offered was smaller than that usually paid to mission agents in the Holy Land, if the plan of having a colporteur should be thought inexpedient, he suggested that the Board should turn their attention to openings in Northern Syria, or in the valley of the Euphrates, where Archbishop Migherditch was at work, and where the money might be used to maintain a schoolmaster or Reformed priest, or an Evangelist, till he could be provided for by his own people. He finished the letter by saying, "I am quite willing to hear any definite proposal you may make in the matter, as it is all the Lord's work." It was written about two months before his death, so that there was no time for anything definite to be determined on.

Friends in England, who would gladly have seen him altogether independent of Societies, both in mission effort and other respects, had conceived the same idea, and were considering how money could be raised to enable him to carry on his work in his own way. When his Episcopate came to an end, the proposal was abandoned. The sympathy which he received from America produced so strong an impression on his mind, that he had determined in the ensuing year to travel through the Canadian Dominion and the States on a missionary tour, with the view of stirring up interest in his plans for Evangelistic work in the East. He intended to bring back his family to England in the spring, and then to set out on the journey. This was his latest proposal, but it was overruled by Superior Wisdom.

Besides the Americans there were others who manifested their sympathy. A lady gave him a liberal donation, which

he handed over to the Syrian Orphanage. The Rev. Mr. Gibbons, who had visited the Holy City, sent him, after his return to England, money for church work, making, at the same time, suggestions for the formation of a capitular body, and on other matters. When pointing out the difficulties of constituting a Chapter, the Bishop said that there were no resident English families in Jerusalem, except the Consul, and those engaged in missions, to which they were expected to devote their whole time, that there was no cathedral, and no available funds. He thought, however, that Archdeaconries might be constituted, one for Syria and Palestine, and the other for Egypt, and that honorary canons might possibly be able to act as chaplains during the hot season in the Lebanon, and during the winter in Egypt and other health resorts of English people.

Opportunities also began to offer for meeting the wants of the most necessitous places in his diocese. The Rev. G. H. Marwood, of Birkenhead, applied to him for the chaplaincy at Suez. He was disposed to accept the offer, but it was first necessary to ascertain definitely from the Church Committee whether they still desired to have religious ministrations, and if so, what sum they were willing to pay. With this object he wrote about the middle of July to the Secretary, but no reply had been received up to the time of his death.

His desire to make even temporary provision for Port Said was more successful. When accepting the offer of the Rev. Canon Scarth, of Gravesend, Secretary of the Waterside Mission, who volunteered to take the chaplaincy for the ensuing winter months, he gave him the statistics of the ships, sailors, and soldiers passing through the Canal in the year, the population, and the number of English residents, and informed him that it was the most openly drunken and immoral town in the East, and that the mariners who came there were exposed to very great temptations. Mr. Scarth was not discouraged by such an intimation, and in due time proceeded to his post, where he worked during the winter. He was under the observation of Mr. Whytock, who in a

letter written subsequent to the death of the Bishop, gave it as his opinion that he was a "decided High Churchman," and that he preached doctrines which seemed to him to be misleading and ruinous. It will not, however, follow that because Mr. Whytock disapproved of them, they were necessarily erroneous. When welcoming him to his diocese, the Bishop made no enquiries about his views, but simply told him that a letter from his Diocesan would be sufficient recommendation.

Mr. Scarth took the post, in the hope of being able to lay the foundation of a permanent chaplaincy. The place had also attracted the attention of Mrs. Weld, of Freshwater, in the Isle of Wight, who wrote to the Bishop, offering her assistance in providing for the religious instruction of the sailors and others. While thanking her most warmly for her interest in the welfare of Port Said, he thought it best to put her into communication with Canon Scarth.

On the 22nd of July the Bishop went in person to see the Abyssinian Ambassadors, and deliver to them for King John his present and the letter in Amharic. Whether they reached his hands is not known, because the end came before there was time to receive a reply.

The 25th was the second anniversary of his consecration. The day was devoted to prayer and self-examination. He also read over the service for the consecration of Bishops, and the Gospel of St. Matthew in the revised version. On the 12th of August, his 50th birthday, he wrote in his diary :—

How affecting it is to think how time flies ! and yet God has led me by a way that I knew not. How great has been His mercy and His love towards me !

There was some festivity in the family in celebration of the day, but the children were distressed, because they had no suitable present to give their father, as they thought that they might not all be together again for many years, a foreboding which proved only too true. Sister Charlotte and the children of the Deaconesses' Institution came to congratulate him, and sang in German the 23rd Psalm. They

also brought a wreath of flowers which was afterwards laid on Margaret's grave, and a birthday cake. Mrs. Wiseman sent a present, and along with it a beautiful nosegay. Mr. and Mrs. Du Pre Thornton, who had been frequent guests during their stay in Jerusalem, dined with the family, and left in the evening on their way to Constantinople.

In the latter end of August the heat in Jerusalem became intense, the thermometer standing in the shade at 110° and at 90° inside the house. On the 27th the sirocco was like the blast of a furnace, but it did not prevent the Bishop from riding from the Vineyard to his house in the city to transact business. Several persons died from the overpowering heat, and amongst them William Sinniard, the Englishman, who, taking the commandment in a literal sense, for years had carried a large wooden cross on his shoulder, dressed in grave clothes, through the streets of Jerusalem, calling in English upon everybody to repent. People were surprised at his conduct, but neither Moslem nor Jew ever molested him, as they believed him to be out of his mind. The cross which he had carried was appropriately laid upon his grave, and over it the crown of thorns which he wore usually on Good Friday. He was struck down by an attack of fever. The sirocco wave was so destructive that it dried up vegetation, turned the vineyards yellow, changed the grapes into raisins, and caused the olive berries to fall off the trees, to the great distress of the peasantry. A large comet had been visible, which now began to disappear, the tail gradually diminishing. On the last day of the month there was a considerable abatement in the violence of the heat.

During the month other events occurred which ought not to be passed over without notice. On the 2nd the usual monthly Bible reading was held in the Bishop's study. A list of names in his handwriting shows who formed this little gathering for devotional purposes. It included all the missionaries in Jerusalem, the native pastor, the Rev. Mr. Meyershon the American missionary to the Jews at Haifa, Dr. Chaplin, Mr. Iliewitz, Mr. Shick, custodian of the

premises of the Jews' Society, and two lay agents. Such meetings are common in English parishes and attract little attention. In Jerusalem this little assembly probably attracted none whatever, but it was nevertheless a beacon light for those who could see it amid the surrounding spiritual darkness. To confer quietly with other labourers in the gospel vineyard with the view of learning more of the mind of the Spirit, was one of the Bishop's chief pleasures. He had been thinking about establishing a local vernacular committee, and mentioned the subject to his friends on this occasion, but no account can be found of what its objects were to be. On the next day he received another request by telegraph from the Protestants of Mosul, entreating him to send them a clergyman to instruct them. On the 4th he gave a letter of introduction to Mr. Du Pre Thornton to Lord Dufferin, who had become Ambassador at Constantinople, hoping that by laying before his Excellency the story of the movement toward reform in the Armenian Church, he might induce him to interfere actively on behalf of Migherditch. On the 5th he was present at the examination in Scripture of the Boy's School of the Jews' Society, and thought that the answering was satisfactory. On the 9th he examined in person the girls of the Jewesses' Institution in Scripture.\* On the 15th, a native agent who had been dismissed by the Church Missionary Society, came to complain about the treatment he had received. On the 29th he examined Mr. Pilter's *Preparandi* class in Scripture, before they were dismissed for the holidays, and afterwards wrote in his diary that he was much pleased with their answering. He also spoke

\* The Report for the year says :—"In the day schools there is constant trouble, and we cannot tell from day to day whether we may not have to close them for want of scholars. In the early part of the year scarcely any scholars could be obtained in either boys' or girls' schools, but *through a different arrangement as to the supply of food*, and through a new Hebrew teacher, we have now a fair number in each school. . . . In the boys' school there are 25 boarders, and 23 day boys ; in the girls' school 17 boarders and 23 day scholars." The cost of the former was £843, and of the latter £575, making £1,418 expended upon the education of 88 children for only a part of the year.

in Arabic to the students in a practical common-sense way, illustrating his observations by the results of his own experience, and the way in which he had got forward in life. The day after he attended the examination of Bishop Gobat's school, and considered that the examination passed off satisfactorily. On this occasion he also addressed the boys before they were dismissed. 60 were present, all of whom were boarders. The Annual Report shows that £566 had been raised toward the support of the school, of which all except £100 had come from Germany and Switzerland. Where the balance came from and the amount of it, are both omitted. On the 31st, he wrote in the following cautious terms to a lady who had applied to him for advice about a contemplated marriage between her servant and a Jewish proselyte :—

In reply to your letter about Mary Anne ———, I understand that she says that Isaac ———, a Jewish proselyte, about 25 years of age, has asked her to marry him. He has a slight knowledge of two trades, and he proposes, when he returns from Damascus, to adopt the precarious profession of a dragoman. He has the character of a quiet, steady young man, but, of course, *is thoroughly Oriental*. Mary Anne wishes, I hear, to do whatever you think most advisable in the matter, as she regards you as her best friend in the world. If you wish for any further information, it will give me much pleasure to supply it.

Was it fair in this lady to throw upon the Bishop the responsibility of making or unmaking a match between an English servant girl and a Christian Hebrew Oriental?

During this month every spare hour was devoted to the study of Arabic literature.

The entries in his diary for September show that he worked at the language every day. His last meeting for Bible reading was held on the 6th, when the passage for examination was Romans iii. 21 to the end of the chapter. On this day he wrote that "the meeting was most profitable, and that the remarks of the brethren were very good." The Zion Society of Winsconsin had followed the Bishop's advice, and allowed Mr. Meyershon to remain in Jerusalem till the 8th, when he called to take leave before proceeding to his post at Haifa. On the 16th a letter came from Mr.

Thornton at Constantinople, giving a very satisfactory account of his interview with the Ambassador, which led the Bishop to hope that his efforts on behalf of Migherditch, and the Armenian Church might prove successful. His reply, written on September the 24th, was his last communication.

The number for August of an American publication called "The Foreign Missionary" contained a criticism of the Bishop in the following terms:—

He sat in the chancel with lawn sleeves and cuffs and lavender gloves, and pronounced the benediction with those blessed gloves on. He has a new pair every week. Think of that, and then of a Patteson or a Selwyn!

The publication fell into the hands of Mrs. Henry Smith at Beyrout, who wrote to Dr. Jessop for an explanation, and afterwards to the Bishop. From his reply to her, written on the same day as his letter to Mr. Thornton, it appears that she had transferred the sacred gloves from the chancel to the pulpit, because he *solemnly* assured her that he had never worn such articles there during the whole course of his ministry.

This day was also somewhat memorable, because on it Mr. Bacher, the Bavarian baker who had caused so much trouble with his pigs, lodged a formal complaint against Master Joseph, the eldest son, for throwing grape skins at him. After a solemn hearing of the case before the Bishop, the youthful delinquent was sentenced to apologize, which he accordingly did.

On the 21st he was visited by Mr. Milander, a Swede, who had come to Jerusalem to excavate in Aceldama for the Ark of the Covenant, which he believed to be buried there. It does not appear how he proposed to determine the site of the field of blood. A short time before a party of 18 Americans had taken a house in the Holy City, where they intended to wait for the gift of tongues, as they believed the second advent to be at hand. Others, who entertained similar views, were expected to join them shortly. Toward the end of the month Dr. Chaplin became ill with fever, and was obliged to seek change elsewhere, so that he was absent at a time when his services were most urgently needed. On the 26th the Bishop had an interview with Sir Charles

Wilson, the British Consul-General, in reference to Migherditch and his prospects. The autumn conference of the agents of the Church Missionary Society was fixed to begin on Monday, the 3rd of October, and on the 5th he made in his diary his last entry.

Archbishop Migherditch and his interests were very much in his thoughts. After his arrival at Aintab communications were kept up, as he relied upon the Bishop for assistance and advice in his very difficult situation. He went even in apprehension for his personal safety, his house having been assailed on one occasion by robbers, when he was severely injured, so that he was constrained to write that he feared the attacks of evil men. The last letter of the Bishop, which was dated October the 1st, was written in reply to a complaint of Migherditch about his personal danger, in which he assured him that God would protect him in every peril. In it he also advised him to proceed to Aleppo to meet, on the 18th, Sir Charles Wilson and Mr. Nicholson, a gentleman attached to the Embassy at Constantinople, for the purpose of discussing with them the subject of the firman for which he was seeking. The letter written in reply, describing what happened at the interview, was not received till after the Bishop had passed away. He also gave him good advice about his proceedings, recommending him not to interfere with the work of the American missionaries, and not to receive into communion any Armenian priests who had not arrived at clear scriptural views, because otherwise trouble might arise in the future. He also asked his opinion as to what ought to be done in reference to the petition from the Christians of Mosul, and told him he was at perfect liberty to do whatever he thought right about his contemplated ordination of a native of Marash, and hoped that if it were carried into effect his coadjutor might prove a great help in carrying on the Reformation movement. When the Archbishop complained about the delay in obtaining the firmans, the Bishop reassured him by saying that there were great difficulties to be overcome, and that the fault did not lie with those who were endeavouring to aid him. It was thought that nothing could be done unless instructions were sent from

the Foreign Office to Lord Dufferin to make a diplomatic representation to the Porte. There was no man in whom Migherditch placed so much confidence, and to him, and the Reformed Armenian Church, his death was to all human appearance an irreparable loss.

Writing in July to a friend in England, he said that he was then preparing to set out on a visitation tour through Palestine, his intention being to continue his journey as far as Bagdad. It had been delayed owing to the difficulty about the Diocesan Fund, but not given up, and would have been carried out after the Conference if he had not died. His object was to see the work in different places with his own eyes, and ascertain where fresh ground could be broken with advantage.

The mission to the Holy Land of Mr. N——, as representative of the Church Missionary Society, led, in due time, to results. After his return to England, both of his Reports were considered by the Committee in Salisbury-square, and action was taken upon them. The Resolutions to which they gave occasion were embodied in a letter to the Bishop, dated August the 25th, 1881, and signed by two of the Secretaries. The story is a very painful one, but as it affects the memory of the Bishop it cannot be suppressed. This document fully substantiates the charges of vacillation and mismanagement, and proves that the agitation set on foot in the Holy Land to get rid of the Wright Resolutions had proved completely successful. When a Committee in London play fast and loose with a missionary Bishop, with the character of a native pastor, and with their own missions, it is quite time that the light of public opinion should be let in upon their proceedings.

Referring to the Bishop's claim to the balance of the Diocesan Fund then standing in Bergheim's Bank, at Jerusalem, in Mr. Zeller's name, and to the proprietary right of the burial-ground, and the buildings standing upon it, the Secretaries informed him that the gentleman who had investigated the subject on the spot, had undertaken to write to him, and they felt assured that the arrangement proposed for the disposal of the money would meet his views, and

settle the question. They said nothing about any plan for getting rid of the difficulty about the cemetery. There is reason to believe that this letter was never written. If it had been sent to him, a document of so much importance would have been preserved as other papers were, but no such communication can be found, nor is there any allusion to it in his diary.

He distrusted the intimation given to him that the difficulty about the Diocesan Fund would be settled by the promised letter, and ignored other statements, which he knew of his own knowledge to be worthless.

His distrust was speedily justified. Without telling him what the second Report contained, and without informing him what their proposals to him were, the Committee of the Church Missionary Society thought proper to publish prematurely, in the ensuing September, the document in a mutilated form, so as to enable their supporters to have just as much information as suited their purpose. Ignoring the Bishop, his official control over the Diocesan Fund, and his proprietorship of the ground, of which he was the sole trustee, Mr. N—— coolly made in it the following recommendation :—

There is space for additional buildings [at the Diocesan School], and I should advise the balance of Bishop Gobat's Diocesan Fund being *at once* applied to building a dining room in the area, a sick room at the wing, and other improvements, under Mr. Schick's supervision, and by his plans.

In the same Report the Rev. Seraphim Bontagé is spoken of in these contemptuous terms :—

The Sunday congregation [at Nazareth] has fallen off to 70 adults, owing to the schism stirred up, and fostered still by S—— B——.

This is one of the most flagrant known examples on record of contempt for the Episcopate, on the part of the Committee of any religious society in London. Mr. N—— and his wife were received by Mrs. Barclay with genuine hospitality in the Episcopal residence at Jerusalem. During the time that he stayed the Bishop never could bring him to discuss

calmly the questions in dispute. It now turns out that soon after he left the palace, he despatched from Beyrout to the Committee in Salisbury-square, his second Report, in which he made recommendations dealing with money and land which did not belong either to him or them, and with which neither had any concern, altogether putting aside the rightful official owner, as if he were of no account whatever, and generating the suspicion that it was actually written under his hospitable roof. This gentleman is not, however, altogether undeserving of commiseration. The promise of the Committee that he would write to the Bishop, making proposals which would be altogether satisfactory, placed him in a somewhat difficult position. If the letter had been written, he would either have been compelled to eat his own recommendations, or suggest an arrangement in which he could not conscientiously coincide, because it is clear that the terms stated in the Report could not have been offered or accepted. The only possible escape from the dilemma was the one actually adopted, which has brought about the exposure of this business. If the unfortunate sentence had been judiciously omitted, like the other suppressed portions, the Committee would have acted, if not with greater honesty, at least with greater discretion.

Those who give money to the Church Missionary Society to enable them to carry on delusive missions to the Moham-medans in Palestine, will do well to reconsider their position, and revise their list of charities as soon as they can. They should also demand a thorough and searching investigation into the accuracy of the details of the Report published in September, 1881.

The Committee adopted the suggestion of the Bishop about the development of the *Preparandi* Institution into a Training College for native teachers, but ignored his proposal that the Jews' Society should be invited to join in the scheme. They said that under all the circumstances they were seeking for a clergyman of University standing to undertake, in Jerusalem, the office of Secretary of the mission, combining with it the superintendence of the College, as soon as he had

learned Arabic, which seems to have been a very questionable proposal, because years might elapse before such a clergyman, holding the views of the Church Missionary Society might be found, and then other years before he could acquire sufficient knowledge of the language to enable him to lecture the students. They said that with the view of having a full conference with Mr. Pilter, they had invited him home, and that during his absence Mr. Zeller had been instructed to take the superintendence of Mr. Ibrahim Baz, the native tutor at the Institution. Mr. Pilter obeyed the summons of the Committee, and soon after his return to England withdrew from the mission in disgust. The expense incurred in bringing back this gentleman, and his family, on the pretence of holding a conference with him, when the same purpose might have been answered by correspondence, is a proof of the reckless squandering of the funds entrusted to the Society by its supporters. This item of expenditure does not appear in the financial statement of the Report for 1881-82.

They also told him that they had written to Messrs. Zeller and Wolters, expressing their very high appreciation of their long and faithful services, and requesting the latter to remain in Jerusalem in charge of St. Paul's Church and of the out-stations along with Mr. Cawar. They had told him in the previous year, that he could not be allowed to remain under any circumstances, and now for no apparent reason they reversed their decision.

A suitable residence having been found for Mr. Bellamy at Midan, near Damascus, from whence he could carry on his work in the Hauran, the reduction of the mission as far as he was concerned was abandoned.

They wrote in commendatory terms of the native pastors at Salt, Ramleh, and Jerusalem, and directed Mr. Hall to present the tutor of the *Preparandi* Institution for ordination. They told the Bishop that they had adopted his suggestion that the offertories at Christmas and Easter should be devoted to part payment of the salaries of the native clergy at their respective stations, as the commencement of an effort toward

self-support, and the introduction of native church councils to administer such funds. The Bishop had not made any such suggestion. He had said that the money collected at the weekly services might be given to the native pastors at Christmas and Easter, and that the offertories at the Holy Communion might be devoted to the relief of the poor.

They said that until these agencies had been introduced, the native clergy were to occupy the place of assistant ministers under the European missionaries at the different stations where they were labouring. From what has been already stated, it will appear that such an arrangement would not work at Nazareth in a satisfactory manner.

The Rev. Seraphim Bontagé, in obedience to the order of the Committee, had removed from Nazareth to Haifa, where he was acting as assistant to Mr. Hall. He had been a troublesome person, and was not as amenable to the authority of foreigners as he might have been. The troubles at Nazareth were laid principally at his door. The first part of his punishment had been persecution, and the next was to be dismissal, if the Committee could induce the Bishop to pronounce him a heretic. This was a scandalous business, productive of great and undeserved misery to Bontagé, discreditable to those who trumped up the charge, and highly prejudicial to the Committee who were weak enough to be misled by their influence. This was the only matter which they left to the discretion of Bishop Barclay during his Episcopate, and the very last act of his life showed that he could not and would not join in either persecution or tyranny.

In the letter to him the Secretaries formulated the charges, if they can be so called, against Bontagé in the following terms :—

We are desired by the Committee to place before you, as Bishop, the very sad case of the Rev. Seraphim Bontagé. His general conduct, in respect of the European missionaries especially, in outbursts of temper, and a spirit of insubordination, has produced a very painful impression upon the Committee, and they have directed their Secretary, Mr. Longley Hall, to call your attention to the documents connected with the case. But the Committee are

further distressed by learning [from whom? The name of his accuser ought to have been given to the Bishop] that Mr. Bontagé has imbibed opinions inconsistent with his position as a clergyman of the Church of England. Under these circumstances we are directed to correspond with you, with a view to his *disconnection* from the service of the Society. This is of course a very serious matter, and the Committee desire your assistance and advice in coming to a right conclusion.

After this the Secretaries made observations which, when addressed to a Bishop, became impertinent, and implied that he required to be told what his duty was. They said :—

It is unnecessary to advert to the great importance of a high standard being maintained among the first native clergy. We have to bear in mind the influence of the example of those first ordained. This case points to the absolute necessity for the greatest caution in admitting native catechists and teachers to Holy Orders.

If, acting on this principle, the Bishop had rejected Mr. Ibrahim Baz, what would have been said in Salisbury-square?

The Committee appointed Mr. Hall to prosecute Bontagé on the charges of bad temper, and insubordination to the foreign missionaries, and to produce evidence to the Bishop. They did not appoint a prosecutor on the more serious charge of heresy, and did not even state any of the points on which he was supposed to have erred. The intangible accusation was, that Mr. Bontagé had “imbibed doctrines inconsistent with his position as a clergyman of the Church of England,” leaving the Bishop, if he could, to find out for himself what these were. As there had been a formal though indefinite accusation, he wrote to Mr. Hall to tell Bontagé to appear before him in Jerusalem in the first week in October. He determined to probe the matter to the bottom, in order that if the accusation proved to be groundless, the accusers might have the full benefit of the consequences. When the autumn Conference of the missionaries met at his house on the 3rd, he brought the matter forward, in order to learn from the missionaries whatever he could. Most of those present, when they heard that Bontagé was charged with holding erroneous doctrine, were very much surprised. Mr. Hall himself, and others who had laboured with him at Nazareth,

testified to the soundness of his opinions, stating that he had written a book against the very errors which the Committee in Salisbury-square suspected him of holding, and which they were afraid to enunciate in a definite form. The work was directed against the theories of the Plymouth Brethren, and had been approved by the Rev. Mr. Klein, his superintending missionary, who had since returned to Germany. The Bishop made strict enquiries among the members of the Conference, with the view of learning whether any of them knew of anything against the accused, but without success. It subsequently turned out that the mistake which he had made, consisted in saying that there was no absolute necessity for reading the State Prayers in the Prayer-book in a native congregation.

Mr. Kelk, who knew something of the persecution to which Mr. Bontagé had been already exposed, to his great credit took up his defence, and it was at his suggestion that the Bishop had summoned him to Jerusalem. He admitted that in his controversy with the Plymouth Brethren at Nazareth, he had made some statements which he had since abandoned as untenable after more complete investigation, and declared that he was fully prepared to subscribe the Prayer-book and Articles. A form of subscription was drawn up, and, after being revised by Mr. Kelk, was signed by him and submitted to the Bishop. The interview between Bontagé and his Diocesan took place on the 5th of October. When the Bishop asked "where are your accusers?" echo only answered, "where?" Mr. Hall had not even appeared to prosecute on the charges of bad temper and insubordination. The whole accusation had fallen to the ground, and Bontagé was sent back to his duty as far as the Bishop could send him. In the Report for 1881-82, it was said that he was ministering at Haifa to a "small congregation." The last entry in the Bishop's diary is an account of this interview. This was the only occasion on which he acted as an ecclesiastical judge. What he said to the accused is not known, but Bontagé will probably remember till his dying day, that

he fell into the hands of a just and merciful man, and a righteous Bishop.

On the 27th of September, the Bishop and Mrs. Barclay went to the British Consulate in the evening, to meet Sir Charles Wilson and Mr. Nicholson. The next day they had a dinner party, at which both gentlemen and other guests were present. The Bishop was slightly unwell, but did not think much about the matter. On the 29th he remained at the Vineyard, and in the evening went up as usual to walk on the terrace of his house. He said afterwards to one of his clergy that he had sat down for a long time, not observing that it was getting late, and that when he came into the house, he had felt in the calf of his left leg what he thought to be a touch of rheumatism caused by the cold. He was troubled by the conduct of men to whom he had given his confidence, and by the efforts to thwart his plans for the spread of religion in his diocese, and had forgotten that the sun had long disappeared below the horizon. Although he was ill every day till the meeting of the Conference, with the trouble in his leg, he went on several occasions to see Dr. Chaplin, who was suffering from fever, with whom he joined in simple religious exercises. He was at church on the 2nd of October, and took part in the service, and on the next day presided at the devotional meeting in his drawing room, at the opening of the Conference, and delivered an address on 2 Timothy iv. 1, 8. On Tuesday the agony in his leg, which he thought arose from rheumatism, was so great that he was compelled to ride back from the Conference to the Vineyard. The day after, although still suffering great pain, he went to the Conference and held the interview with Bontagé. Dr. Chaplin had left Jerusalem for change, and it became necessary to call in Dr. Sandrecski, the German doctor. He advised him not to ride into Jerusalem on Thursday the 6th, which was the last day of meeting, but he insisted upon going, although he had to be lifted by his cavasses on and off his horse, owing to the excruciating agony in his leg. Mr. Pilter, who was seated just opposite to him in the drawing-room, noticed that

there was water in his eyes, but was not aware that there was anything wrong. At the close he apologised for not being able to give the usual entertainment to the Conference, because his family were out at the Vineyard, where there was not sufficient room to receive a numerous party. However, if the clergy would come to tea in the evening, Mrs. Barclay and himself would be happy to receive them. Messrs. Hall, Bellamy, and Pilter accepted the invitation, one of whom observed that the Bishop during the evening sat on a sofa with a shawl spread over his left leg, and could not move without pain. He was cheerful and hoped soon to be right again. His genial courtesy and Mrs. Barclay's kindly manner charmed the guests, making them forget for a moment their surrounding circumstances, and believe that they were once more in a Christian English home.

On the 11th, Mrs. Barclay, in a letter to Wood Hall, wrote cheerfully and hopefully, describing the treatment which Dr. Sandrecski had prescribed. As her husband had not been confined to his room with illness for 16 years, that is, during the whole of their married life, she was not disposed to be apprehensive, although he was suffering great agony, and had been ordered by the doctor to remain in bed, where he was to be kept for a fortnight. She said that except the trouble in his leg he was well, had a good appetite, and kept up his reading. It was his intention to have gone to Salt on the 1st of November to hold a confirmation, and afterwards to proceed on the missionary tour to Bagdad. One of his clergy who called to see him found him quite cheerful, and hoping soon to get about again.

On the same day, Dr. Chaplin, who had recovered a little, came to the Vineyard and found him better, though still in bed. He said that except the pain in his leg he did not feel ill, and talked about the irksomeness of being confined to his room. On the 13th he paid him another visit, remaining for an hour or more, as he was leaving for Damascus the next day, little thinking that he had taken his last farewell.

After being confined for a week he had so far recovered under the treatment that he was able to walk into the draw-

ing-room on Friday and Saturday, the 14th and 15th. The pain had nearly gone, and the swelling had decreased. The doctor thought that by pouring tepid water on the leg the cure might be accelerated. The 16th being the anniversary of Margaret's death, he wished that fresh flowers should be spread over her grave, and was much affected by the remembrance of his first domestic affliction. He sat up all day saying that he was better, and that he had only a slight pain in his chest. He conducted family worship as usual, but it was noticed that when reading and praying he had some difficulty in breathing, as if suffering from a cold. The next day he was worse, and in the morning as water was being poured on his leg he suddenly started, and complained that he felt as if his breath had stopped. The pain left his leg and seemed to fly to his heart, and the agony was so great that he exclaimed, "This water will be the death of me." Immediately after he had a violent attack of retching and became very faint. Dr. Sandrecski tried cupping and ordered poultices to be applied to his leg, but without producing any effect. In the evening he was very much depressed. During the night he had an attack of spasms, and was so restless that the doctor stayed with him till the early morning, applying different remedies which seemed to give some relief. Neither Mrs. Barclay nor any of the family retired to rest. When Mr. Pilter called on the 18th, she said that the Bishop was too ill to see anyone, but as there was a slight improvement perhaps he might have an interview soon. During the day he was not so restless, and the family thought he was better. The depression still continued, and Mrs. Barclay was deeply distressed by hearing him telling her what she was to do in the event of his death. Up to this time, Dr. Sandrecski did not seem to apprehend any danger. After passing another bad night he showed a disinclination to take food or even medicine. The doctor now arrived at the conclusion that he was suffering from inflammation of the lungs. On the 20th there was a slight improvement, but the case had become so serious that his medical attendant wished to call in another doctor, to which

he would not consent. After another restless night, on the 21st he was somewhat better, and able to eat some biscuits which Mrs. Pilter was kind enough to send him. During the day the improvement continued, and he sat up in bed reading his letters and newspapers. For the first time since the 17th he said that he was much better, and thought that the crisis was over. In the afternoon, Dr. Sandrecski again wished to have another opinion, but the Bishop refused, saying that he was quite satisfied that he was recovering, and that there was no use in having an additional medical man. In the evening there was a slight return of the spasms, which soon passed off, and he was so well that the family had tea in his bedroom in a hopeful and cheerful spirit. At night he was able to take food, but although he took a sleeping draught he could not get any rest. He said to Mrs. Barclay, "I feel very ill," and afterwards she heard him praying in a whisper. Between 3 and 4 a.m. he became much worse, and the doctor was at once sent for. Some little time after he got out of bed, and upon returning to it faintness came on. The doctor was instantly called in from the garden, but before the restoratives which were at hand could be given, as Mrs. Barclay was holding his head, without a word, or a look, and with scarcely a sigh, he passed quietly to his rest. The time was 4.30 in the morning of the 23rd of October. His age was 50 years, 3 months, and 11 days.

When it was known in Jerusalem that the Anglican Bishop was dead, men were awe-struck. Mr. Kelk was sent for and came immediately, and many other friends soon followed in the hope of being able to comfort the widow in her sore bereavement. In that hour of dreadful desolation in a foreign land, Lucy, like a true daughter, never left her mother. The arrangements for the funeral were made by the English Consul and Mr. Kelk, which was fixed for 4 p.m. the same day. The Pasha at first raised objections against bringing the body into the church, but Mr. Moore insisted, and carried his point. He was dressed in his robes, and before he was put into the coffin the widow and all the children

kissed the lifeless clay. After gazing for the last time upon her father's face, Lucy wrote, "He looked so peaceful and had such a smile." After he was put into the coffin, many friends came in the forenoon to the Vineyard to have a last look at the noble form of their deceased Bishop. Sheik Hassan, who as a firm friend had for many years admired his upright character, kissed his beard as a last tribute of respect. At 3 o'clock in the afternoon, all the clergy, English and native, Herr Schmeller, the Director of the Syrian Orphanage, the English and German Consuls, the officials of the other Consulates, and of the convents and ecclesiastical dignitaries, and many friends met at the Vineyard, and accompanied the coffin, which was carried by young men of the different Protestant congregations, who volunteered their services, to the Episcopal residence in the city, where it was deposited for a short time in the entrance hall. The lid was then removed to enable the crowds of persons who assembled in the house to look for the last time on the calm and majestic features of the dead.

At 4 o'clock the funeral procession, preceded by 28 cavasses, having their staves wreathed with crape, and accompanied by a body of Turkish soldiers under an officer, moved to Christ Church, which was hung with black, where the body was received by Messrs. Kelk and Pilter, as representing the two missionary societies. The mourners who followed were the children Lucy, Joseph, Ellen, Brien, and Maurice, with Miss Newman. Mrs. Barclay, with her Oriental nurse and Winifred the baby, and accompanied by Dr. and Mrs. Sandrecski, went to the cemetery to await the arrival of the funeral, and sat down beside the open grave. After the former part of the service had been read, and the hymn "All will be well," &c., had been sung in Christ Church, the procession re-formed and proceeded through the Zion Gate to the burial-ground. When it reached the entrance the German band stationed on the terrace of the *Preparandi* Institution, played softly some solemn music. After the hymn "How bright the glorious spirits shine," &c., had been sung, the remainder of the service was read, and the grave

closed over all that was mortal of Joseph Barclay. The six Englishmen, then resident in Jerusalem, who stood around it overwhelmed with sorrow, were an affecting sight as they bewailed their Bishop with silent lamentation. The church was crowded, and the cemetery was thronged with persons of every nationality and religious denomination in Jerusalem. Protestants, Roman Catholics, Greeks, Armenians, Syrians, Jews, and Moslems, all assembled to pay the last tribute of respect. The Episcopal robes were his winding sheet. The lamentations of all Jerusalem were his requiem. Men mourned for him as ancient Israel mourned for an only son. The Bishop lies under an olive tree, near the grave of his daughter Margaret.

Dr. and Mrs. Sandrecski, and Mr. and Mrs. Wiseman, returned with Mrs. Barclay to the Vineyard, and remained during the evening striving to comfort her in her dreadful affliction. Lucy said that "the house seemed so dreadfully lonely." The shadow of death was there, and nothing remained but for the desolate widow and the six orphan children to get back to England as soon as they could.

The medical certificate stated the cause of death to have been rheumatism, gastric derangement, pneumonia, and pleurisy, ending in syncope. Dr. Chaplin, forming his opinion from the symptoms, said that the disease was embolism, in which other medical men in England to whom the facts were stated concurred. Whatever may have been the cause, the end of his career had come, and no human skill was therefore of any avail.

When the intelligence that he was dead reached England during church time on Sunday the 24th his friends were stupefied, and refused to believe that the man in the prime of life, of whose usefulness in the East such high expectations had been formed, was no more. Almost at the same hour Mr. Kelk was preaching in Jerusalem his funeral sermon, from the text "I was dumb and opened not my lips because thou didst it." It rightly described the only attitude which it was possible for them to assume as they stood overwhelmed with awe in the presence of so mysterious

a dispensation. Some in the East were disposed to murmur and say that it was sent upon the Mission to Jerusalem as a punishment. They thought that the city where our Lord was crucified was still under the curse, because the most devoted and useful men were taken away just as they were beginning to show their capacity. Others were disposed to think that the evangelization of Palestine cannot now be accomplished, the impediments permitted in the wisdom of God, being the Turkish power, Moslem fanaticism, and worse than either, incapacity and mismanagement at home of missionary operations.

In the grave of Joseph Barclay there seem to be buried the hopes which men had entertained about the future of the Jerusalem Bishopric. For the brief period of a year and eight months, life and activity were developing themselves, and then came desolation, neglect and silence, because no man having the necessary qualifications could be found to fill the See. His removal was like that of a man called away from the building of a house when he had only begun to lay the foundations. Many undertakings were commenced, but none were finished. His last thoughts were about Egypt, and especially about Port Said, and the welfare of the English soldiers and sailors. He had set the work a-going, but he did not live to learn that through the exertions of Canon Scarth and Mr. Whytock, land for a church, sailors' home, and hospital had been obtained from the Suez Canal Company. His anxieties about the future of the British Syrian Schools, and the importance of having a chaplain at Beyrout to minister to the British residents, never led to any results. The missionary journey to Bagdad was arranged and the date was fixed, but death interposed. The urgent calls for help from Mosul, Diarbekr, and Mardin were never effectually responded to. His plans for the consolidation of a Reformed Armenian Church under the government of Archbishop Migherditch failed, because it was not the will of God that he should see them carried into effect. His thoughts about Abyssinia, and his desire to secure the goodwill of a semi-barbarous king, led him to take such action as was befitting

in a Christian Bishop, although he did not live to see the result. The work among the Oriental pilgrims inaugurated by him and the late Miss Beamish, was only begun. Neither did he survive to stir up on behalf of his work in the East, the interest and sympathies of the church in Canada and the United States. Even the letters of orders of those whom he ordained were never made out, because the friends in England to whom he had entrusted the business of obtaining from the Earl Marshal an Episcopal seal for his diocese had not been able to accomplish their purpose. Neither did he live to see his hopes realised about the republication of the Holy Bible in Arabic, or to carry out any of his plans for the dissemination of religious literature in the vernacular. The Day alone will disclose the reason for the frustration of so many hopeful plans for the spread of religion and the extension of the Kingdom of God in the East.

From the day of his arrival in Jerusalem, until within a very short period of his death, he was never idle. At no period of his life did he neglect his duties, and least of all when he became Bishop of Jerusalem. Every hour which he could spare was devoted to perfecting his knowledge of the Arabic language, and especially during the months previous to his death, with the view of being able to dispense with the services of a dragoman on his visitation tour through Palestine to Bagdad. His diligence and devotion to duty were one part of the example which he set before the eyes of men in the high station which he occupied in Jerusalem. His honesty, his independence, his caution, his contempt for everything dishonourable or mean or selfish, his high appreciation of faithfulness and self-denial in others, his sound judgment, and his discretion, all taken together presented to the eyes of Orientals a character which the low tone of morals in the East prevented many from fully understanding. Some thought him severe and exacting, but he never required from others what he did not demand from himself. Others in Jerusalem thought that his manner was cold and distant, and were disposed to imagine that this was his natural

character. No mistake could have been greater than this. The unfortunate state of things which he found in his diocese, and the carelessness and incapacity of some who ought to have set a very different example, drew forth that aspect of his character which assumed the form of disapprobation and apparent coldness. Whatever he may have appeared to such people, he was in reality a man of gentle, loving, and forgiving spirit, such as the friends of his youth knew him to be. When information was conveyed to him about any successful work in his diocese, he would be moved to tears at the story. When speaking during his last illness about his intention to appoint an archdeacon for Egypt, his eyes overflowed with emotion at the prospect of permanent good in that part of his diocese. Some who disliked both himself and his plans, did not hesitate to give expression to their sentiments in offensive anonymous criticism in a German newspaper. He was attacked in a *brochure* published at Monaco, entitled "The Jerusalem Patriarchate," and by the Jesuits, who said that a young Bishop had been sent by the English Government to the East, that he might have time to consolidate British interests prior to the coming disruption of the Turkish Empire. All such insinuations and attacks were thrown away upon him, because he went forward in his duty just as if there were no such gaming shame as Monaco, and no such order as the misnamed and detested Society of Jesus. After making every allowance for German jealousy, Latin dislike, and Anglican missionary misapprehension, there remained the love and appreciation of those among every nationality and religion in the Holy City who really knew him, and the admiration and respect of all his friends, while his high principle and noble bearing were before men their own infallible witness. Those who remembered him when he was a missionary in Jerusalem, and minister of Christ Church, spoke of his kindness to all in sickness and in health, of his zeal, and of his labours on behalf of the Jews, and contrasted his successful management of the mission with the state of things which arose when he

left, and continued for the next ten years. Such people were able to see in the more exalted sphere, precisely the same man they had listened to preaching to the Jews in the streets as a simple missionary.

The simplicity of his character continued to the end. To a friend in England who had promised to procure a trifle for him, but who had been delayed in fulfilling his engagement, a gentle intimation came from the East after a reasonable time had elapsed, that the article had not been sent. In his family he was ever the same devoted husband, loving father, and kind and considerate master. The sixteen years of his married life was a period of unbroken domestic happiness. The death of his daughter, who loved him with a strong childlike affection, was a trial which he never fully got over, his thoughts wandering to her grave a few days before he died. When his little son was ill in Fiel's hotel, he used to go there to see him every evening, and would sit for an hour by the bedside reading a simple story for the amusement of the sufferer. His home was to him the pleasant place in this life, from whence he always went forth prepared to discharge any duty and encounter any peril which Providence might require or permit.

There was no vindictiveness in his character. When deeply wronged he did not lose his self-control. At the times when the provocation was great he never gave expression to wrath or indignation. His diary and papers contain no traces of bitterness on such occasions, nor would it be possible to gather from anything he wrote that he had been made to feel the wickedness of others. Of persecution, double-dealing, and treachery, he was ever the uncompromising enemy. The vices of the religious party with which it was his fortune or misfortune to be connected at one period of his life, had his unqualified condemnation. The hypocritical cant of religionist men was never heard upon his lips. His life was that of a consistent godly man, whose words and thoughts were always at agreement.

The following notice of the Bishop, written by a missionary in the Holy Land who had been in close communication with him, appeared in the *Church Missionary Intelligencer* for December, 1881 :—

The blow is felt all through the country by Europeans and natives, for the Bishop was kind and genial to all, and so universally beloved. His manly, honest, straightforward, upright character won for him the respect even of those whose views and opinions did not coincide with his. He was a very fine example of the high-minded Christian English Bishop.

The same gentleman, on June the 1st, 1882, wrote in a private letter :—

And now I must not say more, lest I should be led into saying too much. No one in the country can mourn the Bishop's loss more than I do, but I do see more and more the wisdom and love of God towards the Bishop and *towards us* in taking him away. Had he been spared he might have been the tool of mischievous and evil-disposed people, and led into doing things which would have been a life-long sorrow, and perhaps a reproach to him.

In a letter of condolence written to Mrs. Barclay, on October the 25th, 1881, he said :—

I hardly like, at this time, when your loss is so inexpressibly great, to speak of what I feel to be my personal loss by the death of the Bishop. I will only say that I had learned both to love and respect him most deeply. I was looking forward to receiving from him much useful advice and counsel in my work.

These communications, when compared together, do not seem to be consistent. In reply to the second, it is only necessary to say that speculation about what might have been done is idle, and that Dr. Barclay never was, and never could have been made the tool of any man or party whatever. The words "*towards us*" (the Church missionaries) are significant.

As soon as the decease of the Bishop was known in England, a telegram was sent from Wood Hall to Mrs. Barclay to enquire if her brother should proceed to Jerusalem to bring her and the family back, but she replied that the offered assistance was unnecessary. Mr. Du Pre

Thornton also telegraphed from Constantinople to say that if she had no other person, he would gladly undertake the duty of conveying her to England. The Rev. Franklin Bellamy wrote a most touching and sympathetic letter of condolence from Nazareth, and offered to proceed with her from Jaffa to Alexandria, on her way home, in the discharge of what he considered to be a loving Christian duty. He hoped she would accept his offer as a proof of the sincerity of his attachment to, and admiration for dear Bishop Barclay. Nothing could have been more becoming and more creditable to Mr. Bellamy, but she thought it better to decline his aid.

Rather more than three weeks were spent in winding up affairs in Jerusalem. Letters of condolence came from many quarters, but there was one from which no sympathetic voice was heard. The gentleman who had been her guest, and to whom her husband had given his confidence, was silent, and when she herself passed away four months after, never wrote a line of condolence to her father, mother, or any member of her family. The Rev. J. R. Longley Hall, the Rev. E. J. Davis, and the Rev. J. Huber, of Nazareth, each lost no time in writing to express deep sympathy, admiration for the Bishop, and sorrow at his irreparable loss. Colonel Wilson, the American Consul, wrote in the following terms :—

I know by experience how vain are words to assuage the anguish of the heart, and that sympathy may be best expressed by silence. The voice of the Lord is in "the still small voice," rather than in the earthquake and in the storm. I write under a painful sense of personal bereavement, for my residence in Jerusalem had been made more pleasant and agreeable by the presence and kind affection of the noble man whose loss we mourn. Of the Bishop, the name has gone into history. His work is done. Brief was the Episcopate, and in this we are disappointed, but not the less important and influential. I hope and trust the Day will declare it. For myself, and on behalf of the American Church, I desire to assure you of the profoundest sorrow and the sincerest sympathy, for, as we regard it, the Bishop of Jerusalem occupied a position at once unique, grand, and peculiar, in which the entire Christian world claims some sort of proprietorship, and an interest not limited by the ecclesiastical arrangements of the Anglican Church . . . .

Pastor and Madame Reinecke were absent in Germany when the Bishop died. On their return both wrote, in German, letters of condolence to Mrs. Barclay, who was then on her way to England. The former said :—

Allow me to express to you my warm sympathy and my sincere regard, on the death of our dear and highly respected Bishop. I miss him very much, for he was a man of great strength of character, holding sound opinions, and upright in his conduct. The remembrance of him is to me a blessed one. May the Lord, revered lady, comfort you with His great grace and love, and be to you a compensation for him whom nothing earthly can replace to you ! Receive my thanks for all the kindness which you and the dear departed one have shown us, and the assurance of my most sincere esteem.

The latter wrote an equally sympathetic letter, in which she said that when intelligence reached her and her husband of the death of the Bishop, they refused to believe it. After their arrival in Jerusalem, their first visit was paid to his grave, and in his sermon on the ensuing Sunday Pastor Reinecke took occasion to express publicly his great esteem for him, and deep regret at his loss, as well as privately in conversation with his friends. She said that she always looked with sorrow at the empty house.

Mr. Whytock sent from Port Said a touching letter of condolence, written in the most Christian and sympathetic spirit. Mr. Mentor Mott, from Beyrout, and the Rev. W. G. Kleinheim, from Bucharest, could scarcely find words to express their profound sorrow and sympathy with the widow in her heavy bereavement. Dr. Chaplin soon returned to Jerusalem, where he did his best to alleviate her distress. In a letter written to Wood Hall before she left, he said :—

I shall feel his loss extremely, and all personal feelings and partialities being allowed for, I feel it is a great misfortune for the diocese, and especially for our English work in it.

Many friends showed active sympathy, in Jerusalem, by assisting Mrs. Barclay to arrange her affairs, as she had determined to return with the children to England at the earliest possible moment. Mr. Kelk, Mr. and Mrs. Wiseman, and many more, freely gave their aid. During the long

illness of Margaret, and the other children, Miss Newman had manifested unwearied devotion, calling forth from the Bishop, in letters to England, expressions of his sense of the value of her services. Then, during his own illness, and subsequently during the time of sorrow and labour previous to setting out for England, she had been Mrs. Barclay's chief support. At length, everything having been settled, and Mr. Cook's agent having made all arrangements for the journey home, Mrs. Barclay, with Lucy, Joseph, and Ellen, went at sunset on the 17th of November to pay their last visit to the graves of the Bishop and Margaret, on each of which some flowers from the garden of the Vineyard were planted by them. The four younger children having been sent on before on the previous day, the remainder of the party set out for Jaffa. Outside the Bishop's house many had assembled to say farewell. At the Jaffa Gate some English friends, and members of the Arabic congregation, among whom she used to visit, had gathered to take mournful leave of the widow of their deceased Bishop. Several ladies and other sympathising friends had gone forward to Colonia to await the arrival of the party that they might be the last to see Mrs. Barclay, and bid her a final farewell. The parting was distressing, and many tears were shed on both sides.

Mr. Kelk with one of his sons, Mr. and Mrs. Wiseman, devoted to the last, and the faithful Abyssinian Cavass Daoud, a Cavass of the British Consulate, and many others, went on with the party to Jaffa, which was reached in the evening. Here Mr. and Mrs. Mentor Mott, and Mrs. Henry Smith, who had come on purpose from Beyrout, were waiting to receive, and see her on board the steamer. During the delay at Jaffa, Mr. Hall came to pay her a visit of condolence, when he found her overwhelmed with grief, and apparently incapable of being consoled by any human comfort. In the afternoon of the same day, he and the other friends who had come to Jaffa, and the English Consul, went with her on board the steamer which was to take the party to Port Said. In the boat with her and the children was the Cavass Daoud, who had charge of little Winifred, sobbing as if his heart

would break. Three other boats, filled with sympathizing friends, Europeans and natives, accompanied her to the ship. As they were returning to the harbour two men were seen crying, of whom one, a German, said, "In my whole life I never saw anything so sad." The officers on board the steamer were most kind and respectful, doing everything in their power to promote her comfort. Mrs. Pilter sailed from Jaffa in the same ship, which was crowded with Arabs.

This was a melancholy return when contrasted with the reception which had been given to her and the Bishop a year and nine months before. Then it was almost a triumphal progress to Jerusalem, now it was a weary and sorrowful journey back. Then there were enthusiasm and congratulations on the arrival of the Bishop, now there were sympathy and condolence with the distressed and desolate widow. Then there were high hopes and expectations, now they had been suddenly dashed to the ground, and none could tell what was concealed in the future. The past and the present did not agree, and no explanation of the disharmony could be found, except in the dispensations of Supreme and Infallible Wisdom.

After a somewhat stormy night, the ship arrived at Port Said about 10 in the morning of Sunday the 20th. The whole party went on shore, and after wandering about for some time, found the room where the Bishop had preached and where Mr. Whytock held his services. They were in time to hear the sermon, and afterwards had a conversation with him about the past. He spoke in grateful terms of the kindness which he had received from the Bishop. They remained for some time on shore, and returned on board in the evening where they passed a miserable night, owing to the stormy weather. About noon the next day they reached Alexandria, where they were detained till the 23rd. The night before the party went on shore there was a violent gale, which caused great damage to the shipping in the harbour, and tore up by the roots many trees on land. In the morning Mrs. Barclay and her party landed under the conduct of Cook's agent, and after looking at Pompey's pillar, and

some of the sights of Alexandria, called on Judge and Mrs. Barringer, who did not at first recognize them. Sorrow and a trying sea voyage had produced such a change in her appearance, that the lady did not know who she was. After taking refreshment they proceeded to call on some friends at the Hotel D'Europe, and then went on board again, where they had a comparatively comfortable night. During the voyage to Naples the whole party suffered much from sea-sickness until the ship passed through the Straits of Messina into smooth water. Marseilles was reached on the 29th, and the next day they set out for Paris at 6 p.m., where they arrived at 10 on the morning of December the 1st. After some delay to enable the children to see some of the sights, they started for London on the 3rd, and arrived in the evening of the same day, thankful for having been brought back in safety to their native land.

After staying for a little time with a sister, Mrs. Barclay and the children left London for Wood Hall. The meeting with her parents was sorrowful beyond description. She came back little better than a wreck, overwhelmed with grief, and with scarcely a hope to brighten her future. She had left her husband who had died in the prime of his manhood, buried in a foreign land, and a daughter, for both of whom she mourned unceasingly. There were then six children, with the prospect of a seventh. During the three remaining months of her life, everything possible was done to cheer her under her heavy sorrow in the home where she had passed her happy youth, and to which when far away in a foreign land, her thoughts were ever turning. Arrangements were made about the future residence which she and the children were to occupy, and plans had been formed for their education.

Not long before she passed away the Rev. F. C. Wigram, Honorary Secretary of the Church Missionary Society, asked her to give him an interview with the object of learning what the Bishop thought about missionary work in the East, but it could not be granted. The request ought never to have

been made, because it was wrong to attempt to extract from a lady information about a subject with which she had no direct concern, and which could not have been of any possible use. The request warrants the belief that the Committee did not place implicit belief in the Reports which had been made to them about the state of things in Palestine. What has been stated in this biography may help to enlighten them.

At the end of February she gave birth to a daughter, her eighth child, and on the 5th of March she passed away quite unexpectedly, both to herself and to her family. Overwhelming sorrow for the loss of her husband, and the effects of an Eastern climate had done their work, carrying her off, to the irreparable loss of her youthful children, and the inexpressible grief of her disconsolate parents, and brothers and sisters. Sad and melancholy as had been the death of the Bishop, the untimely end of his widow, when the fatherless orphans most needed her care, was the more distressing and inexplicable. She wished to live for the sake of her children, but the Merciful and All Wise did not see fit to grant the desire of her heart. She was taken away in a moment, leaving them utterly desolate.

Her life in Jerusalem as wife of the Bishop very much resembled what it had been at Stapleford. She was devoted to her home duties, to her husband and children, paying little heed to what worldly people would call show, but never forgetting the responsibilities of her position. The prominent place which she occupied, and the faithfulness with which she met the obligations arising out of it, both drew toward her the notice of persons who were not slow to criticise, and would have been ready to find fault if she had given occasion. One who knew her in England, said of her after she had passed away, that she was equally outside the sphere of praise or censure, because to have praised her would have been an impertinence, and to have censured her would have been an injustice. People in Jerusalem said what was virtually the same. It was an observation commonly made in the Holy City that there were four persons whom every

one loved and nobody blamed. Of these happy mortals who disarmed hostile criticism, and unconsciously commanded the approbation of all, Mrs. Barclay was one. This high testimony was borne by a Jew to the lady from whom the information has been derived. When this was told afterwards to the Bishop at Alexandria during his visit, he said that he knew it, and more, to be true, and that she deserved the eulogy. Her devoted and unselfish home life became an example which was powerful for good, in the midst of a society of persons of various nations, who needed to have before them the example of a well-regulated English household. One who knew her and sympathized with her, wrote :—

Such a lady was wanting here in Jerusalem to show to the female sex that a woman of high position and of good family worked all day long, and regarded no work below her station, She taught women that their right place was at home, and that meddling, by running about and talking, was not the correct conduct for a Christian lady.

In her letters written to her parents at Wood Hall, in all the freedom of implicit confidence, there is ample confirmation of this, because, without being aware of it, or intending it, she conveys the impression that her hands were fully occupied with the details of her large domestic establishment. In one of them she dropped the observation that although she was a Bishop's wife, she was occasionally called upon to supplement the work of her servants.

Her children were deservedly the admiration of Jerusalem. When they went out for their daily walk, accompanied by a cavass, their governess and a nurse, people would come to their doors to look after them as they passed in the street. Everybody knew that they belonged to the Anglican Bishop, and whether out of respect for him, or admiration for them, or both, many eyes of visitors and natives followed them with approving glances. In a letter of condolence written by Mrs. Barringer to Mrs. Andrew, after the death of her daughter, she said :—

It is not yet quite two years since I first met her and her husband in their charming home in Jerusalem. Day after day I saw

the little ones, a smart group of children, come out for their evening walk, and soon after the Bishop would go on the house-top for his daily exercise of an hour. How vigorous he looked, and how gracefully and beautifully she did the honours of their home I shall never forget.

Other people besides this lady bore the same testimony to her perfect courtesy when entertaining her guests, as well as to the fine presence of the Bishop, and the attractiveness of the children.

Strangers who saw her for the first time were at once taken with her. A lady, now living in Hertfordshire, who made her acquaintance in Jerusalem in 1868, said that she won her heart from the first moment she saw her. That this was more than a mere passing or thoughtless criticism, never to be remembered more, was abundantly proved by a life-long intimacy, and by what has happened since the Bishop's decease. A friend of her husband who first met with her at Stapleford, formed the same opinion, and like others, never had reason to change it. Miss Beamish, who, with Lady Sebright, were received by her as guests in Jerusalem, wrote, after she was gone, about her extreme kindness, her calm carrying out of duty, and the sweet preparedness of her mind, as these characteristics appeared to her, when she and her friend made the acquaintance of the Bishop in the spring of 1880.

Under a gentle and undemonstrative exterior there was a courage which never failed her in what seemed to be moments of imminent peril. When she and Dr. Barclay arrived the first time at Jaffa, owing to the roughness of the weather, the landing was dangerous. Long after, when telling the story to a lady friend, she said that she was comforted by the thought that if the boat should go down, she and he would die together. On the occasion when there was great risk of the Christians in Jerusalem being massacred by Moslem fanatics,\* she never thought of seeking refuge anywhere than by the side of her undaunted husband. When a return to Jerusalem became necessary, and when she might have

avoided it by simply saying that she did not wish to go, she did not hesitate to entrust herself and her seven young children to the protection of God, and accompany him to the sphere to which Providence had called him. Travelling in a sledge over Alpine snows, voyaging by sea, or journeying in a rude carriage by night along a rough track in a semi-civilized land, had no perils for her as long as she believed she was discharging her duty.

This portraiture is necessarily imperfect, because he who alone could have supplied the deficiencies, passed away before her. To his friends and to those who knew her, she ever appeared a perfect lady, a true and excellent woman, excellent in her modesty, gentleness, and womanly virtues, excellent in the possession of a temper which nothing could ruffle, of a power to abstain from harsh and censorious criticism of others, and of an ever-ready sympathy with the sorrowing and necessitous, excellent in her love for her children, in her admiration for her husband, in her faithful discharge of the sanctified duties of home, but above all excellent in her patience under heavy trial, in her daily self-sacrifice, in the holiness of her life, and in her unswerving reliance upon the mercies of God. As a daughter in her home at Wood Hall, as a wife and mother in each of the positions which her husband was called to fill, she deserves nothing but unqualified praise. Her children having before them the example of her life, and cherishing her memory, may well rise up and call her blessed.

The following are the principal events in the life of Bishop Barclay.

He graduated B.A. in the University of Dublin, in 1854, and proceeded to the degree of M.A. in 1857. In 1865 the degree of LL.D. was conferred upon him, *honoris causa*, and that of D.D., *jure dignitatis*, in 1880.

He was ordained Deacon, and appointed to the curacy of Bagnalstown in 1854, and received Priest's Orders in the ensuing year.

In 1858 he was appointed to be missionary to the Jews in Constantinople, and in 1861 Minister of Christ Church, Jerusalem.

He was presented to the rectory of Stapleford, in the diocese of St. Albans, in 1873, and was nominated by the Crown to be Bishop of Jerusalem in 1879.

In the latter year he became Vice-President of the British and Foreign Bible Society and of the Church Missionary Society, and Vice-Patron of the London Jews' Society.

During his brief Episcopate he held two ordinations and five confirmations, of which latter, two were in Jerusalem, one in Beyrout, one in Cairo, and one in Alexandria.

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# INDEX.

## A.

	PAGE
A——, Lord, story of ... ..	338
A——, Mr., ... ..	194, 229, 231
Abyssinia, proposal to proceed to ... ..	213
„ imprisonment of missionaries in... ..	243
Addington, visit to ... ..	422
Adler, Dr. H., letter from ... ..	407
Adrianople, controversy in ... ..	82
Agents lay, disagreement between ... ..	357
„ criticisms by ... ..	359
Aldershot, visit to ... ..	47
Alliance, the Evangelical ... ..	58
Alma, visit to the scene of the battle of the... ..	145
Altar-cloth, a dangerous ... ..	201
Ambassador, the Dutch, in Constantinople ... ..	131
America, offers of assistance from ... ..	551
American mission to the Jews ... ..	548, 557
„ visitors in Jerusalem, captious ... ..	315
Amram, the Samaritan high priest ... ..	218, 283
Andersson, Mr. G. E. ... ..	303
„ his death ... ..	331
Anticipations realized ... ..	409
Antonelli, Cardinal ... ..	271
Antrim, the bleach greens of ... ..	388
Apel, F. H. ... ..	274
Apostolic reasonings ... ..	74
Appearance, described ... ..	4, 6, 470, 585
Ascalon ... ..	206
Ashdod ... ..	207
<i>Athenæum</i> , letters in the ... ..	282, 332
Athens, visit to ... ..	53
Austria, visit of Emperor of, to Jerusalem ... ..	360

## B.

B——, Mr., conflict with, in Jerusalem ... ..	339
Bagnalstown ... ..	20, 24
Balaclava, visits the valley of... ..	147

	PAGE
Balakeia the, scandal ... ..	275
Barclay family, antiquity of the ... ..	1
" one branch migrates to Philadelphia ...	2
" marriage of John Barclay and Rebecca Brandon ... ..	3
" scrupulous about family registers ... ..	4
Barclay, Bishop, boyhood and early education ... ..	5
" early religious impressions... ..	6
" conceives the idea of becoming a missionary to the Jews ... ..	7
" academic career not distinguished ... ..	9
" early theological attainments ... ..	11
" qualifications at the close of his collegiate course ... ..	18
" determines to become a missionary to the Jews ... ..	31
" misapprehension ... ..	32
" addresses and presents when leaving Bag- nalstown ... ..	38
" opinion about the qualifications necessary for a missionary to the Jews ... ..	43
" his linguistic attainments ... ..	47
" ... warned not to be surprised at the narrow- ness of the sphere in Jerusalem ... ..	177
" opinion of a lady about, in 1861 ... ..	181
" reply to the criticism of a proselyte ... ..	192
" strong sense of the claims of duty ... ..	197
" survey of his conduct and labours in Jeru- salem ... ..	252
" leaves for England ... ..	259
" makes a sober speech in Exeter Hall ... ..	266
" degree of LL.D. conferred ... ..	267
" his marriage... ..	269
" return journey to Jerusalem ... ..	270
" his position in Jerusalem, satisfactory and unsatisfactory ... ..	304
" preaches to the Jews in the Synagogues at Shufar Omar, and Acca... ..	311
" irritated by letters of lay secretary ... ..	334
" makes fresh efforts to reach the Jews ... ..	335
" serious difficulty about his house and salary ... ..	364
" review of his position in Jerusalem in 1870 ... ..	365
" resigns his connection with the London Jews' Society ... ..	367

	PAGE
Barclay, Bishop, regret at leaving Jerusalem ... ..	369
"    refuses to return ... ..	400
"    appointed Bishop ... ..	412
"    his consecration ... ..	419
"    review of his life at Stapleford ... ..	431
"    progress from Jaffa to Jerusalem ... ..	474
"    receives addresses of congratulation ... ..	484
"    account of visit to Beyrout ... ..	508
"    visitation tour in Egypt ... ..	533
"    present at the funeral service for the Czar Alexander, in the church of the Holy Sepulchre... ..	545
"    his last illness ... ..	567
"    death... ..	570
"    estimate of his character ... ..	574
Barclay, Mrs., her marriage ... ..	269
"    adventure in a harem in Jerusalem ... ..	272
"    in danger of being massacred... ..	286
"    goes down into one of Captain Warren's excavations ... ..	336
"    a difficult and responsible situation ... ..	413
"    review of her life at Stapleford ... ..	430
"    her life in Jerusalem ... ..	480
"    letters of condolence to, on death of the Bishop ... ..	577, 578
"    returns to England ... ..	580
"    her death ... ..	583
"    opinions about her ... ..	582
"    estimate of her character ... ..	585
Bath, Church Congress at ... ..	389
Beaconsfield Lord, letter from ... ..	412
Beamish, Miss ... ..	486, 544
Bedouin, the ... ..	183
Beersheba, journal of visit to ... ..	255
Belgrade, missionary work in ... ..	116
Betsy and the bear, significant story of ... ..	358
Bishopric, the Jerusalem, history of the foundation of, and controversies arising out of ... ..	433
Bontagé, the Rev. Seraphim ... ..	497, 499, 564
Borris ... ..	25
Bridge, Trajan's... ..	113
Brighton Congress, reads paper on Modern Judaism at ... ..	395
Broussa, missionary journey to ... ..	59
Bucharest ... ..	118

	PAGE
Bulwer, Sir Henry and Lady ... ..	69, 76, 131
Burial-ground at Jerusalem, history of difficulty about ...	505
Butcher, Rev. Dr., his method of lecturing Divinity students	12
Butcher, Very Rev. C. W. ... ..	529

## C.

Cairo ... ..	260
„ citadel of ... ..	264, 318
Calcutta, difficulties of a Jew from ... ..	117
Cathedral, Kilkenny ... ..	21
Celebration of 30th anniversary of Jerusalem Bishoprict ...	542
Chizzuk, Emunah, the ... ..	45, 151, 310
Cholera, extraordinary exemption of proselytes from, in Jerusalem ... ..	278
Christ Church, instructions to Minister of ... ..	175
„ difficulty with Germans about officiating in	273
„ control of the pulpit in ... ..	315, 418
Church Missionary Society, survey of work of, in Palestine, in 1880 ... ..	492
„ „ conference of agents of... ..	524
„ „ changes ordered by Committee in London ... ..	526
„ „ agitation against them ... ..	528
„ „ recommendations of the Bishop to the ... ..	549
Clergy, Irish, in 1854, the younger ... ..	23
Committee, a bungling and a spirited lady ... ..	248
Confessional, the Roman, in the London Jews' Society ...	34
Connaught, a deputation tour in ... ..	394
Constantinople, appointed to mission at ... ..	49
„ state of mission in, in 1858 ... ..	55
„ desultory preaching in ... ..	57
„ letters to his mother from ... ..	59
„ kindness of friends in ... ..	69
„ report of the mission in, for 1859 ... ..	128
„ great activity in ... ..	129
„ last days in ... ..	164
Contemptuous treatment of Bishop Barclay... ..	564
Conway, the late Canon ... ..	378
„ his method of dealing with curates ... ..	383
Corfu ... ..	70, 265
Criticism, an American ... ..	558
Cyprus ... ..	165

## D.

	PAGE
Damascus ... ..	225
, missionary journey to ... ..	233
" proposed mission in ... ..	246
" work in ... ..	351
Danube, voyage on the... ..	113
Danubian Principalities, missionary tour in the ... ..	76
" " arrives at Rhodosto ... ..	76
" " message to the Chief Rabbi at ... ..	77
" " preaching a sermon on Good Friday on horseback, bugs ... ..	78
" " discussions with Jews ... ..	79
" " inspects the lunatics ... ..	80
Dardanelles, missionary work at the ... ..	150
Davis, Rev. E. J., sends to Bishop report of the religious needs of British residents in Egypt ... ..	529, 532, 536
Dead Sea, journal of excursion to ... ..	299
Degree of D.D. conferred ... ..	514
" " proceedings in the Senate ... ..	515
Deputation work in England ... ..	402
" " refuses to carry on ... ..	418
Dining, difficulty of, on ship-board ... ..	75
Diocesan arrangements for 1881 ... ..	543
Disappointment ... ..	56, 268
Discipline, the family ... ..	470
Dissensions among native Christians... ..	497
" " " action of the Bishop about ... ..	499
Distrust ... ..	216
Droshky riding ... ..	146
Dufferin, Lord ... ..	126, 556

## E.

Earthquakes ... ..	246, 317
Eating warm, and the results ... ..	357
Election, the Dublin University, in 1874 ... ..	390
Ellis, the Rev. W. W. ... ..	287
Englishwomen in the East, criticism of ... ..	234
Error, an astronomical ... ..	102
Espionage, Russian system of ... ..	144
Evasion, a Rabbinic, of the Sabbatic law ... ..	281

## F.

	PAGE
Family, a Welsh, going to visit the Pope, controversy with	72
Fareham, criticism by ladies at ... ..	48
Fenner's, Rev. W., report of the state of the Jerusalem mission in 1870 ... ..	370
Fever, seized with malarious, intermittent ... ..	141
Fleischhacker, Rev. Mr. ... ..	217
Frankel, Rev. E. B., error of ... ..	254
Fund, the Jerusalem Diocesan, history of the origin of the dispute about ... ..	502, 560

## G.

Galbraith, the Rev. J. A. ... ..	8, 267, 516
Gaza ... ..	204
Genoa ... ..	71
Gerizzim, Mount, present at Samaritan Passover on ...	279
Gibbons, Rev. Mr., suggests the formation of a Chapter ...	553
Gibraltar, first view of ... ..	373
Giffard, grave of Captain, of the Tiger ... ..	149
Girgenti, visit to the ruins at ... ..	371
Gobat, Bishop, hurt by action of the Jews' Society ...	216
" grievance against ... ..	305
" a petty German agency ... ..	314
" death of ... ..	409
Graham, Rev. Dr., murder of ... ..	234
Grogan, Rev. C. J. ... ..	20, 24, 269
" nursing the baby ... ..	415
Guests, Oriental manner of entertaining ... ..	483

## H.

Hamilton, Lord Claude, and the Donegal Militia ... ..	48
Haskeni, the mission-house in ... ..	126
" fires in ... ..	127
Hat case, trouble about a missing ... ..	264
Hebron, missionary visit to ... ..	185
" another visit to ... ..	280
" the mosque at ... ..	282
Hermon, Mount, narrow escape from a bear on ... ..	350
Hoffman, Pastor ... ..	297
Holy Sepulchre, scene in the church of the ... ..	184
Hospice, the Russian in Jerusalem ... ..	199
Howe, discontented with his position at ... ..	378

## I.

	PAGE
Inscription, Trajan's ... ..	115
„ Sinaitic ... ..	323
Institution, Jewesses', prosperous state of ... ..	279
Ireland, tour in... ..	387
Irvingite minister, acquaintance with an ... ..	58
Ismidt, account of ... ..	136
„ missionary journey to... ..	137

## J.

Jaffa, adventure when entering the harbour of ... ..	167
Jericho, visit to... ..	183
Jerusalem, first arrival at ... ..	167
„ a contrast ... ..	168
„ different agencies at work for conversion of Jews in ... ..	169
„ state of the mission in, in 1861 ... ..	178
„ causes of dissension in ... ..	179
„ a cup of trembling ... ..	198
„ report of the mission of the Jews' Society for 1861 ... ..	201
„ report for 1862 ... ..	218
„ visit of lay secretary to ... ..	230
„ report for 1863 ... ..	240
„ „ 1864 ... ..	251
„ „ 1866 ... ..	284
„ danger of massacre in ... ..	286
„ encouraging state of the Protestant community in... ..	298
„ a brief report for 1867 ... ..	312
„ falling off in number of baptisms ... ..	318
„ report for 1868 not altogether favourable ... ..	336
„ report for 1869 shows improvement ... ..	362
„ joy of community in, when known that Dr. Barclay was to be Bishop ... ..	416
„ the Episcopal residence in ... ..	424
„ description of ... ..	479
„ dining out in ... ..	541
„ a little devotional meeting in ... ..	556
Jesuit Fathers, courtesy of, at Beyrout ... ..	510
Jews, Mr. Barclay takes great interest in the ... ..	28
„ good wishes of ... ..	113
„ reading the New Testament ... ..	119
„ number of, in Jerusalem ... ..	168
„ classes of ... ..	169

	PAGE
Jews, signs of a hopeful future for mission to, in Jerusalem	249
John King, of Abyssinia, letter and present to ...	521, 554
Journal, first ... ..	50
„ a garbled ... ..	87
„ a printed, attributed to the wrong person ...	184

## K.

Kanah, application for aid from ... ..	502
Karaites, the ... ..	148, 169
„ a rich Russian ... ..	236
Kelk, Rev. A. H. ... ..	418, 477, 570

## L.

Lamprey Mr., letter to, about Palestine Association ...	519
Language, the Judeo-Spanish ... ..	57
Lansing, Rev. Dr. ... ..	532
Lebanon, massacre in the ... ..	135
„ the cedars of... ..	352
Lecturing a Bishop ... ..	565
Leghorn, chapel of St. John the Baptist in the cathedral at	71
Leitner, Dr. ... ..	136, 149
Locusts, graphic description of flight of ... ..	277
Lodge Mourne, the birthplace of Bishop Barclay ...	2
Lom Falonga ... ..	105
„ a night adventure in ... ..	106

## M.

MacQuade, surreptitiously baptized by a Roman priest ...	36
„ Mr. Barclay's indignation ... ..	37
Marash ... ..	487, 502
Marcus, Mr. Benjamin, the story of conflict with ...	26
Margaret, his daughter, death of ... ..	522
Marksmen, Arab ... ..	257
Marriages, Anglo-Turkish ... ..	518
Mar Saba, convent of ... ..	183
Massacre of Christians in Constantinople, apprehensions of	135
Matchmaking ... ..	557
Messina, visit to... ..	51
Michael, Brother, story of, in Jerusalem ... ..	288
„ Colonel Warren's opinion about... ..	295
„ sends letter of congratulation to Dr. Barclay ... ..	415
Middoth, publication of translation of the tract ...	306



	PAGE
Piræus, stranded in the harbour of the ... ..	75
Plague, apprehensions of the ... ..	247
Police, the Papal ... ..	72
Pope the, rumoured visit of, to Jerusalem ... ..	338, 387
Preaching street, in Jerusalem ... ..	171, 215
Prince of Wales, visit of, to the Holy Land ... ..	213
Prussia, visit of the Crown Prince of, to Jerusalem...	359
Punctuality, Oriental want of... ..	263
Pyramids, the ... ..	261

## R.

Rabbi, a Pharisaic ... ..	81
„ Jewish mode of dealing with a reforming ... ..	123
„ a blind ... ..	478
Rachel, tomb of... ..	190
Report, a suppressed ... ..	547
Reports, confidential ... ..	194
<i>Review, The Saturday</i> ... ..	238
Rhodes, adventures in ... ..	152
„ lepers in ... ..	157
„ a shower of hailstones in ... ..	159
„ second visit to ... ..	165
Ritualists, supposed, in Jerusalem ... ..	316
Rome, argument with Jews in the synagogue in the Ghetto at ... ..	73
„ depressed condition of the Jews in, under the Pope- dom in 1859... ..	74
Rosenthal, Simeon. ... ..	189, 237, 278
Roxborough, Colonel, and the native Protestants in the Holy Land... ..	295
Rules for the conference of native pastors ... ..	550
Russia, post stations in the south of ... ..	147
Rutschuk ... ..	119
„ adventures in ... ..	120

## S.

Safet, missionary journey to ... ..	307
„ stoned by the Jews at ... ..	349
Said Port, arrival at '... ..	472
„ Canon Scarth accepts the winter chaplaincy at	553
Saint Catherine, convent of ... ..	325
Samaritans, the... ..	209, 218, 280
Sanatorium, dedication of the... ..	247

	PAGE
Sanatorium, utility of ... ..	299
Sargent, the Rev. J. P. ... ..	7, 415
Scapegrace, an interesting Hebrew ... ..	356
Scholarships, missionary ... ..	244
Scripture readers, lecturing in Constantinople ... ..	129
Sea, a funeral at ... ..	374
„ swims in, at Portrush ... ..	388
„ at Beyrout ... ..	513
Sebastopol ... ..	144
„ the British positions outside ... ..	146
Servants, troubles with ... ..	133
Sheik, a sick ... ..	258
Shellaby, Jacob esh, letter from ... ..	376
Shipwreck, imminent risk of ... ..	160, 537
Shumla ... ..	123, 124
Simplon, crossing the ... ..	270
Sinai, Mount, journal of visit to ... ..	319
Smith, Mr. ... ..	384
Smith, Mr. Abel, M.P.... ..	385, 421
Smyth, Colonel and Mrs. ... ..	317, 376
Society, London Jews, investigates his spiritual state, opinions, circumstances, and intentions ... ..	32
„ criticism of the proceedings of ... ..	34
„ committee of, formed on an erroneous principle ... ..	41
„ causes of the failure of its missions ... ..	42
„ survey of work of, in Palestine in 1880 ... ..	494
Society, the Theological ... ..	12—17
Springs, the upper and the nether ... ..	281
St. Albans, Bishop of... ..	414, 421
Stapleford, accepts the living of ... ..	385
„ description of parish ... ..	386
„ resigns ... ..	429
Stratford de Redcliffe, Lord ... ..	69
Suez ... ..	263, 535, 553
Survey of the first year of his Episcopate ... ..	539
Symphoropol ... ..	147
Tent, suspicious light in his, at night at Sidon .. ..	353
Therapia, residence at ... ..	126
Thorold, Rev. A. W., testimony of ... ..	247
Thornton, Mr. Du Pre ... ..	555, 556, 577
Tiberias and Safet, missionary journey to ... ..	209
„ second journey to ... ..	220
Tour, his last missionary ... ..	344